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THE

MILLENNIAL HARBINGER;

CONDUCTED BY

ALEXANDER CAMPBELL.

CO-EDITORS:

W. K. PENDLETON, A. W. CAMPBELL.

I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying, with a loud voice, Fear God, and give glory to Him, for the hour of his judgments is come; and worship Him who made heaven, and earth, and sea, and the fountains of water.——*John.*

Great is the Truth, and mighty above all things, and will prevail!

SERIES V.—VOLUME III

BETHANY, VA.:
PRINTED AND PUBLISHED BY A. CAMPBELL.

1860

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. III.] BETHANY, VA., *JANUARY*, 1860. [No. *I.*

PREFACE.

WE now commence the *thirty-eighth* volume of our editorial communings with our contemporaries on the Christian Institution as it was in the beginning, is now, and must hereafter be, in order to the consummation of the present and the future developments of the kingdom and reign of the glorious Author and Founder of the Material and Spiritual Universe. Concerning this illustrious Potentate—the Lord of lords, the King of kings, the Author and Founder of the Material Universe—"the Head of all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come—placing all things under his feet, and constituting him HEAD over all things"—celestial, terrestrial, and infernal, for the sake of "the church, his own body, the fullness of him that filleth all things in all places;" "for it pleased the Father that in him should all fullness dwell:" "and in him, therefore, dwells all the fullness of the Godhead bodily," and out of his fullness have all the saved of all ages received grace for, or on account of his superabounding grace. Paul to his son Timothy, says, "Without controversy, great is the mystery (or secret) of godliness; —God manifest in the flesh, justified in spirit, waited upon by angels,

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preached among Gentiles, believed on by a world, taken up in glory."* This is a very literal and exact translation of this sublime summary of the secret of godliness. Its power is unappreciated by comparatively few, even amongst its friends and advocates. The style is as simple as was that of the creation drama, as reported by Moses. It is, indeed, gloriously grand and admirably simple. But how concentrated and radiant are its sublime elementary conceptions and radiations! It is in perfect unity and in manifest harmony with all the rudimental elements of the glorious attributes of Jehovah Elohim. But who can scale their heights or fathom their depths? Still, we thank God, that the gospel is a *mystery revealed*—and that a mystery revealed is perfectly intelligible to all, and appreciable by all, to whom it was revealed. A secret when divulged, ceases to be a secret; and, just so, a mystery revealed ceases to be a mystery. Contemporaneous with the era of the Common version, every indenture in Great Britain bound the Master Artist, or Mechanic, to teach to his apprentice, "the *art* and *mystery*" of his especial art, trade or, calling. A *mystery* is, therefore, not an incomprehensibility, but something hid.

Every year our area increases. As we increase in the area of our community, we increase in our power to do good. We think, and we have many good and pertinent reasons for so thinking, that were the area and the number of our readers much more increased, we could do proportionally much more good than we are now doing. If each of our readers could annually obtain and add to our list another reader we could do much more good than we can now achieve in the same time.

The Harbinger, at its present price and size, containing *seven hundred and twenty pages, per annum, large duodecimo, besides its printed covers, is the cheapest monthly paper known to us, in the United States. Its co-editors cannot be retained, unless its subscription price be very considerably increased. It cannot be published, and they paid, at its present rates.* A word to the wise is enough! Let every interested reader promptly obtain and send on, at least one new patron. We feel assured that he will not repent of it. If he do not, he must repent of it, if possessed of a sound understanding and a benevolent heart. We cannot but hope that the true and earnest hearts of our community will promptly act on these premises and prevent this reproach from falling upon us, as a people.

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* I have literally translated this from my pocket, *vade mecum* testament, printed and published two hundred and thirty years ago. Its title-page is "Sedani, Ex Typographia Joannis, Janoni Academiæ, Typographi. Absolutum Kalendis Martius, Anno Domini, 1629." It is in the same binding 230 years, and differs nothing from the Common text.

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The cause we plead is superlatively interesting to every good and honest heart. It is no less than the restoring of primitive Christianity as taught and instituted by the Divine Philanthropist, who poured out his life for the ransom of fallen rebel man!

The filings of gold are precious compared with those of any other metal. So much more the word and message of God to a lost world, compared with any other message ever communicated to a living or a dying man.

The Bible facts, precepts, promises, and threatenings are the most transcendently interesting facts, precepts, promises, and threatenings submitted to human reason and to human nature, as now conditioned. Their claims are unspeakably transcendental and soul-absorbing. No living man can answer one question propounded by the Redeemer.—It is this:—'What is a man profited, should he gain the whole world and lose his own life;" or, as commonly understood, "his own soul." It is equally true, however, whichever may be preferred.*—When a man's life is lost his spirit may be in Abraham's bosom; but when his spirit or person is lost, he is ruined forever.

We hope to be able to concentrate much more of our time and labor on the Harbinger during the present year, on whose labors we are about to enter, than we could on the last, because of our extensive labors abroad in rebuilding and resuscitating Bethany College. We have yet something in store on Bible themes as well as on the progress and developments of the great cause of education and of Reformation. There are new phenomena in our heavens, and new developments in our country and age which claim, and must command, our attention, and that of our readers, The movements of Church and State, in the Old world and in the New, are daily assuming more interest and eliciting more inquiry.

The age and the country we live in are onward in their career, and we should be onward in our endeavors to keep up with them; and we should individually, and in our concerted and concurrent action cooperate with the spirit and tendency of our own times. Every man, according to his acquirements and his ability, should, as far as possible, be decided in his position and active and co-operative with kindred spirits in his best endeavors to be actively useful in promoting the greatest amount of public good within his grasp, and always feel that he has a mission and a commission from the highest authority in the universe, to endeavor to accomplish the greatest amount of good

* There are not wanting, those who regard it in either sense. It is not quite so easy to conceive where a *man* is when his *soul* is lost, as to conceive where a man may be when his *life* is lost. It is *psuchee* and not *pneuma*. *Psuchee* frequently represents the whole *person* of a man.

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with the least possible admixture or amount of evil. He should feel conscious as to his motives and aims that they are in harmony with that spirit of genuine benevolence and philanthropy that shone forth with so much lustre in the great philanthropist, who went about continually doing good, healing the maladies of society, and elevating its conceptions of the true, the beautiful, and the good—spiritual and everlasting. In harmony with these views and sentiments, we shall endeavor to make the forthcoming Harbinger more useful and interesting to every class of its readers than any of its antecedents. Such are our aims and such shall be our endeavors. A. C.

St. Louis, Missouri, December 1st, 1859.

WALTER S. RUSSELL AND I. N. CARMAN.

The result of the persistent spirit of speculation, in which these two brethren have for some time been engaged, presents one of the most ridiculous aspects of heretical folly, that we remember to have seen, heard, or read of. A refinement, as to the *manner* of spiritual influence and operation, so subtle and etherial, that the great mass of mankind might, almost as successfully, attempt to bottle moonshine, as to grasp it with any degree of intelligence, is made the ground of a controversy, and strife in the church, that nothing short of separation or excision can pacify. This is a most unjustifiable extreme; it is pushing speculative opinionsism into the place and sphere of a Divine institution;—it is to exalt the mind of one man, to spiritual dominion over the equally free minds of other men;—it is to make what is boastfully set forth as reason, an arbitrary dictator over what has equal claims to call itself reason. And what is this, but the unlawful exaltation of man, as an object of worshipful authority, over his fellow-man? The people of God, ought not, and cannot, submit to this.

A free expression of speculative opinions, must be distinguished from the tyranny of opinionism. If a man, stimulated by a high speculative conceit, will play fantastic tricks with common sense, he should recollect that the liberty by which he claims this *rational* privilege, equally allows other people to laugh at him. He must take in good nature, the ridicule which his folly excites. But when, instead of this, he arrogantly says:—"Sir, you must not only not laugh at my doctrine, but you must accept it, as the truth, and swear by it, as your faith;"—then he offers himself, set forth in his little speculation, as a spiritual divinity, to whom men must bow, and, to whose oracles, they must submit, and so far, precisely, makes himself a God. This is heresy, and heresy is sin. It will not do to say

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that such an one is persecuted for his opinions;—the truth is, he is only rebuked, for attempting to make his opinions the ground for persecuting others.

I have great sympathy for every interest of the human soul, legitimately covered by the word freedom. I particularly rejoice in the glorious liberty of the sons of God. I rejoice and exult in the doctrine of the Saviour that, "Whom the Son shall make free, they are free, indeed." Yet, with reference to all speculative schismatics,—men who, in the pride of their own opinions, use this liberty for an occasion to the flesh, we are prepared to say, in the spirit of the language of Paul:—"I could wish that these agitators, who disturb our quiet, would execute upon themselves not only circumcision but excision* also. For we, brethren, have been called to freedom, only let us not make our freedom a vantage ground for the flesh, but rather enslave ourselves one to another, by the bondage of love. For all the law is fulfilled in this one commandment, 'thou shalt love thy neighbor as thyself.'† But if, on the other hand, we bite and devour one another, let us take heed lest we be utterly destroyed by one another's means."

It is not our purpose, in this short notice, to animadvert upon the merits or demerits of the speculation, which seems to have become a "fixed idea," in the minds of W. S. Russell and I. N. Carman. This we will do at a more convenient season. The specific design, we now have, is this:—to show that the course of these agitators is essentially heretical. It may be asked, how can we do this, without discussing their doctrine. How can we show that a speculation is heretical, without first showing that it is unscriptural and false. The point which these questions present is precisely the one, we wish to consider. Confusion on this subject, we feel satisfied, has led many good men into an unwarranted extension of the rule regulating the free expression of opinion. The heresy does not depend simply, or solely, perhaps, not at all, upon the question of error in the opinion, or speculation put forth, but upon the use, the author of it, seeks to make of it. Some of the most precious blessings of life, may be used in such a manner as to make them the direst curse. If, when I am frozen with cold, a friend approaches me, with genial warmth, and by the gradual and judicious application of heat, restores my blood to its wonted temperature, and a healthy circulation, the use he makes

* The Greek student will observe the force of the "middle voice" here. The Apostle wished that the agitators *might cut themselves off*. The Common Version is a mistranslation.

† Gal. v: 12–15.

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of fire is benevolent and kind, and its results upon me, salutary and beneficial. But suppose that, instead of this course, he should, regardless of all the known laws of heat, and of the human constitution, make a different use of the fire in his hands, and madly persist in applying it, in its full power, to my person, abruptly, and at once, does not every one see, not only that fatal injury would be done, but that the question of guilt or innocence, in the party doing it, would turn, not upon the good, or evil qualities in the fire, but upon the purpose of the party using it? That purpose, in the latter case, would manifestly be malignant and criminal, because a good thing is so used as to produce evil results,—and this, with a clear perception of the fact in advance. The case is precisely similar with respect to the use which we make of our opinions or speculations in religion. It is the making an evil use of them, that gives them the character and designation of *heresy*.

The words schism and heresy have a modern acceptation which is different from the sense in which they were used by the apostolic writers. In modern theology *schism* (σχισμα) is "separation from communion in religious offices." A "*schismatic* and a *separatist* are accounted synonymous." Heresy, (αιρεσις) on the other hand, is represented as "consisting in an erroneous opinion, obstinately maintained, concerning some fundamental doctrine of Christianity." If we carry these reasonings into our readings and interpretations of the Scriptures, we will, of course, misunderstand their teachings. Schism, in its primary sense, and, as applied to *material* objects, means a *rent*, *breach*, or *separation*. When applied by metaphor, to the personal relations of men, it, therefore, means a *breach* or *rupture* in those relations. If the union be of one opinion, and the parties come to differ or disagree in their opinion, this is, with respect to this relation, a *schism*. We find it used in this sense, John vii: 43, where speaking of the contest among the Jews concerning Jesus, some saying that he was, others that he was not, the Messiah,—the Evangelist says,—"So there was a division, (σχισμα) *schism*, among the people because of him."

But in order to understand what constitutes a schism amongst Christians, in the apostolic sense, we must inquire, in what did the union of the primitive Christians essentially consist. It was, surely not a union based upon speculative opinions, but upon Christ as the head, and love to one another, as his disciples. The Saviour himself says, "By this shall all men know, that ye are disciples, if ye have love one to another."* Love, Christian affection and sympathy, with all

* John xiii: 35.

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the tender charities towards one another, which characterized the Great Master,—these were the outward signs of union, to which the apostles perpetually exhorted, and for which the Saviour himself prayed. Any thing which disturbed this feeling of harmony, or broke this intimate bond of love, was schismatical. It was not necessary, that the root of bitterness should mature into an actual division of the church, or the withdrawal of communion in the outward ordinances of the Lord's house in order to constitute a schism. The agitation, within the church, of any peculiarity of human opinion, so as to alienate the affections of the members, one from another, and regardless of the harmony or peace of the body, was schismatical, though the person or persons guilty of this injury to the true spirit of Christian union, might be, and remain in full fellowship and communion, as to outward ordinances, with the congregation.

It is evident that, though there was schism in the church at Corinth, there was no actual separation of the disciples, into two distinct fellowships, reciprocally exclusive of one another. They remained together, as one body. The schism consisted in contentions that were destructive of that love, which was the essence of the true fellowship with "the Son, Jesus Christ, our Lord and Master." The tendency of their feelings was towards contention and strife; the tendency of love is towards forbearance and concord. Love seeks to agree, to harmonize; will withdraw the offensive opinion, rather than press it to the injury of the body of Christ. Therefore, says Paul, "I exhort you, by the name of our Lord Jesus Christ, to shun disputes, and suffer no divisions among you, but to be knit together in the same mind, and in the same judgment."*

A schismatical spirit, persisted in, leads, necessarily, to practical evil. It may, at first, only provoke the contention of words and arguments, which degenerate into disputes;—but these lead to alienation of feeling, and this again, to practical results which ripen into *heresy*,—for heresy, in the language of the Scriptures, is *schism working from an evil heart*, the practical ruin of even the outward union and fellowship of the body of Christ.

Great tolerance was extended towards the schismatic, because the opinion might have power only over the head, and be subordinate to the spirit of love in the heart. In this case, it would be abandoned or withdrawn, when its advocate perceived that its tendency was to evil. Time and experience might be necessary to demonstrate this. Therefore, the schismatic must be borne with;—he must have time to discover the practical injury that his opinion will inflict upon the peace and brotherly love of the church. But suppose all this has been

* 1 Cor. i: 10.

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allowed him,—that with a willfulness, which disregards consequences, and tramples upon the peace of the Lord's people, he persists in agitating his speculative conceit, till Christ, the head, is forgotten, in zeal for a doctrine, and the spirit of love, supplanted by the pride and arrogance of a polemic temper,—then schism passes over into the degree of heresy; difference in opinion rankles into hatred;—passionless speculation burns up into rageful wrangling; and the spirit of Christ having departed, the offender can no longer be regarded as *one of his*. The case now comes under the rule prescribed by the Apostle Paul, in his letter to Titus, "A heretic, after two admonitions, reject,—knowing that such a man is perverted, and, by his sin, self-condemned."*

The essence of heresy is, therefore, the willfulness and insubordinate temper manifested in the persistent and mischievous course of the heretic. It is impossible that the love of Christ can reign supreme in the heart that is "blinded with pride," and "filled with a sickly appetite for disputations and contentions about words, whence arise envy, strife, reproaches, evil suspicions, violent collisions of men, whose mind is corrupted, and who are destitute of the truth."† The true disciple of Christ, like his Great Master, prays and longs for the unity and the harmony of his people, and perpetually follows after righteousness, godliness, faith, love, steadfustness, meekness."‡

Not only are these views as to the apostolic sense of *schism* and *heresy*, sustained by a critical examination of the passages of Scripture, in which the words occur, but also by the concurrent testimony of ancient writers. Augustine says, "Schisma est recens congregationis ex aliqua sententiarum diversitate dissensio: -heresis autem schisma inveteratum :—("*schism* is some new dissension of the congregation, springing from a diversity of opinions; while *heresy* is *schism* prolonged and inveterate." Again,—Errare possum, hœreticus esse nolo,—(I may err, I will not be a heretic.) In harmony with this is the historical fact that, "As far down as the fifth century, and even lower," as Dr. Geo. Campbell correctly says, "error alone, however gross, was not considered as sufficient to warrant the charge of heresy. Malignity or perverseness of disposition was held essential to this crime."

In the light of these facts, no one can fail to justify the action of their respective congregations, towards W. S. Russell, of Jacksonville, Illinois, and his party, and I. N. Carman, of Ashland, Ohio. The proceedings, in the case of the latter, we lay before our readers, in this No. of the Harbinger. The course of Mr. Russell, is already

* Tit. iii: 10. † 1 Tim. vi: 4--5. ‡ 1 Tim. vi: 11.

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generally understood. Both of these young men, for whom we have felt great respect, and, indeed, personal attachment, seem to be infatuated with the conceit, that Providence is, just now, intending a reformation in the opinions of our brethren, as to the theory of spiritual operation, and that *they* have been raised up to inaugurate it. I do not write this sentence in irony, but in sober conviction. They have manifestly studied to discover, and labored to disseminate subtle and controvential differences, with the resolute and undisguised purpose of pushing their speculations to the point of ecclesiastical division and organization. They have resisted the earnest private entreaties of their best friends; thrown themselves into personal opposition to old and experienced ministers; repelled the exhortations and reproofs of the wisest and the best of their brethren; looked with heartless indifference upon the strife and alienation which they have provoked; seen the power of the gospel paralyzed by their contentions about doctrine; Christ and his doctrine trampled under foot in strife about the Spirit; the influence and the peace of several churches destroyed; and their Master's cause, in many places, evil spoken of, and yet, intent upon their work, they persist in their course, and will not be advised. If they cannot concede that they are in error, they surely cannot but perceive that they are the occasion of a great injury to the cause of Him whom they profess to serve. The mischief is before them, around them, knocking at the doors of their conscience, appealing to their Christian charity, and yet, they are both blind and deaf to it all. What can they expect? What do they desire? If it be to become leaders,—heads of a party, let them remember that Christ is our leader and our head, and go out from among us. The material of their organization cannot be found among the true followers of Christ.

We sincerely regret the issue to which this philosophical speculation has come. For a long time, we hoped that better counsels would prevail, but that hope is gone. Pride of opinion has ripened into bitterness of opposition; the arrogance of philosophy has triumphed over the forbearance of love, and nothing is left, but that the friends of peace withdraw from such, and have no fellowship with this work of the flesh. We leave them to the world, and whatever of notoriety or of glory, it may award them. For the few, who may be innocently entangled in these speculations, we hold in reserve a further consideration of them, upon their merits as a philosophy. W. K. P.

Let the society thou frequentest be like a company of bees gathered together to make honey, and not of wasps, which do nothing but hum, devour, and sting.

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WHY DO THEY YET OPPOSE US?

No one prominent feature of that religious reformation for which we have been pleading for nearly half a century, has arrayed a more virulent opposition against us, than our unqualified and uncompromising opposition to all church standards of faith, orthodox or heterodox, on the ground that they all are alike an innovation upon Heaven's most wise and benevolent scheme of saving and uniting men in the holy bonds of fraternal love. Church creeds of man's device, are the veriest skeletens of divine truth—stript of all that gives beauty, power, and life—more dry and lifeless than the bones seen by the prophet in the valley of vision,—upon which the spirit of God has never breathed; and, therefore, men may long ask, as they have done, Can these dry skeletons live or impart life to those who embrace them?. Truth they may contain, but is truth isolated, disjointed, misplaced, and disfigured that power of God that breaks, as a hammer, the flinty heart of unbelief, that saves and unites men?

A. W. C.

What can I do for Jesus?—Let every Christian man, let every Christian woman, put the question to the heart—What can I do for Jesus? What more can I do than I have done? What more can I give than I have given? Consider what he has done for you, what he is now doing for you, what he has already given you, what he has promised you, what he deserves from you, what he expects at your hands, the honor he has put upon you, the account he will demand of you, the rule by which he will reward you,—and then ask—What can I do for Jesus? And if there be any faith in his blood, if there be any love to his name, if there be any reverence for his authority, if there be any concern for his cause, if there be any zeal for his glory, if there be any pity for sinners, if there be any regard for his Word, ask, and be honest in asking, What can I do for Jesus?—*Exchange.*

The Ministry.—In a speech before the Northern Baptist Education Society Dr. Ide "referred to the remark often made, that we have too many ministers, and said, the trouble is, that we have too many ministers who are waiting for, and seeking the $2,000 and $1,500 salaries. We hav'nt enough little ministers, those who are satisfied with small parishes and small salaries, and willing to labor self-denyingly for the glory of God.

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PHILOSOPHY, DOGMATISM, SCHISM.—*No. I.*

We are painfully informed by letter and the press, that "Bro. W. S. Russell" has, by his dogmatic and speculative theorizings, divided the church in Jacksonville, Illinois, causing 100 members to secede from it; and retaining on his speculative basis 108 members! The schismatic dogma which he has adopted and defends is the following:—"*When the Spirit is declared to do this or that, the primary significance of such language is, that the Spirit accomplishes whatever is predicated of him,* IN HIS OWN PERSON, AND BY HIS OWN PERSONAL PRESENCE, *without the intervention of secondary instrumentalities.*" The Holy Spirit is, then, the *missionary* of Christ, not in the person o the Apostles—not in the person of any preacher, but "IN HIS OWN PERSON," alike a missionary to the world and to the church.

Where there is no preacher, but merely the written gospel in the hand of the sinner, in that case, the Holy Spirit himself makes a special visit to the sinner, and by an actual impact indelibly prints or writes the gospel upon his understanding, his conscience and his heart; and thus regenerates him by a special influence, or power invincible, or—*physically*, opening the sinner's understanding, conscience, and heart, to receive and embrace it. This dogma, opinion, or speculation, call it what you please, must, in his opinion, be affirmed, proclaimed, developed, argued, or debated in the sinner's spiritual court of *oyer and terminer*, before he can understand, appreciate, or entertain it, to any spiritual, converting, or regenerating power or efficacy. And this is called "*preaching the gospel!!*"

Now, be it emphatically stated, that, whether this philosophy be true or false, the statement of it, as preliminary or necessary to the illumination, conviction, conversion, sanctification, or salvation of a sinner is wholly destitute of Apostolical authority or precedent. It is, therefore, unsanctified and reprobate. The Apostolic teaching and preaching regards it as reprobate silver, and wholly apocryphal in its whole spirit, front and bearing. It is unsustained by any Apostolic authority, found in the Apostolic Scriptures. We care not what St. Augustine, St. Athanasius, Saint Calvin, or any other sainted theorist of the Kant or Cousin school may have written or dogmatically affirmed in their philosophy on the premises. It is wholly destitute of Apostolic commendation or affirmation. "God, who at sundry times and in diverse manners spoke in times past to the fathers by the prophets," and in these last days by a Son, whom he has consti-

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tuted Lord of all, has never sanctioned a theoretic or speculative gospel or religion.

The very word *gospel* is negative of all speculations, theories, and philosophies. It is God's *spell*, or *word of life* eternal, declarative of fact and deeds spiritual, Divine and everlasting in their import, bearings and influences upon the person, character and destiny of man. It is the power of God to salvation to every one who cordially receives it; and, consequently, worthy of universal acceptation. Its whole spirit—is the spirit of union, communion, and co-operation —in reference to an everlasting empire, and in perfect unison with the three personalities of Jehovah Elohim. It is a development of Divinity in unison with fallen humanity, and adapted to it as light to the eye, or music to the ear.

Amongst the speculative dogmata of this theory of spiritual influence we select a few dogmatic assertions;—"Spirit operating through the word, is wholly unscriptural language, and is purely theoretical in its character." Of course he reprobates in these words—the idea of the spirit working in us or upon us *through*, or *by*, *the word*. Indeed, this idea is, in various forms, reprobated by our young friend. He will have the spirit to work upon man—sinful, fallen man, not *through the word*, but without the word; that is, by *positive impact and contact or impression of the spirit*. That this is his position, is most evident from such assertions as the following:—"So long as the world perseveres in remaining *the world*, as sinful and God opposed, *the Spirit can gain no access to it nor convince it*." P. 437. The world, is then, *beyond the power of the Spirit!* How, then, is the world to be converted? He explains himself in the words following:—"But there is a point of transition, when the man begins to leave the world and commences to seek the kingdom of God, while as yet, strictly he belongs to neither." This state he represents by twilight, "which is neither night nor day, but a mingling of both." P. 437. The sinner begins in this twilight and then the Spirit comes to his assistance!! But through what instrumentality? Neither light nor darkness!—but through "*twilight!*" Is not then, twilight a means to an end!! Does God prefer twilight?—! Alas for such philosophy! for such theology, or christology!!

But he gives another illustration:—"Just as our Constitution says, that only a citizen has rights in our courts, yet it permits those same courts to admit the petition of him who desires to become a citizen. Thus actually granting by anticipation some of the rights of citizenship to the alien, to enable him to become a citizen!"

Why some of the rights of a Christian should be given to an alien to enable him to become a Christian comes not within my speculative

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reasonings, nor my Bible readings! I must wait for some new light upon these premises. To balance the account, he says:—"Spirit operating through the word is wholly unscriptural language, and is purely theoretic in its character." P. 438. This is tantamount to settling a controversy, by affirming—"You are in error as well as myself." Poor logic! Worse theology! But we cannot admit this settlement of the debate or of the differences. While the identical words "Spirit operating through the word" do not occur in this form, it is Scriptural in another form. The Saviour prayed for his disciples, saying to his Father:—"Sanctify them *through thy truth*, thy word is the truth;" Jno. xvii: 17,—"purifying their hearts by faith." Acts xv: 9. To the same effect Peter says:—"Seeing you have purified your souls *in obeying the truth*." "Born again, not of corruptible, but of incorruptible seed"—"by," or "*through the word of God* which lives and abides forever;"—"and this is the word which by the gospel is preached to you." This is not our theory, bu it is our faith. See 1st Peter, chapter 1st, verse 23d, 25th:—"Where no vision is the people perish."

Since the first act of the first scene in the creation drama to the intercessory prayer of the Author and Founder of *the faith*, reported by the beloved John, all the illuminating, purifying, sanctifying, regenerating influences of the Spirit have been *through the instrumentality of his own word*. Well said the sweet bard of Israel—"Thou, O Lord! hast *magnified thy word above all thy name*."

In the 119th Psalm we have, under the caption of every letter in the Hebrew Alphabet, eight lines, or verses; and in each of these we have a commendation of the word of God under the name of "the word," "the law," "the testimony," "the statutes," "the judgments," "the commandments," "the precepts." In all, we have one hundred and seventy-six commendations of the oracles of God in one of the songs of Old Zion. In contrast with these testimonies of the Holy Spirit, it is somewhat startling, to a well cultivated ear, to hear Bro. Russell say, "When the Spirit is declared to do this or that, the primary significance of such language is that the Spirit accomplishes whatever is predicated of him in his own person and by his own personal presence, *without the intervention of secondary instrumentalities*." This is one of W. S. Russell's oracles. This is an inspiration above and beyond all the visions and revelations and teachings of the Divinely inspired writers of the Christian Scriptures. And in direct antagonism to the Reformer Nehemiah, who, in his address to the God of Israel, said,—"O Lord, many years didst thou forbear them" (thy people) "and thou didst testify against them *by thy Spirit in thy*

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prophets, yet they would not give ear, therefore, thou gavest them into the hand of the people of the land." Nehemiah ix: 30.

We presume to say that the Lord Jesus Christ fully understood and comprehended the person, mission, and work of the Holy Spirit; and that "the holy men of old" spake as they were moved by the Holy Spirit. Let us then, hear from them a few words. The Lord in his intercessory prayer, addressing his Father in behalf of his disciples said: "*Sanctify them through thy truth, thy word is the truth.*" Why did he not say, according to Brother Russell, Sanctify them through thy Spirit for thy Spirit alone without the truth, can sanctify a disciple or convert a sinner!

But let us patiently hear other testimonies from the Apostolic documents. Let us consult the Acts of the Apostles—speaking as the Spirit gave them utterance. When the unbelieving Jews heard Peter "they were pierced in their hearts and said to Peter and to the rest of the Apostles—men and brethren what shall we do?" How did Peter respond? Did he say—*wait for the Spirit, until he makes you a special visit?—!* No such thing—But he responded,—"Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." Were not faith and repentance in this case anterior to the reception of the Holy Spirit?

And with many other words did he testify and exhort, saying:—"Save yourselves from this untoward generation." What was the result? "They gladly received his word and were baptized." He did not say "wait till the Holy Spirit works faith in you hearts—or till the Holy Spirit enters into your hearts; for he, without any instrumentality, will enter your hearts and write his gospel upon them, and then, and only then, can you believe and repent, for the remission of your sins." This would be another gospel!

This new gospel—of spiritual impact upon spirit, is as cold as death, and, therefore, never quickened into spiritual life man, woman or child, so far as the Apostles have reported progress in their labors. Spiritual impact, or impressions, without faith in the testimony of the Apostles of Christ, is a metaphysical whim of injurious tendency, and without aid or countenance from any heaven inspired man.

"*Means to ends*" are as old as the creation of the universe. They are as necessary in recreation as in creation—in regeneration as in generation. It is the most eminently prominent fact in the records of the Bible from the first to the last period of Sacred History. "By *his spirit* he has garnished the heavens, *his hand* has formed the crooked serpent," or the milky-way. His Spirit and his hands have founded the universe. So the poetry of Job indicates. Peter, too, affirms

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that "by the word of God the heavens were of old, and the earth standing, (or consisting) out of the water, and in the water, by which the world that then was, being overwhelmed with water perished." "But the heavens and the earth which are now, *by the same word* are kept in store, reserved for fire against the day of judgment and perdition of ungodly men. He can create and He can destroy, by his omnipotent word. Where the word of a king is, there is power; but where the word of God, the King of kings is, there is omnipotence. Naked spirit working upon or manipulating naked spirit, is no where affirmed in the inspired annals of the universe. It is only extant in the metaphysics of speculative and peculative philosophists.

We cannot but regret to see a mind we once esteemed full of promise, dwarfing itself by the baseless visions of a dreamy philosophy—a philosophy falsely so called.

In the Common Version it reads:—"Beware lest any man spoil (or make a prey of you) through philosophy and vain deceit, after the tradition of men, after the rudiments (or elements) of the world, and not after Christ." Col. ii: 9–10.

In the Lord's intercessory prayer, he emphatically uses these words,—"Sanctify them *through thy truth, thy word is the truth.*" There is, indeed, no sanctification, properly so called, but *through the truth*, "no sanctification of spirit" without "the belief of the truth"—that is the gospel. The gospel believed is the power of God unto, (or in order to,) "salvation." Hence the grace of God precedes faith, repentance, baptism, the remission of sins, and the residence of the Holy Spirit as the Holy Guest in the heart of the Christian!

We build on a sure foundation when we affirm that—the grace of God is the originating cause, the sacrifice of Christ the meritorious cause, faith, repentance and baptism, the instrumental causes of a sinner's salvation—the fruits of which are righteousness, holiness, and peace.

We do not wonder that some of the readers of the speculations of Bro. Russell have come to the conclusion that he maintains that true believers may yet work miracles, and that this power is still needed and may be yet expected. I have not seen this in these identical words, yet I confess that my fears have been and yet are, that his progress is in that direction. His positive and dogmatic confidence in his own intuitions, and his philosophy of spiritual influence are evidently in that direction, and, that he is not one of us, is too manifest to be doubted by any discriminating and attentive reader of the outpourings of his dogmata. He has turned aside into vain janglings and cannot legitimately be regarded as one of us. He is evidently

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now a schismatic, and, as such, cannot be esteemed and regarded as a brother in communion with us.

A schismatic, or, as sometimes called, an *heretic*, was found in the churches planted by the Apostles; concerning these, he spoke in decided terms. Paul to Timothy and Titus gave directions in such cases. See 1 Timothy, vi: 5; Titus iii: 10; &c. Nothing strange, or unprecedented in the Apostolic age, has happened to us. There was "an empty and deceitful philosophy," bold enough to withstand Paul and his associates. That same spirit yet lives. And no fleshly relation, no worldly consideration, no partial or special regard, could induce a true Christian to wink or connive at any one who will, in the pride or vanity of his own opinion, divide and scatter the family of Christ contrary to all the teachings and preachings and exhortations of the Holy Apostles, and all this to make room for his cherished dogmatism.

He gives us his position in his own philosophical terminology. He first selects as a topic,—"The Spirit shall convince the world." He objects to "a round about theoretical interpretation *upon* this direct and unqualified language which explains it as meaning that the Spirit accomplishes this conviction only through the word." He adds,—"there is no such declaration as this in Scripture". "Spirit operating through the word" is wholly unscriptural language and is purely theoretical in its character. The very opposite of this, indeed, would be more in accordance with Bible ideas, and the truer doctrinal declaration would be—the word operates through the Spirit; for Paul, Ephesians i: 22, speaks of "*obeying the truth, through*" (by means of) "*the Spirit.*" "When the Spirit is declared to do this or that, the primary significance of such language is, that the Spirit accomplishes whatever is predicated of him in his own person, and by his own personal presence, without the intervention of secondary instrumentalities." Such is the marrow and fatness of his adopted theology.

The *words* used by our young philosopher in this case, to say the least, are quite as theoretical as those which he repudiates. And this is quite a "round about theoretical interpretation upon the direct and unqualified language which explains it as meaning that the word accomplishes this conviction only through the Spirit." And, with him, we may add—"There is no such declaration as this in Scripture." This beating the air is rather a waste than a redeeming of time.

The word operating through the Spirit—"the word the cause, and the Spirit the means"—is a trifling with the words of the Lord's prayer, John xvii: 17, "Sanctify them through thy truth, thy word is truth."

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From the first act of the drama of creation to the last, the author and builder of the Universe employed his *word* and not his Spirit, as the instrument. This is not only a palpable fact but a most significant one.

All power known to man in Nature, Providence, or Grace, is resolved, and only resolvable, into pure will. This is power absolute to speak philosophically. Beyond this there is no definite or definable power. Hence, Jehovah Elohim in the grand drama of creation exclusively employed *the imperative mood.* And in the same mood he calls and "commands the things that be not," as though they actually existed.

Such is the sublimity of the Divine conception in contrast or antithesis with all Grecian, Roman, or Anglican conceptions. "Le, there be light, and light was," and is, and evermore shall be, while the volition that gave it birth and being is yet unchanged.

The *ne plus ultra.* or the grand and final ultimatum of the creation drama, as far as revealed in Holy Writ, is the creation of a new heaven and a new earth in which righteousness, holiness, loveliness, and happiness shall flourish in unfading beauty and glory.

But while the remedial system continues extant—and that must be till the Lord returns, no change of dispensation or administration is promised; and, therefore, none is conceivable. Bro. Russell's day dreams of a new age of miracles, which I am informed he preaches, is a pleasing dream to a sickly and desponding heart; but it is a dream and no more; and such is his newly vamped and dressed speculation on spiritual impact or contact in order to a new heart, a new spirit, and a new life.

His recent readings have been unfortunate. His plea for miracles is rather an alarming symptom; still it is borrowed from Rome, and, therefore, there is some hope that he may restore it to the real owner. His German readings have not been fortunate. The facts, precepts, and promises of the Divine Teacher without any such empty, imaginative, and deceitful philosophy—constitute the marrow and fatness of the word of life—and are all sufficient to make the man of God perfect, thoroughly furnished for every good word and work.

We know no man "after the flesh," and still less those "who give heed to seducing spirits and doctrines concerning demons"—and who assume that if we had more faith we could work miracles and cast out demons, as did the Apostles to sustain and maintain their commission. When any one allows his idealities to riot in such excesses and extravagances it is our painful and sorrowful duty to remonstrate as publicly as the brother or alien who gives out, prints, and publishes such visions and imaginations.

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His positions expressed in his own words, are these:—"We cannot have one theory of spiritual influence for the Christian and another for the sinner. If the Spirit operates through the word in conversion, it must operate in the same way in the sanctification of the Christian; and then how unmeaning do the strong expressions of the New Testament become which speak of the Spirit dwelling in man and making man his temple and habitation!" Again he adds, "He *always* works internally, and that is never called the Spirit's influence which is exerted merely through secondary agencies." These are his own definitive words. They are perspicuous, definite, and precise and quite intelligible. It is, then, strongly affirmed as a fact, true and veritable, that the Holy Spirit alike positively enters into the heart of saint and sinner, and, by actual impact, or by positive impression, operates *immediately*, *without any instrumentality*, or *means*, upon the naked spirit of man; just as the potter's hand manipulates or moulds a vessel out of the dead cold clay!

Again he affirms, "that that is never called the Spirit's influence which is exerted *merely* through secondary agencies." This "*merely*" is, in his style, out of place. When Jesus says:—"Sanctify them *through thy truth*, thy word is the truth;" (John xvii: 17th,) he ought not, according to this theory, to have added—"*through thy truth*," for that indicates an *indispensable instrumentality*. He certainly presumes not to say that "*through the truth*" does not indicate any instrumentality!! And if he admits that sanctification is consummated *without the knowledge and belief of the truth*, then the Saviour's views and his views are in direct and positive antagonism. It would require more than any miracle reported in the New Testament to reconcile his theory with the teachings of our Saviour on the premises.

The conclusion of this intercessory prayer makes "*the declaration of the Father's name*" or character, indispensable to the enjoyment of the love of God on the part of saint or sinner. It is in these words:—"I have declared to them thy name and will declare it;" in order to —or, "that the love wherewith thou hast loved me, may be in them and I in them." John xvii: 26. Without faith in such a declaration of love could we by any possibility enjoy it?

"We cannot have one theory of spiritual influence for the Christian and another for the sinner." Hence, we affirm that the Holy Spirit works *through* or *by the gospel* upon saint and sinner, and upon neither but *through* or *by* the word, preached and believed.

But circumstances insuperable command me to lay down my pen for the present. A. C.

PLATTE CITY FEMALE ACADEMY, Nov. 5, 1859.

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DOUBTFUL DISPUTATIONS.—*No. I.*

The Religious Reformation in which we are engaged, was commenced in a spirit of liberality and Christian forbearance. Its primary object was to put an end to the unhappy divisions which exist in the religious world, and to unite together, in one communion, all the followers of Christ. In order to accomplish this, it was proposed to take the Bible alone as the basis of union, and the only authoritative standard of faith and practice. In regard to all important matters of faith and duty, it was believed that the Bible would be found to be so clear and explicit as to be readily comprehended, and that in regard to the more remote and difficult questions appertaining to the mysteries of redemption, while much might be learned by a diligent and prayerful study of the Scriptures, a proper degree of forbearance was to be exercised in respect to those who were deficient in this knowledge. Furthermore, in regard to all questions not directly treated of in Scripture, these were to be regarded as mere matters of opinion, respecting which any one was free to entertain, but not to urge upon others, his particular views. It was hoped that, by this method, all ground of religious dissension and divison would be removed, and that the scandalous strifes and controversies of Protestants might be brought to a close, so as to secure the fulfillment of the apostolic exhortation: "Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

In the progress of the effort thus to reform religious society, it cannot be denied that great good has been accomplished. Whatever may be urged from the fact that sects and parties still exist, or that errorists and bigots may now and then have been found in the ranks of the reformers, certain, it is, that the principles of this religious movement have been triumphantly established; that the all-sufficiency of the Scripture as a basis of Christian union, and as the standard of divine truth, has been nobly vindicated, and experimentally demonstrated; that an amount of religious truth has been presented to the minds of men such as has never heretofore been exhibited since the days of the apostles, and which has resulted in restoring to the world the gospel of Christ in its primitive simplicity and purity; and that, *for the time*, much more has really been accomplished by this religious movement, than its most sanguine friends anticipated. Such has been its power that it has compelled even those sects which have bitterly opposed it, to modify their teaching and their practice; to

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abandon various unscriptural usages, and to accommodate themselves, in many important respects, to the increased Biblical knowledge of those communities to which the principles of the reformation have been faithfully exhibited. Its presentations of Scripture truths have, in fact, "girdled," (to use the woodman's phrase.) several of the existing parties, which have evidently commenced their period of decline. Their proselyting power has been curtailed; their creeds have been divested of their false pretensions; their clergy have been stripped of their assumed authority as "ambassadors for Christ," and in presuming to speak to the people "in Christ's stead," they are more likely now to excite pity or derision, than to inspire respect. Especially has "infant baptism" whose affusions formerly bedewed most copiously the tree of sectarism, and contributed largely to nourish and sustain it, yielded beneath the sunshine of divine truth, and passed away in a good degree, like its kindred vapors of the night, into the thin and viewless air.

In contemplating these results, the advocates of the reformation have much reason for encouragement, as well as for devout thankfulness; and, certainly, the successful establishment of the truths we teach, in spite of talented, ingenious and educated opposers, and before the most intelligent communities, ought to confirm every one in the belief of them, and be an effectual preventive of any departure from them. Such, nevertheless, is the waywardness and self-sufficiency of some individuals, and the instability of others, that they will occasionally repudiate the most obvious Scripture truths which they had previously accepted, or suffer themselves to be carried away by some specious novelty, and proceed to create discord and confusion by their efforts to build again what had been justly overthrown, or to give plausibility to some original conceit. Such aberrations, it is true, detract not, in the least, from the value and importance of the truth, but they are, nevertheless, to be regretted as hindrances to its progress, and as diversions in favor of the enemy, effective, of course, in proportion to the influence, conspicuity or ability of the persons concerned in them. Such things, indeed, occurred at the first establishment of the Christian church in apostolic times, and Paul expressly predicts to the elders of the church at Ephesus that from amongst themselves men would arise, "speaking perverse things to draw away disciples after them." Such things have occurred in every period of the church's history, and will, doubtless, continue to occur to the end of this probationary state. "There must needs be divisions among you," says Paul to the Corinthians, "that the approved may be made manifest." These are trials of faith and patience, and, though hindrances to the progress of truth, they will

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be made to "work together for good to those who love God and how are the called according to his purpose."

Changes of religious sentiment may be expected to occur frequently amongst those who are governed by men's opinions. But an exchange of one set of errors for another is a matter of small importance, nor are such trials of *partyism* to be regretted, as they tend to show the instability of the foundations which men have substituted for the rock on which Christ has built his church. The case is different, however, with regard to those who profess to have adopted the Bible as a sufficient rule of faith and practice, and as a plain and infallible teacher of the things of eternal life. When such persons, after having publicly adopted certain truths as clearly taught in the Bible, are afterwards led to renounce them, and to become advocates of old errors, or of new conceits, based upon whimsical constructions and misinterpretations of Scripture, their changes have a direct tendency to discredit the fundamental principle of this reformation, viz, that the Bible is a sufficient and infallible rule; for opponents will not be slow to impute to our principles, the fallibility which of right belongs to such opinionative and changeable individuals. There are but few, indeed, who have the capacity to teach the things of the Bible, as the Bible teaches them, yet every one is ready to assume the office of teacher, even in regard to the deepest and most difficult questions connected with the soul and its salvation. By a simple obedience to the first principles of the gospel, they imagine themselves to have become at once "perfect in word," and to have acquired the position and authority of teachers, when, in point of fact, they have failed to comprehend aright even those "first principles" of which they make their boast. That the thoughtless assertions, and the senseless crudities which have been, from time to time, advanced by such persons, have caused much injury, cannot be reasonably doubted, nor has there ever been a time when there was more need for the practical application of James' admonition: "My brethren be not many teachers, knowing that we shall receive the greater condemnation." This improper assumption of the office of public teacher, is one of those evils especially connected with that Christian liberty which we as a people enjoy, and which was, in like manner, enjoyed by those to whom James addressed the language above quoted in the earliest and purest age of the church. Had we not had the best cause in the world, it never could have withstood the blows thus inflicted upon it by its professed advocates; but it has triumphed in spite of them, and will continue to triumph, for it is the cause of Christ and of humanity.

Among the subjects which have justly been regarded as fairly and

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fully settled in this reformation, has been that of "*Conversion.*" No one question has been so much discussed, owing to the fact, that the views of the parties on this matter, have had a direct tendency to render the preaching of the gospel nugatory, and have thus come into direct conflict with this religious movement. Within the last 50 years, conversion *by a special operation of the Spirit*, has become a favorite doctrine with the Protestant world. It is astonishing what a hold this erroneous view has obtained upon religious society at large, and how deeply it has insinuated itself into the very substance of its faith and of its practice. It has become a sort of shibboleth and an infallible test of orthodoxy, to which all other points of disagreement must yield; an agreement here, being quite sufficient to hide a multitude of differences both in polity and in tenets. It is to this we owe "union meetings," and all the confraternity which may exist among the sects and parties of the day. It has become, in fact the settled doctrine of this religious age. It is referred to constantly in essays and sermons. It has become the essential and principal part of all labors in word and doctrine. Its truth is taken for granted always, and must not be questioned, and it has accordingly been the great offence of this reformatory effort, that it has ventured to doubt and to demand Scripture proof in regard to it. The greatest amount of prejudice has been produced in this way. and the most unjust and false accusations have been brought against us on this account; as for instance, that we deny the presence and influence of the Holy Spirit altogether, and are nothing but mere ritualists or formalists in religion.

For my part, I am far from thinking that this particular controversy has been judiciously managed on the part of the reformation, or that it has always been kept on the ground to which the principles of this movement properly confine it. Some have introduced speculative theories in regard to it, based on philosophical views of human nature, which are just as objectionable as those propounded on the opposite side. Nearly all seem to have overlooked the fact, that it ts a mere question of opinion, which neither required nor deserved such elaborate efforts at confutation; all that was necessary, on our own principles, being, to show simply that it *was* a matter of opinion, and that, as such, it ought not to be suffered to engross the attention, or to disturb the peace of Christians. In making it a matter of special and protracted controversy, and giving to it an undue importance, our disputants have only confirmed their opponents in the belief that it is a cardinal doctrine,—an essential portion of "the faith once delivered to the saints," for which they are bound in conscience earnestly to contend.

I am, by no means disposed to underrate the evil effects of this

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opinion. Its direct tendency and result is to induce men to disparage and to resist the gospel, while waiting for those "spiritual operations" in which they are taught to believe. But its power to produce such an effect resides in this, that it is supposed to be a part of faith, and is not recognized, in its true character, as a human opinion or theory. That such "operations" must be experienced in order to a valid conversion, is made as much a matter of faith as that Jesus is the Messiah, and being thus regarded as an essential point, it is urged with as much zeal and received with as much sincerity as any fact in the gospel. Those who hold this opinion are not likely to relinquish it. The most that can be hoped for, and, indeed, all that is really necessary, is, to convince them that it is a mere matter of opinion, and not one of express revelation, and to induce them to forbear to make it a ground of controversy and division. If it were once placed in its proper class, and understood in its true character, it would be divested of its usurped authority, and would no longer intrude itself between the sinner and the gospel of redemption. It would no longer become a barrier in the way of the obedience of the gospel, and would cease to be the chief source of the doubts, the scruples, and the delays which jeopardize and often prevent the conversion of sinners.

Some of the best men and most sincere Christians who have ever lived, have entertained the view that there is, in every case of valid "conversion," a direct influence exerted upon the heart by the Holy Spirit. To my certain knowledge, some of the most devoted laborers in the present reformation, whose memory is entitled to peculiar tever ence, held this view during the entire period of their ministry. But this did not detract, in the least, from their usefulness, nor did it interfere in any respect, in their cases, either with Christian union and fraternity or with a full and correct presentation of the gospel and a direct and successful appeal to sinners to obey it. And this for the simple reason that they had too much good sense and too much regard for the principles of the Reformation, to insist upon it, or to obtrude it upon others. The fact is, that, as a matter of opinion, it is absolutely harmless, and the evil attending it, has proceeded not from the opinion itself, but from the manner in which it has been urged upon the minds of men, and the undue authority it has acquired by being erroneously placed among the things of faith. Let me say, emphatically, that, as reformers, we have nothing at all to do with theories of "conversion," on either side. The opposite philosophy of "motives," "words," and "arguments," which some would make part and parcel of this reformation, is just as great an error on the opposite side; and to urge it, as great a departure from

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our principles as it would be to urge the theory of the sects. The object of this religious movement is to call men away from all such speculations and to confine their attention to what is written in the Book. We have no right to mix up our opinions or our philosophy with the gospel of Christ. Our duty plainly is, to preach and teach the things divinely revealed, as all-sufficient and alone sufficient for human salvation, and to allow every one to entertain such opinions as may be agreeable to him in regard to matters not distinctly or directly presented in the Sacred Writings.

That "the gospel is the power of God unto salvation to every one that believeth;" that "faith is the substance of things hoped for, the evidence of things not seen;" that "faith cometh by hearing and hearing by the word of God," are plain scriptural propositions which are neither to be gainsayed nor explained away, and which do not stand in need of any human philosophy for their elucidation. It ought to be sufficient for all to know this, and to receive these, and all other declarations of Scripture, with reverence and with implicit confidence. The spirit that inquires: "How can these things be?" is far oftener that of a cavilling scepticism; a self conceited rationalism, or a no less dogmatic and visionary mysticism, than that of an humble Christian faith and piety. Such an inquiry may sometimes as in the case of Nicodemus, be the simple exponent of an ignorance, the more pardonable and hopeful, in that it is mixed with wonder, that essential element of all true adoration, and necessary accompaniment of the very first lessons of religious faith. Such an inquirer as this may fail to comprehend, but he will not, therefore, cease to believe and wait, nor will he neglect to manifest, in the hour of trial, his confidence in his Divine Teacher, or, even when death has added its mysteries to those of truth, to embalm his trust and reverence with those precious spices in which he enwraps the form of his yet unknown Redeemer. The truth-seeker who thus inquires and waits in humble trust, will, in due time, have all his difficulties removed, for the Scriptures have already furnished verbal answers to all such pertinent and practical inquiries as admit of being thus resolved, and an enlarged experience shall reveal those secrets which belong to it alone.

It is not, however, because of any practical value that appertains to the various theories which are advanced on each side of the question of "conversion," that their propounders urge them so earnestly upon religious society, but simply because they are human and not divine. These men love their own things more than the things of God, and would much rather gratify their pride of opinion, their

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love for originality, or their own intellectual taste, than receive, with humility and meekness "the engrafted word," or obey the commandments of Jesus. There are no heretics in humanity, there are no heresiarchs in piety. It is in regard to the "how" and the "why" of matters not revealed—(and thus not revealed because they are of no practical or present utility,) that men quarrel with each other, and not as to why they are to "visit the fatherless and the widow," or how a man is to "keep himself unspotted from the world." It must be admitted, nevertheless, that with most, if not all of those who accept human opinions and theories at second hand, these are mistaken for matters of faith. Such persons are simply imposed upon, because they neglect to examine the Scriptures for themselves, or to make the proper distinction between faith and opinion. This, as I have before stated, is the very error which has given so wide spread popularity, and so great authority to the notion that, to render "conversion" valid, it must be effected by some sensible demonstration of the presence and power of the Holy Spirit. Hence, it has been, even, that in the "revival" in progress now in Ireland, many, seeing the hysterical and cataleptic fits produced by nervous sympathy or excitement, have been led to doubt their own former less demonstrative "experiences," and to sigh for the more convincing evidence of the latest and most approved paroxysms of the "smitten" neophytes.

While it is proper to sympathize with the weaknesses of our poor human nature, and to bless God for whatever may be good and true in such "revivals," it is certainly praiseworthy to endeavor to correct proceedings, the like of which certainly never occurred in the apostolic age, and which tend to substitute false proofs of discipleship for the true ones, and, in the end, to unsettle the evidences of religion altogether. In order, then, to correct these aberrations, the present reformation proposes a return to the Divine testimony alone; to the gospel of Christ as originally preached by the Apostles, with all its institutions, promises and blessings, constituting the "faith formerly delivered to the saints," and the primitive practice in its uncorrupted simplicity and purity. It takes the ground that it is "Christ crucified" that is to be preached to sinners, and not theories of conversion, and that trust in Him accompanied by obedience to His commands, is the only true and manifest evidence of discipleship. The world has been oppressed long enough by an opinionative, theoretical, dogmatical and disputatious bigotry, under the name of Christianity. It is time that the church should return to its first faith and to its first love. It is to accomplish this most desirable object, that we, as a people are under the Divine guidance, professedly engaged. Let us, then, adhere steadfastly to the principles we have adopted, and which have

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hitherto proved so impregnable and so efficient, and let us increase our efforts in this good cause, ever remembering that, notwithstanding all that has been done, there remains yet much to be accomplished, and that we shall be justly regarded as "Reformers" or friends to the reformation, less from the influence, which, in our hands, the reformation may exert over others, than from that which it shall exercise over ourselves. R. R.

AFFAIRS IN ASHLAND, OHIO.

DEAR BRO. CAMPBELL:—You are, doubtless, acquainted with the fact that for some months past, a difficulty has existed between the church in Ashland, Ohio, and its late pastor, Elder I. N. Carman. I am happy to inform you that, so far as these parties are concerned, that difficulty is now settled. You will see from the following document that the whole matter was referred to a committee, of whom all were present except Elder William Hayden, and you will also see the result of their labors. When that result was made known to the parties, it was agreed between them that at the next regular meeting of the congregation, public announcement should be made that the said Carman had voluntarily withdrawn from the church, and was no longer a member of our brotherhood. I regret this. Bro. Carman is a good man, and capable of doing much for the cause of Christ. I hoped that he might be reclaimed and his labors continued in behalf of a pure Christianity. Yet I am glad the matter is settled. It is better that Bro. Carman should go out from us, since he is not, and will not be, of us; and that his fellowship and labors should be where his sentiments and sympathies are. He carries with him, I believe, the respect and the prayers of all, and the love of many of his late brethren. At least, such are my feelings.

Yours truly and affectionately, S. R. JONES.

WOOSTER, Ohio, October 31, 1859.

CALL FOR A COUNCIL.

WHEREAS, Elder I. N. Carman, late pastor of the congregation of "Disciples" in this place,—viz: from January 1st, to August 1st, 1859,—did, as a part of his *official action*,

1. Exchange pulpits with the other Pastors of the village, without consulting his congregation.

2. Set aside an arrangement which Elders Burns and Nixon had, without the knowledge or consent of said pastor, made with Elder A. Rumfield, of Savannah, to the effect that the said Rumfield should

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preach to said congregation at 4 o'clock, P. M., on the 1st Dord's day in August last, that hour being the pastor's regular time for preaching in same place. And

3. Withdraw summarily from his pastorate on the 5th Lord's day in July last, and since that time preach statedly at the Court House, in this place, on his own responsibility, independent of, and at a different hour from any of the aforesaid congregation's regular meetings. And

WHEREAS, Said Carman did, during said pastorate, prominently put forth, as a part of his *public teaching*,

1 That the sinner's *justification in the mind of God*, or real pardon, takes place through *grace* (as contradistinguished from *law* whether of Moses or Christ,) as the *only conditionating principle of its bestowment*, and through *faith*, as the *only conditionating principle* of its reception.

2. That remission of sins," as received in Christian baptism, is simply *declarative* justification, assurance of the pardon before rendered, or "knowledge of salvation."

3. That both in conversion and sanctification, the Holy Spirit is personally, literally present to the soul, superadding his direct influence to make efficient the truth as the instrument of those results.

4. That howsoever any profess to take "the Bible alone," (as all should *aim* to do,) no uninspired man can *practically* do more toward this than to take *his own understanding* of the Bible as his "rule of faith and practice;" that greater agreement of individual Christians in such understanding is necessary for proper and profitable *church* fellowship, than is requisite for simple *Christian* fellowship, or fraternal sympathy and intercourse; and that *denominationalism* is, therefore, an *incidental* and not *unmixed* evil, necessitated by human imperfection, and tending in *all cases*, unless restrained, to *sectarianism*. And

WHEREAS, The congregation of "Disciples" in this place is much embarrassed by a division of sentiment and feeling relative to said acts and teachings of its late pastor, we, the undersigned, believing that the interests of the cause of Christ imperatively demand some formal settlement of the question, *whether a minister taking the course and attitude of said Carman, as before described, can*, on the one hand, *consistently be received and fellowshipped by the churches of this Reformation as a faithful minister of the word, or*, on the other hand, *should be disowned by them as a heretic and schismatic*: do hereby agree to refer *this single question* to a council composed of Elders S, R. Jones, C. Lake, J. Bryte, A. S. Hayden, and William Hayden, whom we do most earnestly and affectionately invite to meet us in this place on the 26th day of October, 1859,—praying that the "wisdom which

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cometh from above" may guide and bless their counsels to the removal of unhappy divisions now existing among us.

And we do hereby solemnly *bind ourselves to abide* the opinion of said council when duly *rendered* and *published*.

I. N. CARMAN,
HUGH BURNS,
C. NIXON.

ASHLAND, Ohio, Sept. 23, 1859.

In pursuance of the above call, the undersigned met at the time and place therein specified, and organized by calling Bro. S. R. Jones to the chair, and appointing Bro. A. S. Hayden, Secretary. After invoking the Divine guidance and blessing in our deliberations, we proceeded, with the parties before us, carefully, and fully to inquire into the facts and circumstances connected with the several specifications submitted to our investigation and decision; and with a just and painful sense of the responsibility resting upon us, and the important interests, both individual and general, involved in our action; and a prayerful reliance on our Heavenly Father for courage, wisdom, and charity to enable us to discharge faithfully and affectionately the onerous duties imposed upon us, we have unanimously, and, as we trust, rightfully come to the following conclusions:—

1. With regard to the first specification in relation to the official action of said Elder I. N. Carman, as pastor of the said church of Christ, in Ashland, we do not recognize any official right in a pastor to effect an exchange of pulpits without regard to the views and feelings of his congregation, or in opposition to their wishes. But, in the particular case brought before us, we see nothing specially objectionable in the conduct of said Carman, except his failure to inform his co-elders on the morning of the first exchange effected by him. Courtesy to them, and a due respect for the gentleman who was to fill his place, demanded this much at his hands—and besides, it would have removed the awkwardness of the position of both.

2. In regard to the action of Elder Carmanin setting aside the appointment made for Elder Rumfield, we find it defective in Christian courtesy, both towards the Elders who made that arrangement, and the congregation; and especially is it deficient in that brotherly regard and deference which should ever regulate the conduct of one preacher of the gospel towards another.

3. In relation to the summary withdrawal of Elder Carman from the pastoral care of the church in Ashland, we find that, in our judgment, it was hasty and uncalled for, and not characterized by a just regard to the arrangement made by him with the Elders, nor to his solemn relations to the church. And respecting his preaching in the Court House, we think it was schismatical in its tendency, painfully

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discourteous and unkind toward the church, and destructive of the interests of the cause of Christ at large, and especially in Ashland.

4. In regard to the first specification relative to Elder Carman's public teaching, as pastor of the church of Christ, in Ashland, we will say, That such a statement of the doctrine of justification differs from the current teaching of the brotherhood, and is disapprobated as being technical and speculative, and opposed to the beautiful and divine simplicity of the word of God.

5. The second specification under this head, we also consider as a departure from the divinely authorized standard of preaching the gospel of Christ, as set forth in the Holy Scriptures; and we, therefore, disapprove it as an attempt to become wise above what is written.

6. As to the the third specification under this head, we will remark, That we rejoice to know that the firm and unalterable faith of all the brotherhood associated with us is, that the Holy Spirit operates in all cases through the gospel of Christ, in the work of regeneration conversion, and that the same good Spirit becomes the indwelling guest in the soul of the child of God, as his comforter and sanctifier. See Rom. viii: 9, and Gal. iv: 6. We deprecate, therefore, any attempt, as in the specification under consideration, to substitute verbal technicalities and speculative theories for the simple and explicit style of the Holy Spirit in the word of God.

7. In relation to the fourth and last specification under this head, we are of opinion, That it is a repudiation of the Bible as the standard of the faith of the church; a virtual return to a partizan Christianity, from which it is the object of "this reformation" to redeem the people of God; and in principle, an abandonment to the papacy of the ground which has been gained by protestantism during its labor of the last three hundred years. We, therefore, disapprove it as injurious to the best interests of the cause of our blessed Redeemer, and opposed to His will. See John xvii: 20-23.

Upon the whole premises, therefore, we are fully of the opinion,

1. That the late pastor of the said church in Ashland, in the cases under consideration, manifested somewhat too high a claim in regard to the exclusive rights of the pastoral office; and that it would have strengthened and extended his influence in his appropriate work, to have shown a more manifest regard for the wishes and wants of the church. And

2. In regard to the specifications on the subject of his teaching, we hold, That, while we are happy to know there prevails among us the most enlightened Christian liberality in relation to the right of all our members to the unmolested possession of a great variety of opinions, yet such questions as are herein submitted, in their specified

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form and language, are speculative, schismatic, and unprofitable, and the agitation of them tends only to strife and division. Such a course is equally opposed to the Apostolic injunction to "preach the word," and the imperative admonition to avoid questions that gender strife "rather than Godly edifying which is in faith." See 2 Tim. iv: 1–5, and 1 Tim. i: 4. We are unanimous in the conclusion that a continuance to agitate such themes, as dogmatically propounded, is clearly condemned by Divine authority, as tending to produce dissension and division in the church of God. We cannot, therefore, consistently receive and recognize, "as a faithful minister of the word," any one who "prominently puts forth as a part of his public teaching," such dogmas.

3. And farther, we think it required of us to say explicitly, that there has been a manifest want of Christian feeling and conduct towards Bro. Carman on the part of some members of the church.—Instead of forbearance and a supporting sympathy, due to all fellow-Christians, especially to a brother employed in exhausting labors in the gospel, there has been too free an indulgence in caustic remark and unkind stricture. We cannot doubt if there had been more of that love that "thinketh no evil;" if all had mutually "followed after the things that make for peace, and the things wherewith one may edify another," that the church might to the present time have been striving together for the hope of the gospel, in the "unity of the Spirit and the bond of peace."

In conclusion, we submit these results of a very careful and protracted investigation of the whole premises, to all concerned, in the earnest hope and prayerful desire that the spirit of peace and conciliation may prevail in the restoration of the church to its wonted concord and unity in the gospel.

S. R. JONES,
A. S. HAYDEN,
JOHN BRYTE,
C. LAKE,
} *Council.*

ASHLAND, Ohio, October 27, 1859.

THE CROSS.

The Cross is the concord of Scripture, and, as it were, the boundary and border-land of old and new things. The Cross confederates heaven and earth: the Cross re-joins men and angels in the unanimity of their ancient concord. The Cross is the death of vice, and the fountain and life of all virtue. The Cross is the courage of those that are fighting bravely; the recovery of those that are fallen: the crown of those that are victorious. The Cross subjects us to a momentary death, and recompenses us with eternal life.—*Peter Damieni.*

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EXTRACT FROM PRESIDENT MILLIGAN'S INAUGURAL ADDRESS.

MR. PRESIDENT; GENTLEMEN OF THE BOARD OF CURATORS; AND FELLOW-CITIZENS OF KENTUCKY :—

It has already become a proverb, that "The present is the age of improvement." There is not a branch of science within the wide range of human knowledge, that has not been more or less enriched by contributions from some of the master minds of the nineteenth century.

It is not, however, so much in the department of the sciences, as it is in that of the arts, that we excel our predecessors. It is not so much in the discovery of truth, as in its varied applications to the practical purposes and conveniences of life, that we are in advance of all past generations. Some of the most sublime discoveries in science were made by the Galileos, the Keplers, the Bacons, the Lockes, and the Newtons of even the seventeenth century. But these discoveries were to most persons of that age what the gold mines of California were to the wild tribes of the West. Very few then knew how to appropriate them.

But now all is changed; or at least, is rapidly changing. Every thing is now assuming a more highly practical tendency. Agriculture and the mechanic arts are greatly improved by the application of science; our rivers, lakes, and oceans are navigated by the power of steam; information is carried from city to city, and from continent to continent, with the velocity of lightning; and in a word, every thing is onward and upward and Westward.

A question then rises just here of very great interest to every true philanthropist :—What is the cause of all this? To what particular agency or instrumentality does this state of universal improvement owe its origin and its progres? Why does the nineteenth surpass every preceding century in all the elements of wealth, power, and civilization?

This question has been very differently answered by different classes of individuals. The mere politician who is wont to contemplate every thing through the medium of political glasses, has usually found his answer in the great improvements that have been recently made in the science of government. But this does not satisfy the more enlightened and inquisitive metaphysician. The question still occurs to him, whence this great improvement in political science? It

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is an effect: and it must have a cause as well as the recent improvements in agriculture, horticulture, and the other arts and professions.

The Christian philosopher who stops not with the consideration of second causes, but who is accustomed to trace every event in the history of human progress up to the Divine will, or rather to the Divine nature, where all true philosophy ends, will, of course, refer all this to the agency of Him who made the universe; who governs it; and who is now evidently directing all things to the speedy introduction of that glorious era, when "the wolf shall dwell with the lamb; and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them."

To this general solution of the problem, I have no objection. It certainly presents to us a very just and rational conception of the whole matter. But it does not meet the specific object of our present inquiry. Our question does not refer to Divine but to human agency. We do not ask, what has God done, but what has man done, under the Divine guidance, to bring about this happy state of society. Or, to be still more particular, what is the first link in the chain of human instrumentalities that has given rise to this wonderful progress in all the elements of modern civilization.

Waiving for the present, the consideration of all the merely speculative theories of human progress, I hesitate not to affirm my solemn conviction, that the true answer to this question is to be found only in the superior education of the nineteenth century. This is the grand "*primum mobile*," the great efficient mainspring of all the schemes that man has ever devised and executed for the elevation, civilization, and beatification of his race.

But let me not be misunderstood here. We often differ in our conclusions, merely because we use different nomenclatures. We often use the same word to represent very different and distinct ideas.—This is particularly true of the term *education*. But few words have a wider currency; and yet very few are more imperfectly understood. The popular meaning of this term is extremely erroneous. It is generally used, as you are all aware, in the sense of acquiring and storing away ideas; which, like so many measures of wheat, oats, or barley, are to be retained in the granaries of the human mind; or to be dealt out to the highest bidder according to the wholesale or retail prices of such gross commodities.

But as its etymology denotes, it primarily and properly signifies a process just the reverse of all this. It is not the treasuring up in the mind, of any thing "*ab extra*;" but it is the developing, moulding, harmonizing, adjusting, polishing, and refining of that which is within the man himself.

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This idea is so fundamental, that I beg leave to illustrate it with all possible simplicity, even before this very intelligent audience. As the occasion is somewhat elementary, I will, no doubt, be excused for introducing, at this point, a few very plain and elementary suggestions.

Allow me, then, in the first place, and by way of illustration, to call your attention to the world of wonders, that lies concealed beneath the surface of even the most simple organized substance. Who, for example, that has ever witnessed the mysterious process of vegetation, could imagine, "*a priori*," that a single grain of corn is susceptible of such a development as we every year behold? True, indeed, without the influence of certain external agencies, its vital energies would remain forever latent. This may be well illustrated by the grains of corn that are sometimes found in the Egyptian pyramids, and among the ruins of ancient cities. But by the application of heat, light, moisture, and electricity, the germ is quickened into life. We have first the root; next the blade; then the stalk; after that the blossom; then the ear; and finally the full-grown corn in the ear. It is now, allow me to say, an educated grain of corn. Whether it has been properly educated or not, depends of course on circumstances.

Now, all this is very analogous to the education of the infant man. His is the most complex of all created constitutions. He is a perfect microcosm within himself. He has a material body; an animal soul; and a god-like spirit. These again are endowed with numerous and various faculties; each of which, by the use and application of proper stimuli, is susceptible of the most wonderful and astonishing development. How amazing, for example, is the difference between the muscular powers of the child and of the full-grown Goliah! Or between the mental powers of the infant Newton, and those of the philosopher Sir Isaac, whom God

> "To mortals lent, to trace his boundless works
> From laws sublimely simple."

We do not, of course, pretend, by any system of education, to make every man a Newton. There is a natural limit to the development of every organized substance, whether vegetable or animal, beyond which no created power can extend it.

> "For education ne'er supplied
> What ruling nature has denied."

The educator creates nothing. He produces neither mind nor matter. He merely develops, moulds, and polishes the raw material.—But if he cannot make the moss bloom as the rose; if he cannot cause the daisy to tower aloft like an oak of Bashan, or like a cedar of

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Lebanon, he may, nevertheless, develop every faculty in each particular individual to the full extent of its own natural capacity.

This, then, for the sake of distinction, we may call the first element of education. But it is only in theory that we can separate the developing from the moulding, polishing, and refining process. While our latent powers, energies, and susceptibilities are being brought out from the deep recesses of our being, by each one's being exercised on its own appropriate objects, they all receive at the same time a particular cast: they are, as it were, moulded in the types of the educator: they are either brought into a state of more active and sympathetic harmony, or they are crushed beneath the fetters of the most inexorable and oppressive despotisms.

This is so very obvious that it scarcely needs any illustration. It is a matter of daily consciousness, with every youth, that the performance of any one action begets in his system an increased facility for its repetition. This again strengthens the same tendency, and so on till a corresponding habit is formed. We all remember with what fear and trembling we made our first essay in the simple art of chirography. To form the first letter of the alphabet required at that time a very considerable effort. But now it almost forms itself; that is, it forms itself, if we have been so fortunate as to form a habit in harmony with the natural laws and constitution of our chirographic organs. But otherwise the die is cast. The decree of habit is, Let the fully-developed hand that is cramped now, be cramped forever.

This is a very simple and familiar illustration of the force and power of habit over all our faculties of body, soul, and spirit. So plastic, indeed, is the infant constitution, that it may be easily cast into almost any mould whatever. We do not, of course, by this intend to indorse the absurd dogma that "Man is a mere creature of circumstances." Not at all. Such a hypothesis has no foundation whatever in fact.—There is evidently in the mind of every man a natural affinity for truth, just as there is in his body a natural tendency to assume the upright position. But we all know that the human frame has in its infancy been distorted into a thousand hideous forms; and we are just as painfully conscious that the infant mind has been as often cast into false systems of politics, philosophy, morality, and religion. The present chart of the civilized world is a melancholy illustration of this fact.

How exceedingly important, then, it is, that during the process of education all the faculties of every youth should be so exercised on their corresponding and appropriate objects as to secure their full and complete development, and so as to form, at the same time, habits in harmony with his own primitive constitution, and with the relations

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that he sustains to the entire universe. This is a matter on which there is no room for exaggeration. Here it is that all the powers of language become utterly bankrupt, and every attempt at hyperbole falls far short of expressing the simple, eternal realities and consequences that are involved in the education of every son and daughter of humanity.

The third object or element of education, is the acquisition of useful knowledge. Knowledge is the food of the soul:

> "Man loves it dearly: and the beams of truth
> More welcome touch his understanding's eye
> Than all the blandishments of sound, his ear,
> Than all of taste, his tongue."

When, therefore, a man's whole constitution has been developed, moulded, polished, and refined to the fullest extent of its capabilities; when all his faculties have been made to harmonize with each other, and with the laws and principles of the physical, intellectual, and moral universe; when his mind has been filled with knowledge, and his heart with wisdom; then, and not till then, can it be said with propriety that he has been perfectly educated. He may, indeed, have a strong and athletic physical constitution; he may have been well instructed in many of the arts and sciences; but a perfectly rational and complete education he has not received, while any of the things specified are wanting.

You now, ladies and gentlemen, comprehend what I mean when I say that education, in its proper and comprehensive sense, is the basis of all that tends to elevate, enrich, adorn, and refine human nature. And not only so, but I am sure that you also now fully acquiesce with me in the justness of the sentiment. Indeed, it is only necessary to state the premises, and the truth of our proposition follows with all the clearness and force of a mathematical inference. For if matter is not capable of self-improvement; if it is mind that discovers and that applies all the elements of wealth, power, and whatever else pertains to the individual, the social, and the general good of mankind, then it clearly follows that its success in all this must ever be in the ratio of its own education. Of what use, for example, is all the gold of California, the coal and iron of Kentucky, or the diamonds of Golconda, to the man who has neither the intelligence nor the wisdom that is necessary to appropriate them?

We boast of our civil and political institutions; and well we may; for they are the very best under the broad heavens. But of what use would they be, with all their varied and multiplied excellences, to the savage tribes of the West! or even to our Mexican neighbors?—The fact is, that men always have had, and that they always must and

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will have, laws and institutions corresponding to their own mental and moral development. Deprive the rising generation, therefore, of what is properly implied in the art and mystery of education, and you at once render worthless all that was ever purchased by the blood of our Revolutionary fathers: you virtually annihilate our whole scheme of civil government: you destroy our system of internal improvements, with all the varied comforts and conveniences of social life: you seal the Bible; shut up the fountains of human happiness; and convert this whole land, which is now beautiful as the rose of summer, and delightful as the fragrance of autumn, into one vast, dreary, and howling wilderness.

The greatest problem, then, that man was ever required to solve is the problem of his own education. To show how human nature may be best developed and moulded, and in all respects adapted to the ends and objects of its being and destiny, is to do more for the elevation and general good of mankind than did Columbus by the discovery of a continent. And the man who does most for the execution of the plan is, next to its projector, the greatest benefactor of his race.

I have not the vanity to suppose that I have made the great discovery. An experience of more than twenty years in this most difficult of all the arts, has convinced me that the problem is not yet fully solved. It remains for a second Peter, bearing the keys of the Kingdom, to reveal the mystery.

Some things, however, follow very clearly from the premises now before us. If education consists, as I have said, not merely in the acquisition of knowledge, but primarily and chiefly in the development and proper discipline of all our faculties, then it is evident, for example, that it must of necessity be a very long, laborious, and expensive process: that there is in fact no royal road to it; but that it requires the combined influence of the nursery, the common-school, the academy, the college, the church, and the university to complete it. These, I repeat, are all essentials. Take away any one of them, and the chain of means is broken; our whole system of education is rendered inefficient; and the feeble, irregular pulsations of society will soon indicate that a fountain of life has been exhausted, or, at least, that the stream has been diverted from its proper channel.

I am aware that all do not think so. I know there are some very honorable men, even in the Commonwealth of Kentucky, who seem to regard our colleges and universities as nonessentials, if not, indeed, as public nuisances. They refer us to a Franklin, a Washington, and a Clay, who, without a collegiate education, have gained for themselves a name and a reputation as enduring as the annals of our Republic.

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But these men forget that the sage of Boston, the hero of Mount Vernon, and the orator of Ashland were nature's favorite sons. They also forget that each of these illustrious patriots and statesmen deeply deplored his own want of a thorough course of collegiate instruction and discipline. They forget that Franklin strongly recommended the study of the ancient classics, especially to professional men; that Washington was the founder of a college which still does honor to his name and memory; and that Mr. Clay was always the sincere friend and eloquent advocate of a thorough and liberal system of public instruction.

But we need not the testimony and advocacy of even a Franklin, a Washington, or a Clay, in behalf of our colleges and our universities. To test their real value and importance in a scheme of education, we have only to look into their own intrinsic merits; we have only to inquire what has already been accomplished through their instrumentality, and how much of the world's comfort, happiness, and prospective civilization still depends on them.

For if education is a blessing to society, why should it not be made as general and as thorough as possible? Why stop with the instruction and discipline of the common-school and the academy, while there is so great a demand for the very best educated mind in all the relations of life?—What would now be the condition of the world, had colleges and universities never been established as a means of education? How many would now have the Bible faithfully translated into their own living vernacular? Where would now be the fifty million copies of the Word of Life that have revealed to all nations the strait and narrow way that leads to honor, to glory and to immortality? What would we now know of those polished arts and inventions that

> ——"have humanized mankind,
> Softened the rude, and calmed the boisterous mind?"

Where would now be most of those standard works of literature and science which are at once the guide of the farmer, the mechanic, the pedagogue, the lawyer, the physician, and the statesman?—Is it not perfectly obvious to every student of history, that nearly all the great improvements that have recently been made in the arts and in the sciences may be traced, either directly or indirectly, to minds that have been thoroughly trained and disciplined in the halls of our colleges and universities? And is it not just as obvious to every man of reflection, that upon such minds we must always rely even for the preparation of text-books to supply the wants of the nursery and the common-school, to say nothing of the solution of those higher and more complicated problems on the demonstration of which must ever de-

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pend the progress of Christian civilization?—Take, for example, the most popular text-books that are now used in the common schools of Kentucky. Who are their authors and compilers? Is not almost every child in this Commonwealth familiar with the names of a Webster, a Goodrich, an Olmsted, a Davies, a McGuffey, and many others who, having graduated with the highest collegiate honors, devoted much of their subsequent labors to the preparation of text-books for the education of youth? Regard this question, then, as we may, it is evident that the common-school is just as dependent on the university as the university is on the common-school.

But I have no desire to introduce invidious comparisons. I do not wish to array the higher against the lower classes of our literary institutions; nor to discuss their comparative value as elementary parts of our social system. As well might we array the head against the heart, and contrast their influence on the life, health, and the activity of the body. No, my fellow-citizens, let there be no antagonism between the nursery, the common-school, the academy, the college, the church, and the university. Let them ever be united; and let them always co-operate in the great work of qualifying each successive generation for more enlarged spheres of usefulness and happiness on earth, as well as for the higher, purer, and holier enjoyments of heaven.

You have done well, gentlemen of the Board of Curators, in establishing at this place an institution of the highest grade for the education of young men. For this act of benevolence, you are entitled to the respect and gratitude of every American citizen. And if, with the blessing of God, Kentucky University shall ever become a second Oxford or Cambridge, your names will go down to posterity associated with the names of the very greatest benefactors of mankind.

CHARACTER IS POWER.

It is often said that knowledge is power—and this is true. Skill or faculty of any kind carries with it superiority. So, to a certain extent, wealth is power, and rank is power, and intellect is power, and genius has a transcendent gift of mastery over men. But higher, purer, and better than all, more constant in its influence, more lasting in its sway, is the power of character—that power which emanates from a pure and lofty mind. Take any community, who is the man of most influence? To whom do all look up with reverence? Not the "smartest" man, nor the cleverest politician, nor the most brilliant talker, but he, who, in a long course of years, tried by the extremes of prosperity and adversity, has approved himself to the judgment of his neighbors and of all who have seen his life, as worthy to be called WISE and GOOD.—*Exchange.*

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ADDRESS.

[We cannot better explain the circumstances of this address, than in the following graceful introduction by Bro. Cox. Mr. Campbell is still absent, though we look for him daily,]

GLASGOW, Mo. Nov. 29, 1859.

PROF. PENDLETON.—*My Dear Brother:*—Enclosed I send you the Address of Miss Sallie M. Watts, of Christian College, Mo., to Bro. Campbell, delivered on the afternoon of Thursday, the 24th inst., in the College Chapel.

I made application for the Address, with a view to its publication in the Harbinger, because I thought it would be acceptable to your readers, and, in after years, form an agreeable memento of an occasion which will be necessarily connected with almost sacred associations. Intrinsically, the Address is worthy of being preserved. It is an honor to the head and heart of its fair author; and gives a golden promise of future usefulness, which I record, with tender feelings of hope. It is also creditable to the Faculty of Christian College, who are worthy of their positions, and of a most extensive patronage. I feel myself happy in being permitted to present this address to one whose cultivated intellect and pure taste will receive a pleasure from perusing it; and whose heart will unite with mine, in gratitude to the Living God, for every indication of the diffusion of knowledge and literature, among the youth of our day; and especially, for the education of woman, who is the gem and jewel of earth. I hope also, by the publication of this address, to attract the attention of our brethren to the claims of female education, and to the just claims of Christian College. The mind is the real measure of every human being. And, it is better to be poor, and to live in a cabin, with a cultivated mind and a pure heart, capable of communing with the Bible and the great names of our race, than to possess a princely fortune, and to live in a magnificence darkened by ignorance and degraded by vice.

Miss Watts delivered the address with inimitable grace and elegance. This much is due to her, in obedience to the wise precept: "*Honor, to whom honor.*" I need say nothing to you, respecting Bro. Campbell's Lecture to the young Ladies, which succeeded to the address, as you are familiar with his great mind, and his noble acquisitions.

In conclusion, permit me to express my great pleasure in being a week in company with our venerable brother; and the advantages

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and delight I derived and felt in listening to his public discourses and his not inferior, fireside talk. When I looked upon his whitened locks, and his patriarchal appearance, I felt sad at the thought that he is descending so far, into the vale of years. It seems to me that such a man ought to be free from age. His visit to our State will long be remembered with joy; while thousands will daily pray that he may be long preserved among us, to teach us by his wisdom and pure example. With sentiments of sincere esteem, I am

Your brother, in the good hope, J. W. Cox.

SALUTATORY TO A. CAMPBELL, IN BEHALF OF CHRISTIAN COLLEGE, COLUMBIA, BY MISS SALLIE M. WATTS.

PRES'T. CAMPBELL:—

As Chairman of the Committee of Invitation, it devolves upon me, in behalf of the Faculty and Young Ladies of Christian College, to bid you and your esteemed Lady welcome to our Chapel. Sensible, as I am, of both the difficulty and the delicacy of the duty imposed upon me, I yet approach it with a modest pleasure, satisfied that I address one who will be quick to perceive, and ready to appreciate what my poor words may neither very fitly nor fully express.

I bid you welcome, then, first in the name of our esteemed and beloved Faculty;—engaged, as they are, in the same noble calling with yourself; co-workers together in the great cause of Education—the cause of humanity—they would extend to *you* a cordial welcome to our College Chapel—the scene of their daily labors. It is here that, with rare ability and a noble devotion, they are laboring daily to develop the young intellect, and to mould the plastic moral natures of those entrusted to their care, into sweet harmony with the Divine principles of that Religion, to which, for so many long years, you have consecrated the noble powers of mind and body with which the Great Author of all being has blest you. It is here that the Bible—that Book of books—which *you* had the honor, more than two-score years ago, to rescue from the reproach which had long lain upon it; and to proclaim it the only true basis of a rational and Christian education, is daily taught in its native purity, simplicity, and loveliness, untrammeled by the dogmas, and uncorrupted by the speculations of men.

Yes, it cannot fail to interest you, and, therefore, I take occasion to mention it, that "Christian College" places the Bible, as a text-book, at the head of its course of instruction, in all of its departments.

Once more, I bid you welcome, in behalf of my Sisters, whom I

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have the honor, on this occasion, to represent. We welcome *you*, not as a stranger, but as one long and familiarly known to us—as one whose name has been to us from childhood as a household word. Permit me to say, that we deem ourselves especially happy on this occasion, in the enjoyment of this interview. It affords us—if I may be allowed so to speak—a double happiness in the gratification of a two-fold desire—namely: the desire to see you, face to face, and the desire to have you speak to us a few words of admonition and advice. If the desire to look upon the great and good of earth, is natural to the human heart; and if that desire is so strong that when the living, operative spirit has passed away, and the cold form sleeps beneath the earthy mould, we are led to counterfeit it, in the monumental bronze and marble, it will not be thought strange, if something of the same feeling has added increased interest to the present occasion. Nor will the intimation of it; in this humble way, be deemed, by one whose ear has long since grown indifferent to the praise of the world, as overstepping the boundary which separates between a delicate expression of truth, and an immodest effort at flattery. I will be pardoned, therefore, for saying that we have desired to meet you here, in our own Chapel, amid our books with all of our school associations about us, and to have you speak to us. It is at all times, beautifully appropriate that youth should take counsel of age; the two extremes of life thus meeting, and the inexperience of the one leaning in child-like simplicity on the experience of the other. It is peculiarly appropriate, on the present occasion, and with the present surroundings, that those who are but starting on life's mystical journey, who have not yet entered upon its bustling, thronging, high-way, but are lingering in rosy bowers by the wayside, and gathering flowers redolent of unalloyed happiness, should be counseled and admonished by one whose locks are white with the frosts of many winters, whose body is bending beneath the weight of years; and who can speak from the fullness, and richness of an experience, which a life of more than three score years and ten, full of earnest labor, and self-sacrificing devotion to the cause of truth, only can supply. Again, then, and finally, in the name of the Faculty and the Young Ladies of "Christian College," I bid *you* welcome.

There is, however, another subject which lies near our hearts, upon which, in conclusion, permit me to say a word. We had long since heard the story of "Bethany College" in ashes, and had sympathised with its aged and venerable founder and President, its Faculty and those who were wont to throng its halls from all parts of our great country. Your tour through our State, and your presence among us, bring the subject afresh to our minds. And as we reflect upon its

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past history, its extended usefulness, and especially when we remember the numbers that have there prepared themselves for the acceptable and efficient proclamation of the unsearchable riches of Christ, to a world that lieth in darkness and wickedness, we feel that in the burning of Bethany College, Education and Religion,—twin-sisters, in the work of redeeming man from the bondage of ignorance, and the slavery of sin,—sustained a great loss. We have felt, and still feel, that the re-building, and re-furnishing of that Institution, with the necessary facilities, such as apparatus, libraries, &c., for a more extended usefulness, is a work worthy the sympathy and benevolence of every Christian heart. Accordingly, we have thought that the school-girls' offering would not prove unacceptable; and that, though small and insignificant in the sight of man, it would not escape the eye of Him, who saw the widow's mite, as it fell into the treasury and was lost amid the more munificent gifts of the wealthy; of Him who looketh not on the outward form, but upon the inward spirit. Permit me, therefore, in behalf of the Faculty and Young Ladies of "Christian College," to present to you, and through you to "Bethany College," this* small testimonial of our appreciation of your great labors, and of the interest we feel in the cause to which you are devoting the evening of a noble life. In connection with it, I would breathe the sincere wish and heart-felt prayer, that you may live to realize your most sanguine hopes in reference to "Bethany College," and that it may continue to bless with its light, unborn generations, long after its distinguished founder shall have been called to his final reward. SALLIE M. WATTS.

CHRISTIAN COLLEGE, Mo., Nov. 24, 1859.

PROBATION.

Dr. Pierce of the Methodist Episcopal Church, South, thinks "we must cease to receive seekers of religion into probationary membership. Else we will accumulate such a mass of members, without the benefits of spiritual regeneration, as to bury the spiritual power of our once pure form of godliness," This is an important suggestion. The Methodists at the South are accustomed to hold their annual camp feast, which are occasions of no ordinary excitement; and suddenly the whole populace become religious and immediately join the church on probation or as *seekers*. It is a common remark that this process has to be repeated each year on the same subjects, as they uniformly "backslide" or "fall from grace." The ordinary leaven of piety will be hardly sufficient for such a "mass of members."—*Exchange*.

* Here a letter was handed Mr. C.

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LETTER FROM MRS. CAMPBELL.

INDEPENDENCE, Mo., November 10, 1859.

DR. A. W. CAMPBELL.—*Dear Brother.*—To-day, we arrived at this beautiful city, in the far off West, not far from the border of Kansas. We were taken to the house, situated near to the church edifice, of Dr. William Stone, one of the sons of the venerated Barton W. Stone. We were warmly greeted,—after which we soon repaired to the very commodious house of worship, belonging to the brethren. Mr. Campbell addressed the audience in attendance with much strength and ease, although we had in the morning traveled from Liberty, a distance of twelve miles.

It is just six weeks this afternoon, since we left home. Through the watchful care, and tender mercies of our Heavenly Father, we have been preserved in health and safety through all our journeyings. I could not give you a tithe of the variety of scenery and circumstances through which we have passed; all of which have been peculiarly pleasant and interesting.

We arrived at the City of St. Louis on the morning of the 1st of October. We were met at the Planter's House, by Bro. J. O. Carson, and taken to his residence. Since leaving St. Louis, we have had only two slight showers of rain. The weather all the time, has been unusually fine. Bright days of sunshine, and balmy zephyrs have blessed us. Indeed, Mr. Campbell has been congratulated, times without number, upon the agreeable state of the weather, in contrast with the cold and bitter blasts he encountered when he last visited Missouri.

In connection with the object of aiding Bethany College to rise above the calamity that befel it, you are fully aware that it is the high aim of your brother, to improve the favorable opportunity of sowing, as he expresses it, "*broad-cast*, some of the good seed of the Messiah's Kingdom." This, in the kind providence of God, he has been permitted to do, with a liberality of *soul*, and liberty of speech, not surpassed, if equaled, in his younger days. This has excited, not a little, the wonder of his friends, when they think of his labors, both mental and physical, for years past. For my own part, I am constrained to say that, "it is the Lord's doing and marvelous in my eyes." How often, how very often, within the past year, have I been led to think how short-sighted we are, and how limited our vision, in regard to what is best for us. He who, "From seeming evil, is still *educing good*," has educed a vast amount of good, from what appeared to us, a dark cloud in our horizon, a calamity from which it appeared scarce-

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ly possible to rise. The clusters of glory and blessedness that may accrue from it, I am impressed, cannot in time be computed. If the redemption of but one of the race of Adam, from *sin* and ruin, shall have been accomplished through Bethany College having fallen into ashes and ruin, it will more than recompense the loss. But when I recollect that it has been made the occasion of *many thousands* hearing the announcement of the gospel during the past year, which might not have been, had not the calamity occurred, I am induced to consider it a blessing in disguise!! It is not likely, that unless something like this event had happened, Mr. Campbell, at his advanced aged, would have traveled the thousands of miles which he has, and would have spoken with so much earnestness to thousands of his fellow-men, upon the *all*-absorbing themes of the original gospel.

Without the slightest interruption from ill health, or any other cause, he has been able to make the present tour. He has spoken some forty discourses, and has, by special request, addressed four or five Academies, male and female, besides his many conversations on the interests of the Redeemer's Kingdom. Neither speaking nor traveling appears to diminish his strength, which, I hope, will be continued to him throughout the tour.

The places visited, up to the present, are as follows:—St. Louis, (where we spent several days, and visited the "Mercantile Library.") We there saw a large stone from the ruins of Nineveh, with one of their Idol gods carved upon it; also many other things of interest to us.

From St. Louis, we proceeded to Clarksville, Painesville, Louisiana, Frankford, New London, Hannibal, Palmyra, Houston, Shelbyville, Paris, Santa Fe, Mexico, Sturgeon, Huntsville, Chilicothe, St. Joseph, Savannah, Bloomington, Weston, Leavenworth City, Platte City, Camden Point, Smithville, Gilead, Liberty, Independence.—Missouri City and Lexington, are our next points. How many other places we are to visit, I am not yet apprised. We shall be governed much by the weather and other circumstances.

I have become acquainted during my travels, with many excellent brethren and sisters. They are, indeed, to me, innumerable. Many of them are deeply inscribed upon the tablet of my memory, and cherished in my heart. It is said to be a distinguishing feature amongst our brethren, that they "love one another." It is truly a scriptural characteristic; may it abound more and more!!

I wish I could give you a full description of this country. Its spacious fields and ocean prairies, you cannot imagine. The richness of the soil, the largeness of the growth of crops of every kind, is remarkable!! But, above all, the swarms of fellow-beings to be seen every

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where, on public occasions, arrested our wonder. Whence came the troops? was, with me, a question often occurring.

We met with many brethren and friends from Kentucky. My husband remarked, "that Kentucky was the mother of Missouri, as Virginia had been the mother of Kentucky." This State is evidently destined to grow and increase;—the soil yields so bountifully for the labor bestowed. To my mind, there appears enough territory in Missouri, were it cultivated, to feed half the United States.

Mr. Campbell's vision has been greatly enlarged in traveling over the new made roads across the Prairie. He had not before an adequate idea of their vastness!! The Prairie on fire, is a grand sight—it can scarcely be imagined. We saw it for miles; sometimes it would appear as though the iron horse was running into it. We were obliged to go by night from Chillicothe to St. Joseph, so that we had a good opportunity of seeing what can never be seen upon our romantic hills!

In Kansas, we visited the City of Leavenworth. Its rapid growth, its many fine houses, its ten thousand inhabitants, with all its comforts and refinements have not been exaggerated. It looks as though it had been built by magic! Only think of it. I was told by General Eastin that it was just five years since he carried his printing press, and set it up under a large tree, from which he published his paper, the "Leavenworth Herald;"—not a *single* house being then on the ground, upon which the City now stands.

Mr. Campbell, owing to the brethren's house having been burned, preached to a large and attentive audience in the "Stockton Hall," of that City. That morning a Prairie wind visited the City. It lifted the white sand, and blew it about like drifting snow.

On our entering into the city, its contour and beauty, and that of the adjacent country around, brightened by the setting sun, were, I confess, to my vision, exceedingly pleasing. There was a soft mellowness on the face of the heavens that gave a charming appearance to every object around.

While passing Fort Leavenworth, on the environs of the City, it created no little interest to the eyes of all our company. One of them exclaimed that, "Uncle Sam was rich to keep up such a magnificent establishment!!" Numerous houses were erected, and new stone buildings were in progress. Multitudes of horses and mules were to be seen, and *thousands* of red and green painted waggons were standing in requisition. Soldiers were to be seen on parade, preparing themselves for the horrors of war!! I could but *heave* the sigh of *lament* over the whole affair!—and thought of the glorious time yet fu-

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ture, when nations shall "beat their swords into plough-shares, and their spears into pruning-hooks; and study war no more!"

At Leavenworth City, we were welcomed to the house of Capt. James C. Stone, one of the first class of graduates of Bethany College. He had been looking out for us at the river, and had just returned as we drove up.

We have met during the past year, many old, and recent students of Bethany College, in the many places which we have visited, and *never in one instance, did they cast a cold look*, or give a weak shake of the hand! They have hearts possessed of noble principles and generous feelings, which gave expressions to their salutations. I feel a peculiar interest in them that cannot be eradicated by time or distance. Mr. Campbell speaks of them with a fatherly affection.

I have been happy to learn that there is a fine class of students at Bethany awaiting their President's return. It has been reported to us that the new Professors are giving great satisfaction to all.

I am hoping to return to dear old Bethany shortly—the memory of whose surrounding hills and valleys, are embalmed in more hearts than mine.

I think Mr. C's. health promises to endure throughout the tour.—His appetite is good, and he sleeps profoundly. There are a number of places yet to visit. We hope the weather will continue favorable. I have not yet, Doctor, said anything about the aid that Bethany College is receiving. The friends are cordial in every place. Not a dissenting voice is to be heard, as respects its claims. But it is here, as Mr. Campbell found it last Spring amongst our Mississippi, and other friends, in the South,—the *failure* of crops was the cry every where. Still, it will justify *now*, *as it did then*, the time and labor of the *tour*. We have had Bro. Proctor a short distance with us. Bro. Hopson, of Palmyra, met Mr. Campbell at Clarksville. He has been truly effective in aiding the cause of the mission.

I was not a little amused at the suggestive and wise method practiced by Bro. Hopson. He was frequently asked, "What was Bro. Campbell's age?" It was published in the Saint Louis Republican, (in mistake,) that he was an octogenarian. In order to gratify the brethren and others, he informed the crowds when addressing them, in behalf of Bethany College, "That Bro. Campbell was amongst them in his 71st year, &c., &c."

Bro. Allen met us at Paris. His preaching, and that of Bro. Hopson, were attended with much good. Some 13 or 14 confessed faith and obedience to the Saviour. Bro. Allen is an ardent preacher and a warmly devoted friend of Bethany College. These two brethren

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have done good service for it. The Missouri friends in response to their solicitations, will no doubt, before the close of this call upon their generosity; be instrumental in putting many bricks into the walls, and of placing many volumes on the shelves of the library of Bethany College. Still there will be more required. It is a work of no small magnitude to erect a building on so splendid a scale, as the future prospects of Bethany College clearly indicate.

The brotherhood will be lawfully proud of it, when it shall have been completed.

Many have been raised up in Bethany College to do good service for the Lord and his people. I trust that in the future many more will arise—men of *strong minds* and *pious hearts*—who shall be enrolled beside our Proctor, our Lard, our M'Garvey, our Carlton, our Robinson, our Henderson, our Meng, our Dunning, our Earl, our Wilkes, our T. F. Campbell, and H. H. Haley, and a host of others, too numerous to mention. Many, in other States, are laboring as effectively, but those named are now engaged in heart and soul, in this immediate part of Missouri. Now I would add, ought not the brethren to take courage, and send up many more to be educated to labor in the great harvest-field. For how could their increasing flocks and herds, and the munificent productions of their rich soil, in crops of various kinds be better appropriated than by setting apart a goodly portion for so Heaven-inspired an object—as that of educating *mind* for the Lord's *cause* and *people*?

The "Truth" as advocated by our brotherhood, is upward and onward. It must prevail. It is *the* Bible *apart* from ALL theories and speculations. The Lord grant that, as they grow in numbers, they may grow in piety, in devotion, in consecration, and in *all spirituality* of heart and life!

Your brother unites with me in much affection to yourself, wife, and family, and in love to the brethren, generally, at Bethany.

Your Sister in the hope of Eternal life, S. H. CAMPBELL.

"CHRIST'S CHURCH IDENTIFIED."

By Elder A. Raines. "On this Rock will I build my Church;" Cincinnati. Printed by George B. Bentley & Co.

This is a spicy exegetical development of some of the important issues pending between the Disciples of Christ and the self-styled orthodoxies of this sectarianly orthodox age,

In its 3d chapter, the author sets forth the glorious facts of the gospel in contrast with the speculative and schismatic theories of sectariandom, and presents eight characteristics of Christ's Church in an-

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tithesis to the characteristics of sectarianism. He animadverts with much point, on the Presbyterian courts of Jesus Christ. He commends the letters on Baptism, of Rev. John Flavel Bliss, A. M., of New York, in his nineteen specifications. Then gives a chapter on "the offices of the church." Then animadverts on Religious Partyism and its evils, in a lucid and sententious exposition of them.—This is followed by a dissertation on Seven Unities presented by Paul, Ephesians 4th chapter, and concludes with a perspicuous dissertation on Opinionism, in the form of an Appendix.

This is a perspicuous and concentrated disquisition upon, and exposition of, the evils of speculative theologies, and of those roots and branches of discord, alienation and vain janglings which have greatly paralyzed and frustrated the preaching of the gospel and the conversion of the world; and, therefore, we hope it may have a free circulation amongst our brethren, and a careful perusal on the part of those who are contending for the faith once delivered to the saints.

A. C.

NORTHWESTERN CHRISTIAN UNIVERSITY.

Bro. W. K. Pendleton:—In the Harbinger for December, 1859, page 713, you say:

"There is, too, at Indianapolis, a *Northwestern* Christian University, but we fear it is too much tinctured with the fanatical sectarianism of politico-religious abolitionism to be of any service to the Christian church or cause."

Were I conductor of the Harbinger, circulating broadcast over this great nation, and I had said in it,

"There is, too, at Bethany, Va., a college, but we fear it is too much tinctured with the fanatical sectarianism of politico-religious fire-eaterism to be of any service to the Christian church or cause," what would you have thought? And yet, the last expression is as near the truth as the first. There are as good grounds for saying the last, as there are, or ever were, for saying the first. But both are entirely untrue.

I am the largest stockholder, but one, in the N. W. C. University. I have been a member of its Directory, Business Committee, and management from the inception of the project, until now; and hence, I speak of what I know.

I claim a place for this in the next No. of the Harbinger, *as a matter of right*, as well as of Christian courtesy. Jer. Smith.

Winchester, Ind., December 9, 1859.

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BETHANY, Va., December 21, 1859.

BRO. JER. SMITH.—*Dear Sir:* It is with pleasure that I lay your letter before our readers. You need not have "*claimed*" it so peremptorily, as "*a matter of right.*" I am truly glad to hear from "the largest stockholder, but one, in the N. W. C. University," &c., that she is not "tinctured with the sectarianism of politico-religious abolitionism," as I said we "*feared*" she was. There is nothing that I more sincerely pray for, with respect to the public interests of the church, than that we may be one people, united upon the Bible. I, therefore, have no sympathy or compromise with any organization or movement, that strikes, either openly or secretly, at our peace and fellowship under Christ. At the same time, I cannot but feel encouraged, when I discover, that one of our colleges, which has been brought under suspicion in this respect, is prompt to disavow, through one of her most prominent managers, all connection with such movements. I take pleasure in publishing to the world, and I rejoice also in the fact, that, upon Bro. Jer. Smith's authority, I am relieved of the "*fear*," which I expressed, and that this Institution is not tinctured with the "sectarian spirit of abolitionism." I know, there are thousands who love our cause and the union of our people, who have felt the same fear, which I expressed, and who will be equally gratified to learn that it is groundless.

It is due to you, Bro. Smith, as to myself, however, to say that my "fear," (I did not state it as an absolute fact,) was not without reason. It was based, mainly and immediately, upon the recent movement of certain abolitionists to organize a "Northwestern Christian Missionary Society, "avowedly upon the basis of abolition fellowship." I saw that the *leader in this movement was Ovid Butler, the founder of "Northwestern Christian University," and the standing President of its Board of Trustees, and that, co-operative with him, was Prof. Benton, for a long time and still a prominent member of the Faculty.* Perceiving a movement of the kind, originating with officials, so intimately, long, and influentially connected with N. W. C. University, I could not but feel the fear, that the University, itself, sympathized in their movement. I think, if Alexander Campbell, the founder of Bethany College, and President of her Board of Trustees, and one of her Faculty, had united in originating such a call, in behalf of sectarian abolitionism or "fire-eaterism," you and thousands of others, would have felt concerned about the College, and would have expressed your "*fears*" concerning its character and influence in these directions. I still think my anxiety was not causelessly excited, and, am at least, gratified to find, that it has called out from you, a disavowal, that will be hailed by thousands, as an omen of good for the future. Let N.

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W. C. University be fully understood on this subject, and wash her hands of all participation in the spirit and purpose of such movements as that of Ovid Butler and others, to which I have referred, by placing over the management of her affairs, a President who truly represents her sentiments and position, as to the institutions of Christianity, and she cannot fail to exert a wide and growing influence for good both to the Christian Church and cause.

I sincerely trust, Bro. Smith, that you, in your controlling influence over the fortunes of this institution, will be as ready to vindicate her public character in the organization of her Board, as you are upon the pages of the Harbinger, and that we shall hear of your voice being raised for this purpose, in a way that will more satisfactorily prove to the conviction of your brethren, that N. W. C. University is not "tinctured with the fanatical sectarianism of politico-religious abolitionism." Let the denial be made, by a public and official repudiation of the men, whose course has caused the misrepresentation, and all will be well.

With kind regards, and in Christian love, I am, very truly your brother, in the Lord, W. K. Pendleton.

ELDER CROWELL.

Having, for some years past, been grossly misrepresented by Mr. Crowell, as to our preachings and teachings of the Christian Religion, we thought it expedient to call him to an account for such misrepresentations, believing him to be an oracle of the Missouri Baptists, and did, in the November Millennial Harbinger, say, "If the Missouri Baptists will endorse him as their competent representative, we shall, all things concurring, be forthcoming, at a proper time and place." In our recent tour through the State of Missouri, we learned more of his standing, both with his denomination and the community generally, than we had formerly known; and, therefore, feel compelled to withdraw any conditional proposal for a discussion with him.

If, however, the Baptists should respond, by putting forward one of their preachers for a discussion of the differences between us, he will be met in the City of St. Louis, with great pleasure, at any time, by one of our brethren. A. Campbell.

"CHRISTIAN SUNDAY SCHOOL JOURNAL."

We are sorry that, in our notice of our papers, &c., we omitted to include this modest but useful little sheet, published on the 1st and

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15th of each month, by Bro. H. S. Bosworth, of Cincinnati. It is intended for Sunday Schools, and is furnished at the moderate price of 35 cts. per year, single copy; 4 copies, $1,00; 25 copies, for $5,00. Sunday School teachers will do well to introduce it to their scholars.

W. K. P.

SCHOOLS AND ACADEMIES.

We have received catalogues from a number of our excellent Schools and Academies, each of which, it will afford us pleasure to notice more fully in our next number. W. K. P.

There are some truths, the force and validity of which we readily admit, in all cases except our own; and there are other truths so self-evident that we dare not deny them, but so dreadful that we dare not believe them.

PROGRESS OF REFORM.

Missouri.—Bro. Geo. M. Myers, Howard county, Oct. 19, reports a protracted meeting of 5 days at Mount Gilead, commencing the 1st Lord's day in August. "Brethren McCune and Hayden labored with me the result apparent was 4 additions. On the 2nd Lord's day, in Randolph county, held a protracted meeting of ten days, with 19 additions. Brethren M'Cune and Evans labored for us at this point. On the 4th Lord's day of September, in Howard county, at Mt. Pleasant Meeting-house, a protracted meeting of some nine days, with 18 additions, which, with the above makes 35; thirty-two by immersion, and three from the Baptists. At the Fairview church, in Randolph county, a meeting of five days, with 8 additions. Bro. McCune was the principal speaker, assisted by myself. On the following Lord's day, the 3d of September, commenced a meeting at Persia Church, where we had 4 additions; two by confession and baptism. Whole number within two months was 86.

Other protracted efforts in a neighboring field of labor, made about the same period, by Bros. T. M. Allen, Dibble, and others, were equally successful. At Sturgeon, Boone county, 41; and at Huntsville, Randolph county, 37 additions."

The *faint impression* of our Bro. M.'s news letter, made so *deep* an impression upon the feelings of our printer, that, in his affliction, he well nigh exclaimed, in the language of one of old, "Oh! that thy words had been inscribed with a pen of iron, and not with lead, that they might have been correctly transcribed into a book and preserved forever!" A. W. C.

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Bro. Henry S. Earl, Columbus, Johnson co., Sept. 28, writes: Bro. J. W. M'Garvey and myself have been laboring in the Lord's vineyard, at this place about twelve days; 26 noble souls have obeyed the gospel; 4 united with us from the Baptists; 1 by letter, 2 restored, and 2 from the Methodists; making in all, 34 additions to the church. We expect to close the meeting to-night.

Bro. M'Garvey held a meeting of seven or eight days in the early part of this month, at DeWitt, Clinton co., which resulted in 14 additions. Bro. T. P. Haley and W. H. Robinson were with him a few days.

Bro. J. C. Risk, Monticello, Sept. 8, reports an interesting meeting held at Fairview, Lewis co. It was conducted by our efficient and venerable brethren Matlock, Shanks, and Bolinger. Ten were immersed, five reclaimed, and one united with us from the Baptists. This whole country, by proper management, could soon be made subject to the Saviour and to the Bible *alone*.

Illinois.—Bro. L. J. Correll, Palestine, Nov. 15, writes: I recently introduced 5 into the Kingdom; 1 was aged 73; three between 60 and 70, who had been rantized in their infancy; but upon hearing the Apostolic gospel plainly presented, promptly bowed to the authority of Christ.

Such instances of loyalty are, indeed, rare, and will be found mostly amongst those who were far advanced in life before they had enjoyed an opportunity of hearing the gospel plainly stated. They come in at the eleventh hour only because they had not been invited at an earlier hour. A. W. C.

Bloomington Congregation.—We are pleased to be informed that the unhappy difficulty that had resulted some five years since in dividing this congregation, has been recently adjusted, and that a reunion has been effected between most of its former disaffected members. And while we rejoice with these brethren in so desirable a consummation, we cannot but deplore the wound which the good cause has sustained in the midst of that community, the evil effects of which are seen, in not only giving opportunity to the adversary to speak reproachfully of Christ in the person of his disciples, but also in impairing the influence of the truth upon the hearts of those without, who had been friendly disposed to the cause, and well nigh persuaded to be Christians.

The following resolutions embody that spirit of contrition, humility, and forgiveness, which, indeed, must not only be the remedy, but also the preventive means against such evils; and we trust and hope that this same spirit may be long cherished in the hearts of these brethren, and be manifested in the peaceable fruits of righteousness, as well as in mutual forbearance. A. W. C.

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WHEREAS, Division in the body of Christ is wrong, and any action tending to that end is wrong; therefore,

Resolved, That the action of the brethren meeting on East St., so far as it tended to division on the 4th day of May, 1856, was wrong.

Resolved, That the action of said brethren on the 4th day of May, 1856, was the immediate cause of division of the one body, for which action they are sorry.

Resolved, That all such acts as were performed by any of the brethren on the 4th day of May, 1856, and before and after that day which in any way tended to produce or continue division in the body of Christ, contrary to the spirit of the gospel, were wrong, for which they are sorry, and they all desire the forgiveness of God and their brethren.

MICHIGAN.—Bro. L. L. Carpenter, Seneca, Dec. 1, '59, writes: "I have just closed a very happy meeting of ten days continuance, at Seneca, Lenawee co., with 38 additions to the army of the faithful. It was the first time that the gospel, in its ancient simplicity and purity, with all of its facts, commands, and promises had been presented in that community, and the result is a glorious triumph in behalf of the truth. God speed the day when the old Jerusalem gospel shall triumph o'er all opposition."

How excellent, above all our modern modes of preaching the gospel to a community, is the ancient Apostolic form, as shown in the above instance, of its power and triumph over all the machinations of the common adversary of men. When and where has any of our modern gospels, upon its first presentation to a people, afforded such an example of its moral and spiritual power in turning men from sin, especially as in the above instance, where the people had fairly tried them and had found them powerless in effecting their deliverance from the condemnation of sin? A. W. C.

KENTUCKY.—Bro. L. Marrett, Antioch, Washington co., August 31, reports the following results of his evangelical labors during the month. At Grape-Vine, Mercer co., a meeting of five days; nine discourses; 2 additions. Boyle co., 1st Lord's day, two days; four sermons; 2 additions. At Cornishville, with Bro. J. R. White, four days; eleven sermons; 2 additions. Again at Grape-Vine, with Bro. White, six days: twelve sermons; 28 additions. At Mt. Eden, Shelby co., brethren Waller and Gaines with me, a part of the time, six days; fourteen sermons; 4 additions. In Baley's Chapel, Wash. co., one discourse; 2 additions. Thence again to Antioch, Monday 29th, where he writes us; where again he spoke 6 times; 1 addition.

Total labors for the month, 42 additions; 57 sermons, visited 48 families, and rode 300 miles.

GEORGIA.—Bro. N. W. Smith, Acworth, Sept. 29, writes: "The first and second Lord's days of this month, Bros. Hook, Harris, and I, held two meetings, one in Washington, the other in Laurens counties,—gaining at these meetings 38 additions; 3 from the Baptists; the rest by confession and immersion. The third Lord's day, I held

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a meeting in Alabama, of five days; gained by confession and immersion, 16 noble soldiers. On Lord's day broke the Loaf with over one hundred disciples. I learn by letter that Bros. Hook and Harris had 8 additions at a meeting, including the third Lord's day, and the fourth Lord's day. Bros. Harris and Lamar had 4 additions in Wilkerson co. So I report 66 additions for this month that I know and have heard of in Georgia.

☞ Bro. Wheeler may, possibly, be suited with such a house as he desires, by next Spring. Of this, however, he may expect to be timously informed.

New York.—Bro. Wm. T. Horner, Williamsville, Erie County, writes: One of the most successful and interesting of the New York State meetings has recently closed its session at Throopsville, N. Y. It was largely attended, and several faithful proclaimers of "the truth" were present, in the spirit of the gospel. The glorious richness and fullness of the gospel of Jesus were effectually presented by brethren Bartlett, Bickford, Clayton, Parsons, and others; all presenting the Cross as the central idea of the gospel, in contrast with the delusive tendencies of modern animalism, (erroneously called spiritualism). There were 9 immersions and confessions, with a flattering prospect of more.

One feature of the meeting was peculiar. Saturday forenoon was given to missionary matters, and the following resolution was discussed with enthusiasm, according to knowledge, and carried with complete unanimity.

"*Resolved*, That the members of the churches of Christ, in the State of New York, assist this missionary effort by their means, their influence, and their prayers."

We were employed to preach under the direction of the board for one year—have preached two discourses in Marilla, N. Y., and taken two confessions. To the Lord be all the praise.

From the same, Williamsville, Erie co.: The first fruits of the New York State missionary labor are promising, indeed, and we are confident that many faithful brethren and sisters will remember the laborer and the cause in their prayers. We have just closed a meeting of a few days, in Aurora, in this county, with 4 immersions. We have been four Lord's days in the service, with 14 additions. Petitions are coming in for meetings in new localities.

Another from the same, Williamsville, Erie co., Nov. 7, '59, reports a meeting of 8 days, of unusual interest. The result was the formation of another congregation of 28 members, within the limits of said county. Of these some had been previously immersed, some reclaimed, others were immersed during the meeting, and some from other churches. Will not the brethren of our State invest more capital in this glorious mission?

One more evangelist, we think, could be profitably employed in Erie co. May the Lord awaken an interest that shall show itself in a becoming zeal for the salvation of our State from the thraldom of sectarianism and infidelity.

Bro. J. Milton Bartlett, Clarence, Oct. 28, writes: I have immersed 25 during the year. Bro. B. has changed his field of labor to Cato, Cayuga county. We trust that in his new field, his labors will be crowned with much success.

A. W. C.

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TEXAS.—Bro. C. Kendrick, Salado, Aug. 28, writes: I have witnessed, this Summer, 80 or 90 additions to the good cause. We only need more laborers to reap an abundant harvest.

And shall we not pray the Lord of the harvest to send forth more laborers into this fruitful field? "They that turn many to righteousness shall shine as the stars forever and ever." Brethren, who will enter the field for the prize?

A. W. C.

A brother whose name is not legible, Union Hill, Washington co., reports the result of a Camp-meeting, at Evergreen, in said county, conducted by brethren Jibs, Strickland, Jordan, Bush, Foster and others, with 38 additions, and a prospect of further success most cheering.

☞ Could these new Converts to the Faith, be occasionally visited by their Elders and Evangelists it would, no doubt, tend much to their steadfastness in the faith. A. W. C.

Bro. L. J. Sweet, Scyene, Dallas county, October 22, 1859, reports additions to the cause of Bible truth, under his own labors, in a few months past, 75 viz: 61 by confession and baptism, and 14 from the Baptists.

OBITUARY NOTICES.

CARLISLE Ky., Nov. 2, 1859.

DEAR BRO. AND SISTER CAMPBELL.—"From the abundance of the heart, the mouth speaketh." Alone, in my study, I am seated this morning, to pour into your ears, from an overflowing heart, the story of our sorrows, satisfied, as I am, that you have a Father's and a Mother's heart, and can sympathize with us, in our bereavement.

Our son, Richard Ricketts Rogers is dead. He died at Harrodsburg, on the 28th of October, about 6 o'clock, P. M., of Typhoid Fever, and was buried here, in our graveyard, yesterday about noon. He was born September, the 27th, 1842, so that he was seventeen years, one month, and one day old when he died. Elder J. A. Gano delivered a touching address on the occasion, in our meeting-house, which was crowded to overflowing. I may safely say, that no youth was ever born and raised in this vicinity, who was more universally loved and respected than he; and that the death of no youth, has been more deeply felt and more sincerely regretted, than is his. He united himself with the Church of Christ, at this place, better than two years ago, at a meeting of our congregation, at which Bro. Franklin was the principal speaker. From his childhood he was, though cheerful, remarkably grave and thoughtful, and fond of books, and every means of useful knowledge. He indulged very little, if at all, in reading light literature. As he grew in years, his thirst for knowledge increased. He knew I was favorable to his obtaining a thorough education, but disposed, for various reasons, to keep him out of College, till he was at least nineteen. More than a year ago, he sought an interview with Bro. Gano, when holding a meeting here, and urged him to use his influence with me to let him go to College sooner. When on my tour to Missouri, last August, he wrote me a letter, urging me to let him enter Kentucky University, in September. He said if he did not get to go soon, he would not live long enough to make his mark upon Society. When I came home, by way of testing the strength of his desire to obtain a good education, I said to him, "My Son, it will take at least $1000

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to keep you at Harrodsburg] four years. Are you willing I should take this amount out of your little patrimony?" "Yes," said he, "perfectly willing; If a good education is not worth more than that amount, it is not worth much.' He was remarkably saving, yet generous, for his little means. I never knew him to spend five cents for that which was of no value. I gave him an opportunity to make something for himself. And when you and Bro. Pendleton were here, in my absence, near two years ago, raising money to re-build Bethany College, he subscribed, and paid shortly afterwards, five dollars for that object. He taught school four months during the fall he was sixteen, and gave great satisfaction to his employers.

He entered Harrodsburg as a student, on the 20th of September, and was, as the Faculty informed me, progressing very well with his studies. In the first letter he wrote home, which is dated the 7th of October. '59, he says: "This is Friday evening, and I am almost through with this week's labors, except the preparation of one lesson for to-morrow, and a composition for Monday. I do not find much difficulty in keeping up with my classes, although I am in four, and have pretty long lessons." The composition alluded to above, was prepared, and was his first, and last, in the University. His Mother was with him a week before his death—I not quite so long. This composition was handed me by Prof. Graham, with his corrections, which were chiefly in orthography. Its subject is "*Affection.*" It will throw some light upon the character of the composition, when it is considered that he had never been from home before, since he was quite young. If you please, I will give you below, the composition—not that I think it discovers any remarkable ability, but because I think it indicates good sense, and good feeling, for one so young and inexperienced.

"We mean by affection, the love, fondness, and zeal, which exist between mankind in their varied relations. There is an affection between the members of a family, which is implanted by nature, nurtured and cultivated and developed by kindness and mutual participation in the joys and sorrows of life. The father's zeal, the mother's fondness, the brother's love, the sister's tenderness are all but the component parts that enter into that delightful compound, which constitutes the great comfort and happiness of the family circle. How happy are the members of that family, whose joys and sorrows are the same, and among whom there is a noble emulation to promote each other's welfare. How noble are the exertions of that father and mother, who are putting forth all their energies to develop the moral and religious, as well as the intellectual and physical natures of their offspring. How happy might this world be, if there existed in all the families of mankind, this sympathizing family love; and a neighborly, philanthropic affection for the whole human race; an affection, which springs from the purest motives, and that leads us to extend a helping hand to the widow and orphan. This is a noble, disinterested love; not a love that lives merely to play in the sunshine of prosperity, but which takes the philanthropist to the shepherd's cottage, and the inebriate's hut, to his almost hopeless wife, and ragged children. This is that mutual affection which exists at the fireside, and which characterizes all those noble enterprises for the amelioration of mankind."

Prof. Graham writes below, "A good composition, Richard."

I never thought my son very sprightly, but he had love of learning, a patient, persevering industry, and firmness of purpose, and decision of character, which, I think, by the blessing of God, would have made him a scholar, and a useful man. In one of his letters home, he says: "There is a prayer-meeting held by the students every Sunday evening, which is very interesting." He was a member of that meeting, and prayed in it. He always, while here, filled his place regularly at the meetings of the Church, the Bible Class, and Sunday School—and so, I am happy to be informed, he did at Harrodsburg, till his sickness prevented. I was glad to be assured that he was making friends most rapidly at Harrodsburg. I can never forget the kindness of my friends, and even of strangers, for their attentions to my son in his last sickness. I am under especial obligations to Dr. C. Williams, for his many favors. My son was anxious to prepare himself for the ministry of the Word, but had fears he might not be sufficiently gifted as a speaker. But in the very dawning of his

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hopes, and mine regarding him, he has been cut down; and I am ready to say, with the weeping prophet: "I am the man that hath seen affliction."

Within a period of a little more than 20 years, since the 4th of June, '39, till the 28th of October '59, I have lost a wife and eight children. Thanks be to God, they were all inspired by the hope of Heaven, save an infant, that is safe. Before the death of Richard, who was the eldest child of my present wife, I had buried all my first children save one, (some of them were very promising;) and a deep gloom had settled down upon all my family hopes. But as Richard grew in stature, and, I trust, in favor with God, and all who knew him, I sometimes thought I began to see a glimpse of light breaking through the deep gloom; and allowed myself, with fear and trembling, to hope that my son might succeed me, in the pulpit I have filled for near forty years, and when I am dead and gone, plead the cause of our common Saviour with a power and success far surpassing what I have ever possessed. But that light, alas! has gone out in the blackness of darkness forever, and a deeper gloom has settled down upon me. O, why was not I, a withered thing, almost worn out, taken, and my son left?—! O, Lord, thou knowest, for thou art infinitely wise and good, and canst only do what is most fitting. Then

"Hush, my soul, nor dare repine,
Whate'er my God appoints is best."

"Even so, Father, for so it seemeth good in thy sight."

The storm is upon me now, in all its darkness and fury. But faith sees the sunshine and the calm, far beyond the storms of life, in the Canaan above.

Allow me to close this poor letter with a few verses from one of Watt's lyric poems, that sweetest singer of Israel, entitled

"HAPPY FRAILTY."

"How meanly dwells the immortal mind!
How vile these bodies are;
Why was a clod of earth designed
T' enclose a heavenly star?

Weak cottage, where our souls reside,
This flesh a tottering wall;
With frightful breaches gaping wide,
The building bends to fall.

All 'round it storms of trouble blow,
And waves of sorrow roll;
Cold waves and winter storms beat through,
And pain the tenant-soul.

'Alas! how frail our state,' said I,
And thus went morning on,
Till, sudden from the clearing sky,
A gleam of glory shone.

My soul all felt the glory come,
And breathed her native air;
Then she remembered heaven, her home,
And she a prisoner here.

Straight she began to change her key.
And joyful in her pain,
She sung the frailty of her clay,
In pleasurable strains.

How weak the prison where I dwell!
Flesh, but a tottering wall;
The breaches cheerfully foretell,
The house must shortly fall.

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No more my friends shall I complain,
Tho' all my heart-strings ache;
Welcome disease and every pain,
That makes the cottage shake.

I have a mansion built above,
By the Eternal hand;
And should the earth's old basis move,
My heavenly house must stand."

If Paul could truly represent the persecutions of the first Christians in the 12th of Hebrew, as fatherly chastisements, intended to make them partakers of his holiness, how much more may we so regard the loss of our beloved friends on earth. J. ROGERS.

HARBINGER FOR 1860.

We have been constrained to occupy more space ourself, in future, upon the pages of the M. Harbinger. Such is the clearly indicated wish of our brethren, who have clearly indicated their views. We hope to receive communications, during the present year, from brethren Walter Scott, Richardson, and Milligan, and other distinguished writers. But we must have a larger subscription. In point of pages, more reading matter, in the form of original productions, appear in the Harbinger, than in any other periodical which we have seen.—Seven hundred and sixty-eight large pages *per annum*, not averaging *in actual cash paid*, one dollar and fifty cents per volume. In all our exchanges, not one gives the same amount of words at the same price. We will, however, continue these prices for the present year, in hope of prompt payment.

When I read in the "Religious Telescope of the United Brethren," published at Dayton, Ohio, its call, upon that comparatively small community, for its subscription to be raised up to *twenty thousand*, and its perpetual missionary fund to stand at *thirty thousand* dollars, I ask why have we not *twenty thousand* subscribers to the M. Harbinger, of 720 pages per annum, a large proportion of which is original matter?—! Are we not a *reading* and a *thinking* people—a public spirited people? Ought we not, then, *as such*, to be posted in all that pertains to our edification, especially the facts and events ecclesiastic, religious, and Christian, that appertain to that position which we desire to hold and honorably maintain? Would it not much advance our usefulness and the progress of the cause we plead, should every reader of the M. Harbinger add, were it but one subscriber, to our list by his influence, and thus extend its influence and means of doing good to some person or family? Esteeming it to be our duty to the cause we plead, we offer this suggestion, and trust that we shall not appeal in vain. A. C.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. III.] BETHANY, VA., *FEBRUARY*, 1860. [No. II.

MODERN SPIRITUALISMS.

"*Necromancy*"* or *Divination by the spirits of the dead*—and the modern word "*spiritualism*" are equally destitute of scriptural warrant or authority. They are not once found in the Christian or Jewish Scriptures. They are a fungous growth on the rotten tree of a decayed or corrupted Christianity. Even the word *spirituality* is not once found in Holy Writ. It is merely tolerable in antithesis with the word *carnality*, but without Divine or Scriptural use or warrant.

Still, we maintain the position that, "if any man have not the Spirit of Christ he is not his." But "the Spirit of Christ," or "the mind of Christ," is the poles apart from our spiritualisms and spiritualities. We, indeed, find the words "Spirit of Christ," but twice in the Apostolic Scriptures. Once it simply indicates "*the mind of Christ*," as used by Paul, Romans viii: 9. In 1st Peter i: 11, it indicates the spirit of inspiration. Little, however, can be inferred from this formula, because in the Sacred Writings we find "the spirit of adoption," "spirit of Antichrist," spirit of bondage," "spirit of burning," "spirit of counsel," "spirit of divination," "spirit of er-

* A word derived from *nekros* in its root—*ne-keer* without a *heart*.

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ror," "spirit of fear," "spirit of grace," "spirit of glory," "spirit of jealousy," "spirit of judgment," "spirit of knowledge," "spirit of meekness," "spirit of slumber," "spirit of understanding," &c., &c. These Hebraisms in our idiom, are a mere conversion of adjectives into nouns—as a meek spirit, a knowing spirit, a slumbering spirit, a divining spirit, &c., &c., for a spirit of divination, a spirit of slumber, a spirit of meekness, a spirit of knowledge, &c., &c.

There has been, ever since the Protestant Reformation, a tendency in one school, to materialism, and in another, a tendency to spiritualism. We, however, still have both matter and spirit in our respective personalities.

There is, indeed, a species of trinity in man as in God. Man has a body, a soul, and a spirit—in one personality. He has a *sooma*, a *pseuchee*, and a *pneuma*, in his own individuality. These, indeed, are as distinct in sense as in sound. Not one of the three can be transmuted into either of the others, till the curtain falls upon the present drama of the Christian Institution. At present, we know ourselves only in part, and only in part can we interpret ourselves in our mysterious and Divine mechanism. The gospel, indeed, contemplates the regeneration of man in his whole constitution and mechanism. A spiritual body can have an eternal life commensurate with its own spirituality. Hence, we must be physically regenerated at the resurrection of the Just, and transformed by the renewal of the body as well as of the spirit.

"Before the throne, and first in song,
Man shall his hallelujahs raise;
While wondering angels 'round him throng,
And swell the chorus of his praise."

There are, in the history of humanity, two regenerations, one in the beginning of his spiritual life, and one at the commencement of his eternal life; for we shall wear or bear the image of Adam the second, as perfectly as we now bear the image of Adam the first, as he was when exiled from the presence of his God. Hence, the necessity of understanding and realizing the evangelical doctrine of regeneration.

There are two regenerations presented to our contemplation in the Christian Scriptures. Both of these were clearly propounded by the Great Teacher while sojourning in our world. The regeneration chiefly prominent in the present dispensation was, by the Messiah in person, propounded to Nicodemus, the then prominent teacher of the Jewish nation. It was to be, and is, effected by "the water and the Spirit." It is preliminary to introduction into the Christian Kingdom, as now existent. The other as precedent to admission into the

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everlasting kingdom of Prince Emanuel, which is called "*the regeneration*," or "the resurrection of the dead." To the school that Christ himself educated, he once said, "you who have followed me, shall, at the regeneration,—or resurrection, (the second regeneration) sit on twelve thrones judging the twelve"—the whole "tribes of Israel."

As Assessors, as inferior officers of justice, concurring in, and consenting to, the final and irrevocable sentence shall they sit with him, and concur in the final sentence—"Come you blessed," "Depart you cursed," &c.

Such is our exordium to the investigation of that ignisfatuus—modern *spiritualism*. This meteor shines only as it rises from the marshes. The low grounds of obliquity and corruption, are peculiarly favorable to the decomposition of animal or vegetable substances—and to the production of an inflammable gas, generated in the brains of sickly fanatics. This "*Will with the wisp*," as vulgarly called—this "Jack with his lantern," is a false light, "a perfect phantom of a bewildered imagination," seeking rest and finding none.

This new fangled spiritualism is not from heaven. It is of the world beneath, not from the world above. Satan transforms himself into an angel of light. He patronizes this spiritualism, but his spiritualism is a satire on the Bible. "God," says Paul, "who at sundry times, and in diverse parcels, spake in times past to the Fathers of mankind, has, in these last days, spoken to us by a SON, whom he has constituted heir of all things, by whom "he ordained" or constituted the ages, or the dispensations of his remedial grace. He crowns him "Lord of all," and gives to him the Holy Spirit without measure as his ambassador. Hence, he plenarily inspired his apostles and sent them into all the world to announce his coronation and investment with absolute authority over heaven and earth—angels, men and demons all being under his control. As the first fruit or the first act of his reign, he sent as his primary ambassador and the special advocate of his cause, the Holy Spirit, who visibly appeared upon the persons of his called, educated, and commissioned apostles on the very day programmed by the descent of God on Mount Sinai, in Arabia, when from his right hand issued the fiery law—on this day the promised Holy Spirit—the *Holy Guest*—visibly appeared in clearly separated and well delineated tongues of vivid light and power, bright as the lightnings of heaven. Simultaneously the consecrated twelve were inspired with the word of life and arose to address a miniature world, —men of every nation and dialect of earth—proclaiming the soul-stirring fact that the recently crucified Jesus of Nazareth was then enthroned in glory, as LORD OF ALL, being constituted the rightful sovereign of the whole creation, and the henceforth dispensator of the

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Holy Spirit to become the Holy Guest of his mystical or spiritual body—the church of the first born from the dead, and prince of all the princes of earth.

Three thousand conquests crowned the glories of that day.

This is the last of the twelve *three thousands* enrolled on the pages of the Holy Scriptures. The first of them is inscribed upon the pages of the law. They perished by the sword of steel in the hands of the Levites, commanded by Moses, because they had created and worshipped a golden calf.*

Thus rebelling against God and his servant Moses, under that fiery law which he had received, three thousand men were made an eternal monument of the justice of his incensed majesty and of the provisions of his law. What an antithesis between the spirit of the law and that of the gospel! Those under the latter were immortalized because they heard and obeyed the gospel; the former were destroyed because they disobeyed the law which God, by the hand of his servant Moses, had delivered to them!

Those three thousand monuments of the rigid justice of the theocracy and these three thousand monuments of the abounding grace of the christocracy are most instructive lessons, demonstrative of the spirit of the law and of the spirit of the gospel. Thanks be to God that we are not placed under the stern justice of that fiery law, but under the sin abounding grace of the gospel of the grace of God.

But, alas! this glorious gospel has been so mystified and perverted by "an empty and deceitful philosophy," that with a fearful multitude of those who preach and teach it, it is accounted "*a dead letter*," until again accompanied, preceded, or quickened by some superadded physical or supernatural impulse or operation of an abstract spiritual agent, they call the Holy Spirit. Half the preachers, at least, that we have heard, outside of our own community, are more or less addicted to theorizing or speculating upon certain spiritual impacts, impulses, or accompanying influences as indispensable and essential to the favorable or salutary reception of the testimony which God the Father has given to our Lord and Saviour Jesus the Christ.

Hence the factitious spiritualisms of the living age, are but the wild offshoots from the roots of this "dogmatic orthodoxy."

As a fruit of these spiritualisms, there has been generated a prolific race of factitious "peepers and mutterers," with their well trained "*mediums*." Despatches from *Hadees* are, in some regions, as current as some of our bank notes. But they are, one and all, base and palpable impostures.

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* Exodus xxxii: 28.

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No prophet, apostle, or evangelist, named in Holy Writ, ever spoke or wrote such stolid nonsense as they express. But, unless a man fully reprobates the Bible—the whole Bible—repudiates Moses and the prophets—rejects the Lord Jesus Christ, his Apostles and Evangelists, as impostors, he cannot, for a moment, hearken to them.

Did not Paul, the Apostle—the Great Apostle to the Nations, unambiguously and most authoritatively say—Though any one—"we, or an angel from heaven, preach any other gospel than that which we have preached, let him be *anathema maranatha*;" *Let him be accursed until and when the Lord comes!* To corrupt or pervert the Word of Life, to subtract aught from it, or to add aught to it, incurs the most terrific anathema that ever sounded in human ear.

Let us take a lesson from the Evangelical Prophet Isaiah—"And when they shall say unto you, seek unto them that have familiar spirits—and to wizards that peep and that mutter: should not a people seek to their God?—should they seek for the living to the dead?" or rather, should they seek to the dead for the living, to inquire of them as to their own or to another's future destiny? "To the Law and to the testimony" let us look for our own destiny.

"Blindness to the future" of our earthly destiny, or that of those we love, "is kindly given." He is as foolish as wicked, who would seek to know of himself, or of others, what God has wisely and benevolently reserved for himself. Hence, in the valedictory address of Moses, speaking by inspiration, he says,—"There shall not be found amongst you" *a medium*—"one that useth divination,—a consulter with *familiar spirits*, a wizard, or a *necromancer*; for all that do such things are an abomination to the Lord." Deut. xviii: 10–14.

Every approach to this impertinent curiosity is, in fact, if not in form, treading upon forbidden ground, and is justly obnoxious to the reprobation of God.

Evoking or imploring intelligence from the dead, as to their destiny or ours, or seeking it through any other medium than the public revelation of God, in his written law and in his gospel, is, in fact, superlatively irreligious and immoral; and is, in no respect, advantageous, but always disadvantageous to us. It is, indeed, not only impertinent and unprofitable, but also impious and profane. Hearken to the Lord—"Seek to them that have familiar spirits! Should not a people seek to their God? Shall the living seek to the dead!!" "To the Law and to the testimony" (of God) "if they speak not according to this word—there is no light in them." Isaiah viii: 19–20.—This is tantamount to eating "the sacrifices of the dead." Psalm 106: 28. "They joined themselves to Baalpeor and feasted 'on the

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sacrifices of the dead.'" "Thus they provoked the Lord to anger—and a plague came upon them."

This is, in effect, deifying men after death. Are the spirits of the dead omnipresent! Is the spirit of Franklin, of Washington, of Wesley, or of any dead man omnipresent! If not, can they be present in London, in Paris, in Washington, in New York, in Boston, and in the midst of a thousand other circles, at one and the same moment?—! What stupidity—or rather what hideous credulity! Of all the hoaxes or mesmerisms practiced upon human credulity, this caps the climax! At ten o'clock last night there were a thousand circles in these United States—and over a thousand circles outside of them, and, at one and the same time, the spirit of Franklin, of Calvin, of Luther, of Wesley, were in attendance, answering questions propounded to them! What man, of common sense and a little reflection, could believe it!

Of all the responses that have been given from the infernal or supernal regions to any circle, touching human destiny, we have yet to hear the first one reported that any person not initiated could believe or appreciate, as coming from any intelligent spirit in the universe.

Has not blindness to the future of time and human destiny, as respects this life, been kindly given to man? Has not the way to heaven and immortality been fully opened to human vision by the express and intelligible oracles vouchsafed to man by God's beloved Son, and his Holy Apostles?

What need we more than that which the Holy Spirit himself has spoken to us through his inspired Evangelists and Apostles? Did not THE ORACLE of God himself depose, that if man, constituted as he is, "hear not Moses and the prophets, neither would he be persuaded, though one rose from the dead;" and rehearsed to him his whole experience. In that case, more doubts would arise, as to the credibility of that one man, than could arise as to the testimony of Moses and the prophets, of Jesus and his twelve Apostles. The testimony is so overpowering, so overwhelming all rational doubts, that untold millions of the wisest and the best of men that have ever adorned humanity, have fully accredited it; and multitudes untold, have sealed their testimony to the claims of the Lord Jesus with their blood.

The triumphant conquests of the gospel in their innumerable multitudes seal the lips of every impartial man. None but those desperadoes, whose sins have seared their consciences and hardened their hearts, can, for a moment, doubt, or deny, its Divine origin and its transcendent claims.

But we find in our professed Christian communities not a few who are properly called, at least, in one acceptation of the word, *spiritual-*

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ists. They are in slight shades somewhat diverse from one another. They make a prominent distinction between *the word* and *the spirit* of God. It is plausible, because there is a difference between the word and the spirit of man; and of God.

The Lord Jesus Christ is "THE WORD OF GOD," who became man in order to redeem man. He was in the beginning of the universe; nay, he was "THE BEGINNING," by whom, and for whom the material and the spiritual universe were created. The universe, spiritual and material, were not only created "*by him*, but *for him.*" "He was before all things, and by him all things *consist*;"—exist and stand together. He is the Beginning and the Ending, "the Alpha and the Omega," the "First and the Last."

The universe spiritual and material is the work of his Almighty hand. All things were created *by him*, and *for him*, and, therefore, he is Lord of all. His full-orbed glory is found in *Jehovah Elohim.* With Locke, the great moral philosopher, we read Exodus vi: 3, "By my name *Jehovah* was I not known to Abraham, Isaac, and Jacob?"

We, therefore, read this verse as follows:—"I appeared to Abraham, Isaac, and Jacob, by the name of *God Almighty*, and by my name JEHOVAH was I not known to them?" It occurs but six times in the Holy Scriptures. Five of these are connected with *Jireh, Nissi, Shalom, Shammah, Tsidkenu*,*—found only in the Jewish Scriptures. Half of its occurrences are found in the writings of Moses. God's ineffable glory is expressed only in this awfully sublime name.

Spiritualistic theories in our modern sects, have entrenched themselves in an inappreciable nomenclature. God always works by means. Hence, the creation drama was a speech. God always works by means since first he formed the world. *Has he ever wrought by any other instrumentality than his word?* If he have, the Bible has concealed it!

Hence, the gospel is the power of God unto salvation to all who believe it. And what is the *Gospel?* Let us quote the etymological definition of the word, according to the most erudite lexicographer of our language. Webster defines the word from the Saxon etymology of it,—"*Godspell—god—good, and spell—history, narration, word, speech, that which is uttered, announced, sent, communicated*—answering to the Greek—*euaggelion, a good, or joyful message.*" He adds, "it is called *the gospel of God*, Romans i: 1; "*the gospel of Christ*,"

* JEHOVAH JIREH, "The Lord will see or provide." JEHOVAH NISSI, "The Lord my banner." JEHOVAH SHALOM, "The Lord send peace." JEHOVAH SHAMMAH, "The Lord is there." JEHOVAH TSIDKENU, "The Lord our righteousness."

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Romans i : 16 ; "*the gospel of salvation*," Ep. i : 13 ;—"a *history* or *narrative* of the birth life, actions, death, resurrection, ascension, and doctrine of Jesus Christ." He is *minus* only in one point. It does not culminate in the ascension of Christ ; for angels and spirits ascend to heaven. He lacks the capital idea which was not the *ascension* of Christ, but his *coronation* as *Lord of the universe* ;—"angels, authorities, principalities, and powers," celestial, terrestrial, and infernal, were placed under his absolute power. Unless he uses the word "*doctrines*" as teachings, we would also demur at this term, because "*doctrines*," in the original tongue, in the plural, is connected only with "men and demons ;"—and *never in the plural form in reference to the teachings of the Lord Jesus Christ.* We find "*the doctrine*" (*didachee*) thirty times in the Christian Scriptures; always singular, never plural, when connected with Jesus Christ. It is once found in the plural "with diverse and strange doctrines." But these are the doctrines of men.

Didaskalia, a different word, is found repeatedly in the Christian Scriptures, and in the plural form represents,—"the *doctrines of men*," and "the *doctrines of demons*." In the singular number it also frequently designates the *teaching* of Christ and that of the Apostles. We find "good doctrine," and "sound doctrine" in the Christian Scriptures, represented by both *didaskalia* and *didachee ;* but never in the plural number of either word when the Christian doctrine is meant.

These are suggestive facts, of much value to the disciples of Christ, who desire a *pure speech*, in order to the union and communion of the whole family of God, and the spread of his gospel throughout all the nations and tribes of humanity.

We have in *Polytheism*, *Judaism*, *Philosophy*, and in *Paganism*, diverse forms of *doctrines*, theories, sects, and parties. But none of these enter into the letter or spirit, the doctrine or teaching, of the original and true Apostolic gospel.

The more popular forms of sectarianism are essentially theoretic, speculative, political ; and, therefore, necessarily of schismatic tendency. Hence, the numerous forms of Episcopacy, Presbyterianism, Congregationalism, Methodism, Arianism, Unitarianism, and Trinitarianism, &c., &c.

Apostolic and primitive Christianity had but one Lord, one faith, one immersion, one body, one Spirit, one hope, and one God and Father of all, who is above all, and, by his good spirit, dwells in all his children, without respect to their theories, speculations or politics, ecclesiastic or national.

There are two prominent and rather popular methods of making

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both the law and the gospel void and valueless to any, and to every community. If asked what these two methods are, we promptly and decidedly affirm that they are, what is usually called, Philosophy and Tradition. The Greek stood pompously upon his *philosophy*, and the Jew upon his *tradition*. So devoted was the Jew to the traditions of the Elders that he called them "THE ORAL LAW."

The Roman church—in her council of Trent, when legislating on Tradition;—says: "The Truth and Discipline of the Catholic church are comprehended, both in the Sacred Books, and in the *Traditions* which have been received from the mouth of Jesus Christ himself, or of his Apostles, and which have been preserved and transmitted to us by an uninterrupted chain and succession."

Protestantism is clearly expressed in the following words:—"The Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation." To this, we say, *Amen*.

The Great Teacher himself said to his contemporaries, the Jews,—"Why do you transgress the commandment of God by your tradition?" And again,—"You have made the commandment of God of none effect by your traditions." Matth. xv: 3-6; Mark vii: 3.

We Protestants, of the last half of the 19th century, are excessively theoretical and speculative. We have a few domestic manufactories. And we even sometimes place the Sacred Writings of Prophets and Apostles in the hands of our Rabbinical Doctors, who distill them, and extract essences from them, and these are gulped down with the avidity of inebriates, on the part of the sickly patients, found in their spiritual hospitals and ecclesiastic infirmaries.

The Great Physician, however, adopted quite another system of medical ethics—and with his perfect science of humanity and of all the elements of the universe and of man, past, present, and future, he prescribed to all the patients in the world's infirmary, but *three remedies*;—and these are pure air, pure water, pure unleavened bread, made out of unbolted flour, with a reasonable amount of both mental and physical exercise in the open field.

These are the consecrated types of Holy Writ. Hence our Lord himself, in person, spoke to his contemporaries in Jerusalem, Samaria, and throughout the Holy Land, of the "*bread of life*," "*the water of life*," and "*the breath of life*." His imagery is perfect and complete in itself without any foreign aid, or ornament of philosophy, or science, truly or falsely so called—on the part of man.

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The speculative theories of orthodoxy, or heterodoxy, are wholly impotent to heal the mortal wounds of sin, or to give health or life to any representative of Adam and Eve. The Spirit alone, the Divine Spirit—the Holy Guest of the Christian church, is alike the life and health of his body, the church. He alone quickens, animates, strengthens, purifies and consoles, by his own breathings, the wounded heart and the sickly conscience. "The entrance of thy word, O, Lord, giveth light and makes the simple wise." "I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes. I will not forget thy word." David.

We need no "*sealing ordinances.*" The sacrifice of the Lord Jesus Christ *sealed* up all such ordinances as had their roots and reasons in blood. "The testimony was bound up" and the "Law sealed among the disciples," when the expiring sacrifice gave up the ghost.

Messiah's throne, like all other thrones on earth, was founded, and is still founded, on *blood* and *conquest.* But unlike to, and above all, imperial thrones in the universe, Messiah's throne was, and is, and evermore will be, founded *on his own blood.* It was not, however, on his own blood as a *martyr*, but on his own blood, as a *free will sacrifice and offering* for the redemption and reconciliation of his own enemies.

This is the climax of all climaxes, exhibited in the innumerable circles of creation's immeasurable area.

Hence, the Holy Spirit received by him, was dispatched by him to the city of Jerusalem and its surroundings—the theatre of his cross, his sufferings, his ignominy, and his glory; and then, and there, declared him to be the Divinely constituted Lord Messiah—the Divinely legitimate *autocrat* of the entire area of the universe,—angels, authorities, principalities, and powers—celestial, terrestrial, and infernal, being subjected to him.

Such are my conceptions, and such is my faith in the person, the position, the offices, the work, the personal glory, the official dignity, and the all-transcending splendor and majesty of my Lord and Saviour Jesus the Christ.

To make proclamation of these honors, dignities, and glories vouchsafed to him, no angel, no cherub, no seraph was adequate in rank and dignity. The Holy Spirit himself, in person, becomes the ambassador, descends to Jerusalem, when and where a world's convention was in session, and when the Pentecostal congratulations were over, Peter, on whom the Lord himself had bestowed this honor, crowned with tongues of lambent flame, surrounded with his eleven co-Apostles, alike decorated by the same brilliant coronal tongues; and with one heart and voice announced the most soul-stirring oracle

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enunciated by mortal man, viz: "*Let all the house of Israel know assuredly, that God has made that same Jesus whom you have crucified both Lord and Christ.*"

The grandeur of the scenes, the grandeur of the oracle, the grandeur of the conconrse, and the grandeur of the success, were all in good keeping; and altogether original in the drama of humanity; unprecedented, and unsuccessed, by any subsequent displays of equal power, majesty and glory.

No change, no addition, no emendation, is conceivable on the part of humanity. Like the drama ot creation, it was good—good, in every sense, perfect, and complete. Hence, simple, honest, cordial submission to it, and compliance with all its requisitions, are alike the safety, the honor, the glory, and the happiness of man, conditioned as he now is.

The first dispensation of Remedial mercy was *paternal* or patriarchal, in its highest conception. The second *national, of one blood*; the third *imperial, of one faith*, embracing all nations, kindreds, tongues, and people.

As far as sunlight transcends moonlight, and moonlight starlight, so far transcends the last dispensation of remedial grace and mercy—the starlight or patriarchal form;—the moonlight, or the national form. "The sun of righteousness," or the sun of justice and mercy combined, has, in his ineffable grandeur, risen upon the nations in full-orbed splendor and glory, "with healing in his rays."

But *Jehovah Elohim*, in the Remedial interposition, is manifested in three distinct personalities. The reasons of these personal manifestations rise ineffably above all human appreciation or comprehension. But faith rises ineffably above all human reason. Reason has no *creative* power; but it has an appreciating power which to man is all-sufficient as respects his origin, his relations to creator and creature, his position in the universe and his endless destiny in it. We can walk by faith far beyond the regions of reason or imagination, guided by the omniscient, omnipresent, and omnipotent God.

Hence *faith* can master that which neither reason nor imagination can scale or fathom; even that which neither reason nor imagination can create or annihilate. And hence, Paul's men of faith (Hebrews 11th) achieved objects, conquests, victories, and triumphs, which neither mere rationalists nor imaginants* ever did, or ever could achieve.

The objects of Christian faith, hope, and love are ineffably grand and rise above all our present powers of appreciation or comprehension.

* Had we a patent for creating new words we would have preferred *imagineto*. Lord Bacon introduced "imaginant."

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Hence, Paul says that human eye has never seen, nor human ear heard, nor has it entered into the heart of man to conceive the things,"—(the glorious realities) "which God has prepared for them that love him." But God has revealed so much of them to us by his good Spirit, as we can now appreciate and enjoy.

His revelations are stereotyped in words suggested by the revelations of his Spirit, as Paul deposes, 1 Cor. ii: 13. Still it is *in words* or ideas, and not in vague impulses, that the will and purposes of God are made known to us, and hence, faith, hope, and love come into our hearts through the words employed by his amanuenses—the Prophets and the Apostles. It was not by an *extrinsic* but an *intrinsic* influence of the Holy Spirit that his own amanuenses;—the holy men of old, spoke his mind and will to Prophets and Apostles. It was by that Spirit that searches out, and gives utterance to, the grace and mercy of our God, they spoke and wrote.

The idea that the Holy Spirit, "*independent of the word, and without the word of the truth of the gospel*," does by any impact or impulse, regenerate a sinful man—one "dead in trespasses and sins," is without scriptural or evangelical authority, or reason; and greatly paralyzes the understanding, the conscience, and the heart of every one who entertains such a dreamy speculation.

Who can rationally doubt the testimonies of the Four Gospels or that of the Twelve Apostles in all their writings and revelations, sealed as they are by the plenary inspirations and the miracles attesting them furnished by the hand of the Lord, through the indwelling of that Holy Spirit promised to be with them, and to speak through them, to the consummation of the mediatorial reign of Messiah the Lord.

Of the reality of these facts, precepts, promises and warnings we have the most satisfactory evidence that can be given in proof of any facts or events enrolled on the pages of all time, or accredited by any man *compos mentis*, now living, or that has lived. "If," said the Messiah himself, "they do not believe Moses and the Prophets," and we may add, Jesus and his Apostles, "neither would they be persuaded, though one rose from the dead." Is not this enough!!!

But in conclusion of this already prolonged essay, I must say, that in my opinion, the metaphysical theories of regeneration debated through the last century, and through much of the present, have contributed to the coldness and barrenness of the pulpit and the press. And, strange to say, *no sinner, male or female, parent or child, was ever regenerated, or born again, through an assent to, or a consent with any theory ever promulged by tongue or press*; no more than that any one was ever literally born of his own theory, or of that of any other

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person. According to the Great Teacher, when addressing Nicodemus, no one was ever *begotten or born of, or by, anything he himself performed*, or of or by ANYTHING WHICH HE HAD PREVIOUSLY RECEIVED.

Equally indisputable it is, that in the *generation or creation* of the heavens and the earth nothing was created without a *special oracle* of God. Hence, as we have often said, *the creation drama was but a speech of God.*

Job, some 1520 years before Jesus the Christ was born, had written, (speaking of the creation) "*By his Spirit* he has garnished the heavens; his hand has formed the crooked serpent;"—"*the milky way*," as now almost universally understood.

Peter, the Apostle, with the keys, severely complains of the prospective scoffers, whose antecedents he give, in his second Epistle.

"Of this," says he, "they are voluntarily ignorant; that *by the word of God* the heavens were of old, and the earth standing out of the water and in the water; by which water the old world perished." Need we again, and again reiterate,—that no spirit incarnate, or unincarnate, acts upon another spirit incarnate or unincarnate, by any special touch, contact, impact, or impression?

Touches are not *motives* in a spiritual universe. They have exclusive reference to materialities. We could not move a stone by all the reason, logic, rhetoric, or metaphysics in Christendom. Nor could we move a spirit by all the mechanical powers developed in all their potency in the highest artistic combinations known to science or art. The whip of the ox-driver upon his team is infinitely more potent than all the reason, logic, rhetoric, mathematics, and metaphysics of Plato, Socrates, Aristotle, or even Sir Isaac Newton himself.

The volition of Jehovah alone, is omnipotent. Embodied in words, in a single speech, it formed the heavens, and the heaven of heavens, and all that live and exist in them. For the sake of the tenantries—the spiritualities, and powers of a spiritual universe, he embodied his volitions in *words*,—*the thenceforward* instrumentality of every specific demonstration of his will, presence and power. Hence, the Divine agency was, in its consummation and manifestation embodied in that personality, or impersonation of *Jehovah Elohim*, emphatically called THE WORD OF GOD. Hence, his most beloved disciple (while Jesus himself kept a peripatetic school in Judea and Jerusalem) in his gospel memoirs, introduces him in unrivaled simplicity, pathos, and beauty; attesting in the most suggestive and loving style;—"*In the Beginning* was the WORD, and the WORD was with GOD, and the WORD was GOD." The universe, with all its tenantries, "was created *by* him and *for* him; and he is before all things, and *by him* all things

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"subsist and consist," standing in rank and file, attesting in reason's ear—his eternal power, wisdom, and goodness.

When these prefatory indications of the hero of man's redemption are realized and clearly apprehended, and not till then, are we prepared to understand, to preach and to teach the gospel in its original simplicity, pathos and power. And not till then can any man discourse intelligently and scripturally upon the standing text of the modern pulpit oratory,—*Regeneration.* This, indeed, emphatically is made the primordial element and standing theme of the modern pulpit, though only twice found in all the books of Holy Writ—Old Testament and New.

One of these two, has exclusive reference to a *date*—and that is the day of the final judgment; Matthew's gospel, chapter xix: 28. It is in the following words:—"You who have followed me, at the Regeneration when the Son of man shall sit in the throne of his glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Properly printed and punctuated it so reads in the Bagster Editions of the Christian Scriptures. The first reference, in the Bagster's margin, is to Isaiah 65: 17: "For behold, I create New Heavens and a New Earth, and the former shall not be remembered nor come into mind."

This is a pregnant proof of the superficiality of the modern pulpit. Instead of referring to conversion or baptism, it has exclusive reference to the final judgment and its fruits. Again, their use of the reference to Isaiah 66: 22, is quite as wild, which reads—"For as the New Heavens and the New Earth which I will make, shall remain before me, so shall Abraham's posterity and name remain before me forever!!" The third reference is Acts, chap. 3d, "Whom the heaven must retain until the times of the restitution of all things which God has spoken by the mouth of all his holy prophets since the world began." This restitution of all things is frequently cited to prove the personal regeneration of sinners!! "The washing of regeneration, or of the New Birth, is appositely referred to Baptism by multitudes of the most popular and respectable commentators and interpreters in Protestant Christendom. So much only in passing.

There is, however, a speculative theory of spiritual influence that is alike unevangelical and incompatible with the apostolic exhibitions of the gospel and its institutions. There is, indeed, no preaching, no teaching of any abstract spiritual influences, as preliminary to faith or repentance, in all the records of the apostolical labors from he day of Pentecost, after Christ's ascension into heaven, to the final amen of the Christian Scriptures.

Such preachings and teachings are but mere innovations of modern

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theorists, and have greatly encumbered both the preaching of the gospel and the evangelical developments of its primary institutions.

There is not, we repeat, one abstract or speculative view or theory of regeneration, stated or reported, in any sermon, or sentence of any apostle, evangelist, or preacher, from the day of Pentecost, (Acts 2) to the end of their preaching, and their evangelical labors. They preached "*the Christ crucified*," to the Jews a stumbling-block, and to the Greeks foolishness;" as "the wisdom and power of God to every one who received him." They repudiated all speculations and philosophies of men on the person, the mission, and the work of the Lord Jesus Christ. They preached the gospel as Paul stated it in his first epistle to the Corinthians, chapter 15th. They did not preach the Holy Spirit, but occasionally introduced him as a *witness*. This was in good keeping with his office and mission. He was the commissioned—the Divinely commissioned *advocate* of the claims of Jesus of Nazareth to be both *Lord* and *Christ*—or the *christed*, that is—the *anointed Lord* of the Universe, and the Divinely constituted ambassador of Jehovah, the plenipotentiary of the universe.

It is only at this stand-point that we can duly perceive and realize and acknowledge that Jesus of Nazareth is now the sublime Autocrat of the universe.

Hence, the coronation of Jesus of Nazareth, as Lord of the whole creation, was the Divinely ordained symbol of his plenipotentiary power and the consummating act of his investiture with the government of the entire universe of God. "For, to this end," says Paul, "Christ has died that he might be Lord of the dead and of the living." Rom. xiv: 9. "Therefore," says Paul to the Philippians, "God also has highly exalted him, and given him a name," (a title) "which is above every name; that at the name of Jesus every knee should bow —of *things* in heaven, and *things* on earth, and *things* under the earth."*

His representative gift and ambassador, was, and is, the HOLY SPIRIT. Hence, his descent on the first Pentecost after the ascension of Christ. Hence, all the gifts and graces vouchsafed on that occasion were designed to be, and are, the standing, the perpetual pledges and monuments, as well as the first fruits of his accredited reign.

The Lord Jesus is, therefore, the Divinely accredited monarch—autocrat,—that is, the law-giver, the judge, the final arbiter of the destinies of the universe. In whose hands could it have been placed

* *Things*, in this connection, is awfully sublime; indicative of all the *states, orders, ranks*, and *dignitaries* in the universe. No official names of earth's grandees can represent these celestial ranks and dignities.

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more honorable to God, more honorable to man, more satisfactory to all the estates of the universe?

The first petition of what is usually called "The Lord's Prayer," was then literally fulfilled. No one needs now to pray "Thy reign" or "kingdom come."* Since that prayer was answered on the first day of the week, the day of the Lord's resurrection, on which the Holy Spirit literally descended to Jerusalem.

"The Holy Spirit," himself honored this day. He descended upon it on the first Pentecost after our Lord's ascension. He gave a splendid collation of gifts to his consecrated apostles. Tongues with flaming brilliancy crowned their heads. The Holy Spirit inspired their hearts and gave them eloquence to proclaim the coronation of Jesus of Nazareth as LORD OF ALL. So that the kingdom of Christ—the Reign of the heavens, was formally inaugurated and splendidly attested. The first petition of the Lord's prayer was now answered, and three thousand souls were added to the one hundred and twenty, then in expectation in the city of the temple. So commenced the reign and kingdom of the Lord Jesus the Christ.

We now live under his reign and so has his true church ever since the Holy Spirit descended, as the missionary of the Lord Jesus Christ. So our Saxon Forefathers designated him as the Holy Ghost—more pertinently and truthfully the Holy Spirit.

But be it emphatically noted that he appeared in *tongues* of lambent flame and perched upon the heads of the Holy Twelve.

So opened the Reign of the Lord Messiah. But now arises the much litigated question as to the present *modus operandi* of this Divine personality. He made a splendid use of tongues—of human language.

Jesus the Christ was the theme, His coronation the topic. *Tongues*, or *languages*, were his chosen instrumentalities. Jesus was, and is, "*The Word.*" And words were apposite alike to his person, to his audience, and to his theme.

Now, the question, the great question—WHAT IS THE GOSPEL? can be most satisfactorily answered and understood. And, also, what the preliminary work of the Holy Spirit was, as *the gospel's advocate.*

He descended from heaven, attested Jesus of Nazareth, perched upon his head, took possession of his whole person, waited upon him

* The frequent and formal repetitions of this prayer, repeated so often in the old world and in the new—consecrated in the Rubrics "*the red books*" of Constantinople, Rome, England, and by not a few in these United States, are no great proofs of our Protestantisms, or of our evangelical appreciation of the true Christian worship.

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through all his earthly life, inspired his apostles, accompanied them through all their ministration, made himself visible upon their persons in tongues of lambent flame, imparting to them, in a moment, command of all the languages of all the nations of the then living world, represented in the first world's convention, held after his investiture with the crown and sceptre of the universe. God the Father and the Holy Spirit publicly signified and certified the person and the mission and commission of the Hero of man's redemption.

The Apostolic preachings of the gospel are our only true and reliable models. They never theorized on any topic. They proclaimed the gospel facts, and institutions, and commanded all men everywhere to repent—to reform—or to bring forth fruits worthy or indicative of, a true faith, and of a true spiritual evangelical repentance.

The philosophies of regeneration are yet matters of Debate all over Protestant Christendom. With not a few, baptism is itself *regeneration*. This is of Papal authority in Western Christendom. It is so, too, in Eastern Christendom, *alias* the Greek church of patriarchal authority. Rome and Constantinople canonize *tradition*, in the form of councils and creeds, as tantamount, if not paramount to, the Apostolic institutions. Both these communities have their *seven sacraments*,—*baptism*, *chrism*, *the Eucharist*, *confession*, *penance*, *ordination*, *marriage*, and *extreme unction*. Chrism and baptism accompanying each other, complete one sacrament.

Baptism, in Protestant creeds, is more commonly presented and regarded as "the washing of regeneration." Renouncing all human creeds and human formulas of religious conventions, and adopting the Apostolic writings as the Alpha and the Omega of all Christian institutions, we have no "*sacraments*," nor "sealing ordinances" of Roman or Grecian Institution. We repudiate them one and all, "as weak and beggarly elements. But in this we may, and do glory, that we have but one Lord, one faith, one baptism, one body, one spirit, one hope, and one God and Father of all.

There is, then, *we repeat*, a speculative view of spiritual influence, that is neither evangelical nor compatible with the Apostolic preachings and teachings. The evangelical dispensation affords no precedent for preaching or asserting an abstract and speculative theory of either generation or regeneration. There is no preaching, no teaching, of abstract spiritual influences, as preliminary to faith or repentance in all the records of the Apostolic labors, from the day of Pentecost after Christ's ascension into heaven, to the final *amen* of the Christian Scriptures.

Such preaching is an innovation on the part of certain theorists that

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has greatly perverted the gospel and encumbered the preachings and the teachings of the Christian ordinances and institutions.

We have fearfully presumed to improve upon the Divinely instituted and approbated teachings and preachings of the commissioned Apostles—the chosen heralds of the Christian institution.

Under this preaching, teaching, and exhortation of the ambassadors of Christ, as reported in the Christian Scriptures, the primitive churches were intelligent, faithful, hopeful, joyful, rejoicing in the Lord, in the full assurance of faith, in the joyful anticipations of hope, and in the fellowship of a pure love and an affection that almost annihilated selfishness, censoriousness, envyings, jealousies, rivalries and all the fleshly lusts that war against the peace, the love and the happiness of the family of God. Ought we not, then, to abandon all partyism, and its theories, and cultivate that holiness without which no man can enjoy God?

A. C.

REV. MR. EDDY'S STATEMENT IN "THE CHRISTIAN TIMES."

An Interesting Movement.—"Rev. H. J. Eddy communicates to the Chicago *Christian Times* intelligence of a movement now in progress among the Campbellites or, as they prefer to be called, "Christians," for the purifying of their faith, and its elevation to the evangelical standard. Rev. Mr. Russell, president of a college in Jacksonville, Illinois, and one of their ablest men, is a leader in this reform; and his views are entertained by Rev. Mr. Murphy and Prof. Loos, likewise connected with Western Colleges, with whom also are connected many of the best and most prominent ministers of the Campbellite body. 'They have abandoned,' says Mr. Eddy, 'the old idea of 'baptism for the remission of sins,' and teach the direct operation of the Holy Spirit upon the heart in regeneration; and dependence upon the Holy Spirit for success in building up the cause of Christ. They do not hold to baptismal regeneration. They hold to our views of Communion, only they administer the Lord's Supper every Lord's day, which many Baptist churches do, as well.—There is, evidently, in this movement, a great approximation to, if not a full reception of, the main features of the Baptist denomination. We were prepared for this, by listening to a sermon delivered in Bloomington more than two years ago, before the annual meeting of that body, by the Rev. Mr. Russell, who, with great power, advocated these doctrines, from the text, 'Tarry ye in Jerusalem till ye be endowed with power from on high.' He fearlessly charged upon his own denomination, the prevalent errors in regard to the personality and

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work of the Holy Spirit, as the cause of their weakness, and want of greater success. We were astonished and delighted with such a sermon from such a source."—*N. Y. Chronicle.*

The above precious item of *news* has reached me from several quarters. Several brethren from the West, who know well our sentiments about this "movement," have written to us, since the appearance of Rev. Mr. Eddy's letter in the "Christian Times," (Baptist paper) of Chicago, and expressed their surprise at seeing our humble name mixed with the "*followers* of Mr. Russell." The Editors of the *Times* and the *Chronicle* have already been promptly corrected; but we have thought it proper to set this matter right, also through the pages of the Harbinger. But a few words will suffice.

First, Mr. Eddy says, "They have abandoned the old idea of 'baptism for the remission of sins,' and teach the direct operation of the Holy Spirit upon the heart in regeneration," &c. It is not necessary to say anything about the wording of this statement of Mr. Eddy; everybody knows what is meant by it. Our reply is briefly this:—This "old idea"—very old, indeed, it is—of "baptism for the remission of sins"—implying, always, the proper antecedents to baptism,—has been a firm conviction with us ever since we understood the gospel, never having suffered a moment's doubt. So we have ever believed and preached,—and so will believe and expect to preach as long as we see the clear words of the Messiah, "He that believes and is baptized shall be saved;" and the words of Peter, on the day of Pentecost, with other declarations of the Holy Spirit, of like force. No man, living or dead, has ever heard anything from us contrary to this. As to the other item quoted, about the influence of the Holy Spirit, &c., we have to answer, that what Mr. Eddy wishes to say here—an idea well understood by every intelligent disciple,—we have never believed it, and never expect to believe it. It is an error, having not the slightest foundation in the Scriptures. We regard it as a very capital error. This, we presume, will suffice on this point.

As to entertaining the views, and following the leadership of Mr. Russell,— we beg leave to say that the whole thing is a ridiculous *fabrication* of somebody. There are, no doubt, some things which we hold in common with Mr. R., but it is not one of those things for which this gentleman has made himself conspicuous, and over which Mr. Eddy and his brethren rejoice. Mr. R.'s sermons on the "Formula of Baptism," especially the second, we regard radically wrong in premises, and mischievous in conclusions. This attempt at reform at Jacksonville, that so comforts Mr. Eddy, we have, from the first, regarded, and ever denounced, as every way reprehensible, in doctrine

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and conduct, and, God forbid, that we should give the least countenance to such a work. The breadth that Mr. Eddy gives to this movement, is altogether imaginary,—without foundation. There are, doubtless, many godly, pious men, amongst us who are laboring for a true progress in all the graces of a godly life among our churches, in the West, and elsewhere; but to number these with Mr. Russel and his party, (which is very small,) because they, too, pretend to do this, is a bald fallacy.

Mr. Eddy's whole statement is an unwarranted visionary exaggeration, that does his wisdom and prudence no credit. He is evidently talking of names and facts of which he knows but very little. He does not seem to know that this "Prof. Loos," whom he imagines now engaged in the West, as a subaltern with others under the chief command of Mr. Russell, in leading repentant hosts of Reformers to the Baptist camp, has all this time, for a year and a half, been quietly pursuing quite a different and far more hopeful mission among the hills of Western Virginia. Surely, this ill-supported officiousness of this Baptist preacher is exceedingly reprehensible; and we advise any of our brethren who have been hob-nobbing with him, to be on their guard against one who can proclaim such unwarranted and offensive statements about their brethren.

We regret the necessity that has called forth this article, because so much,—perhaps, however, not *too* much—has already been said about this sad "movement" at Jacksonville. Justice to ourself demands this; especially as we have learned from reliable sources, that we have been represented in Missouri, and in some other quarters, as in league with Pres. Russell. This report, in some instances, was the work of a malice, conscious of falsehood.

Of Mr. Russell, we once entertained hopes of usefulness; so spoke of him, so recommended him. These cherished hopes have fled. He has chosen the blue and red lights of the mystic retort, to rejoice in, rather than the God-given simple bread and water of life on which alone the soul can live. It is an old, oft repeated error,—not seldom an error of youth. Time, by and by, wears out the novelty of these mystic visions that the alembic conjures up; they fade and leave the soul shrunken and dead.

The word of the Lord alone liveth and abideth forever; and this is the word which, by the gospel, we would preach to the world.

CHAS. LOUIS LOOS.

Remember, that every person, however low, has rights and feelings. In all contentions, let peace be rather your object than triumph. Value triumph only as the means of peace.—*Sidney Smith.*

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SHORT SERMONS FOR BUSINESS MEN.—*No. I.*

Εξουσια and Δυναμις—*exousia* and *Dunamis*, or *authority and power*, are words of frequent occurrence in the Greek New Testament. The former occurs 103 times, and is, in the Common Version, represented by the words *authority*, *jurisdiction*, *power*, *liberty*, and *right*.

Hence, it always indicates what we call "*religious* or *moral power*," —and never *physical* or *mechanical* power. *Dunamis*, on the contrary, never represents *moral power* or *authority*; but that which is usually called *physical*, *material*, *or mechanical* power. It is found in the Christian Scriptures 132 times, and is represented by the words "*power*, *might*, *mighty works*, *ability*, *miracle*, *virtue*, *strength*, *mighty deeds*, *violence*, and once by *abundance*."

To some ears, indeed, to many ears, it will be a startling oracle; that we find not in the whole Bible—Old Testament or New, the words "*moral* and *morality*;" yet we have made them indispensable. *Timeo Danaos et Dona ferentes*. "I fear the Greeks even when offering gifts."

It is a mythological term, indicative of Gentile—or *genteel* maners. *Ethnic* or *heathen*. He is a *moral* man, according to Greeks and Romans, who follows *the customs* of Greeks and Romans. An *ethic* Roman, or an *ethic* Greek—in other words, a *gentleman* was a person, or a character, that conformed to Greek or Roman manners, whatever they might be. Hence, neither the Redeemer himself, nor any of his Evangelists or Apostles ever used the words *moral* or *genteel*—or called any man of their fraternity a *genteel* man or a *moral* man. *Morals* were *manners*, according to ethic or Roman customs. And many of these were inhuman and profane.

Gentleness, (not genteelness,) is one of the fruits of the Holy Spirit; and Christian manners and customs, are *gentleness* of spirit, and not *genteelness*, according to London, Paris, Boston, or New York.

It is the superlative glory of the gospel or of the Christian Institution that its Author and Founder is a *Divine man*. Humanity and Divinity, perfect and absolute, are now fully revealed and exhibited in one personality—in full-orbed glory and majesty, possessing and wielding the entire area of the universe. Neither Unitarians nor Trinitarians, neither Sabellians nor Humanitarians, neither Episcopalians nor Presbyterians, neither Congregationalists nor Methodists, whether Calvinists or Arminians, assign to him his proper office of position in the present universe and dispensation of Remedial grace and government. In giving testimony in civil and ecclesiastic courts,

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they swear by God Almighty, as they shall give account to him in the great day of judgment, and this, too, without recognizing or acknowledging the Kingship and Judgeship of the Lord Jesus Christ, that he is sole monarch and final judge and rewarder of angels and of men!!

And, therefore, to him alone, and not to God the Father, is assigned the judgment of the great day; hence, "to him we must give account." It is to Jesus of Nazareth we shall give account in the judgment of the great day. It is he that shall say—"Come you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Hence, it is to God the Father, in the person of the Lord Jesus Christ, that we shall give the final account. It is he that will say, "I was hungry and you fed me, thirsty and you gave me drink, a stranger and you entertained me, sick and in prison, and you waited upon me." Could we ask for more—he having committed all judgment to him *because he is the son of man*—our peer?

Pray, what is reason? It creates nothing; it moves by law. It measures, weighs, compares and decides according to law and evidence, as far as it can appreciate these. But beyond these limits it has no power. Revelation opens a new area! It submits its claims to the Supreme Court of the highest reason. It is a religion of facts and documents triable in that court alone. The loftiest and most gigantic minds known to history, since its consummation, have examined it, pondered upon it, and were constrained to yield to the claims of Jesus of Nazareth with full purpose of heart to devote their persons—body, soul, and spirit, to his gracious and glorious claims.—They have found in it, and in it alone, a peace that passeth all understanding, a joy unspeakable and full of glory, honor and immortality.

It meets all the cravings of human nature—as respects glory honor, and immortality. It opens an area of blessedness commensurate with every legitimate aspiration of the most enlarged reason and imagination. It rapturously elevates man into all the spiritual circles of the principalities and powers, cherubic and seraphic, in the heaven of heavens, and with raptures unceasing, feasts on the glory of God.

Christianity is an abstract term, not once found in the canonical Scriptures. But *Christ* and *Christian* are positive entities or realities, as fixed as the throne of Jehovah. A Christian is not only a great but a glorious reality. He is possessed of an everlasting personality, whether carnate or unincarnate. He is a peer of the celestial realm, a joint-heir with him who is Lord of lords, and King of kings.

"Nearest the throne, and first in song,
Man shall his hallelujahs raise;

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While wondring angels 'round him throng,
And swell the chorus of his praise."

He is, in the full sense of the word, a real, a magnificent hero; though while here he may not have had a home, or a couch on which to lay his head. He has conquered himself; and this emphatically is the greatest victory mortal man has ever achieved.

If he have never conquered an earthly kingdom he has triumphed over death, and, consequently, is a true and veritable hero, and has virtually won a crown of unfading glory and honor.

There is a "well done good and faithful servant" who has in an humble station magnified and glorified his Lord and Redeemer. And that Redeemer has pledged his word and honor that he who overcomes this present evil world, shall sit down with him on his throne, as he himself overcame this present evil world, and has sat down with his own Father on his all transcendent throne.

The motive power of the gospel is an all transcendent power. But these motives must be understood, appreciated, and realized as *positive realities*, infinitely more reliable and unquestionable than any charter, covenant, or guaranty ever submitted to the inquiries or acceptance of mortal man. This is the greatest and most transcendental inquiry or research ever instituted in the court of the human understanding. If it be truthfully said that the gospel is a faithful testimony and "worthy of all acceptation," as Paul the Apostle to the Gentiles, declares to his beloved Timothy; then, indeed, it is not merely the *duty* but the *pleasure*, the *happiness*, the *glory*, and the *honor* of every man to whom it is presented to give it the throne of his heart, the command of all his affections; and to feast upon it as the breath of life, the bread of life, the water of life, and the spirit of life, and of glory everlasting.

It is, indeed, all these, and much more; for eye has not seen—ear has not heard, human heart has not conceived; and, consequently, human tongue has never told—the riches, the glory, the grandeur, the felicities of the inheritance of the ransomed heirs of God, of Christ, and of the heaven of heavens. No sacrifice ever made, no trials ever endured, can, for a moment, be regretted, in view of that "exceeding and eternal weight of glory," which has been attained and secured to us by the humiliation and obedience unto death of the Lord Jesus Christ, to secure for all his brethren a joint participation with himself of all the riches, honors, and glories of the paradise of God, in midst of all the hierarchies, principalities, and powers, celestial and eternal.

A. C.

Forsake the foolish, and live; and go in the way of understanding

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"BIBLICAL INTERPRETATION."

(BY J. S. LAMAR.)

This is the title of a very neat *duodecimo* of 324 pp. just published from the press of Lippincott & Co. It is written by our accomplished Bro. J. S. Lamar, and is filled with instructive matter, presented with a grace and clearness that must commend it to the perusal of many readers. The subject is at once important and of difficult treatment. We are gratified to find that the erudite author has come up to his task with thorough preparation, and treated it with great force and perspicuity. The title of the book will, no doubt, suggest a dissertation, dry and technical, as a treatise on grammar.—The reader will, most likely, sit down to his task with the apprehension, that he is about to plunge into a briery thicket of *rules*, emerging into puzzling mazes of examples;—but no such thing. The work is a pleasing illustration of the peculiar interest, that a genial mind can impart to even the dryest theme. One finds himself allured to the *study* of it by the clearness of the style and the force and simplicity of the illustrations. Of course, the book is not a romance, yet by such as are interested in the subject, and what student of the Bible is not, we doubt not, it will be read with avidity.

The effects and tendencies of false methods are traced out with great clearness and critical discrimination. On page 43 the author reaches the following alarming conclusions:

1. "That actual or practical skepticism everywhere prevails. 2. That the principal cause, and certainly the main obstacle to the removal of this skepticism, is found in the differences of Christians respecting the practical requirements of the gospel. 3. That these differences are not the result of deficient intelligence or vitiated morals, nor yet in causes inherent in the word of God, but alone in the perverseness and insufficiency of the methods pursued. 4. That these methods must produce such results in spite of correct and well established rules of exegesis."

These positions are sustained by many and convincing reasons, and if, as is argued, the remedy is to be found in the discovery and application of the *true method*, they furnish the most conclusive and satisfactory reason for the effort and aim of this book. The first object of the book is, therefore, clearly, to "examine and expose those 'methods' which have hitherto been pursued, and to show, from their own nature as well as from their history, their necessary tendency to

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perversion and deception." Avoiding "the ungracious necessity of exposing denominational peculiarities," all false methods of interpretation are resolved into these two—"*the Mystic, and the Dogmatic method.*" (P. 44). The origin of these two methods and their pernicious workings are traced historically, and with much accuracy of learning and criticism. This part of the discussion occupies a large part of the plan, and is not only called for by the general argument, but is, in itself, a most valuable and instructive contribution to hermeneutical science. *Mysticism* is traced to its origin in the darkness and mists of Ancient Chaldea and Persia;—the stream became strong and bold in the days of Origen and Ammonius, till, in the 9th century, through the translation in Paris of the "Heavenly Hierarchy," "The Mystic Theology," and other impostures of the Neo-Platonists of the 5th century, falsely ascribed to Dionysius, the Areopagite, "it poured the whole of its accumulated tide of waters into the western world." Mysticism, however, is too ethereal and sublimated for any protracted influence over popular enthusiasm. Men, who have nothing to do but sit and dream in monasteries, may live in these heights of contemplation, but for the masses of the outer world, they are too cold and sterile to be long endured. Hence, the natural reaction into the opposite extreme and error of "*Dogmatism.*" Still "mysticism" lingers in the world, and we cannot too highly commend the clearness and point, with which the workings are here traced in our modern Protestantism. We most heartily concur with him in the "conviction, that mysticism, in whatever shape or form presented, differs the breadth of the heavens, from the spiritual religion of Jesus; that it has been the fruitful parent of naught but falsehood and folly; that its delusive light is but an *ignis fatuus*, which

"Leads to bewilder, and dazzles to blind;"

and that its methods of interpretation, while presumptuously arrogating superior penetration into truth, and sublimer conceptions of the Spirit, do, in fact, eviscerate religion of its substance, and the Bible of its meaning."

The chapters in definition of the *Dogmatic Method*, and in illustration of its workings, are written with a well sustained power, and with remarkable faithfulness to historic truth. They introduce us to the true causes of the momentous conflicts of Protestantism, and prove conclusively, that though the battle was nobly fought on the side of reformation, and the victory won, yet its triumph was mainly in theory. The advantage was not adequately improved, and Protestantism, practically, sat down under the long shadows of dogmatism from which it has not, even yet, more than partially emerged. Coun

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cils and creeds still usurp the place of the word of God, and the religious world has yet to throw off their trammels and rise to the light and the power of the true "*Inductive method*" of interpreting the Scriptures,—and to the consideration and development of this *method* with this philosophic and luminous preliminary preparation, our author, in the *second Book* of his volume, naturally and agreeably conducts us. He "begins with the definition and general explanation of the Inductive Method; then by the aid of the lights thus furnished, inquires whether this method may be followed in the interpretation of the Holy Scriptures; and, having determined this in the affirmative, proceeds to a particular analysis of the method, giving illustrations of the use and application of the several steps, drawn both from science and revelation. This concludes the first part. The second is devoted to the Axioms, Principles, and Rules involved in determining the exact signification of words, together with such kindred matter as may arise in the discussion of the main subject." (P. 177)

We would gladly present several of the very lucid illustrations of the application of this method, in which this Book abounds, but for these we must refer the reader to the work itself. We must limit ourselves to one. It is introduced on P. 236, and is given in illustration of the inductive method of classifying facts as it may be applied to the Scriptures.

"Let it be given to investigate the subject of conversion, taken in its most comprehensive sense, as embracing the whole change from the state of sin to that of justification.* We find, by observation and comparison, that there are various classes of texts bearing upon this subject, which, for the sake of convenience, we may number. Leaving out some classes concerning the predictions relating to conversion, the obligations to turn, and the blessings that will follow, it will be sufficient for our illustration to note the following:—

1. We may place in the first class all that God has already done for the world in respect to their conversion. And this, it will be perceived at once, will embrace a large number of texts, which, besides their bearings on the subject in question, teach also many things on other subjects, and would be included in other classes if those subjects were to be investigated.

2. In our second class we may place all those texts which teach what the Holy Spirit does in the conversion of men. In this class we should be careful to include only those texts which describe his work in *conversion*, while we exclude from it, as belonging to a dif-

* The reader may observe that the terms "convert" and its cognates are, in the Scriptures, commonly used in a more restricted sense—as applicable to the *act* of turning.

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ferent inquiry, such as tell what he does for Christians, or those who have already been converted. And this we do upon the principle we have been insisting upon, that there should be a natural bond of connection to hold together the individuals of a class.

3. We may next place in a class those Scriptures which make known the office of the word of God in effecting conversion.

4 In a fourth class we may collect the general and specific laws of conversion, such, for example, as the commission given by the Saviour to the disciples when he sent them out to convert men.

5. And in a fifth class we may include all the cases of actual conversion recorded in the Scriptures. But it will be perceived that this class, from its very nature, embraces all the others. It stands upon a higher grade, including everything in each of the lower.

Leaving this last class, then, for our final generalization, we begin with the others, and from each of them make an induction appropriate to itself. Suppose we take class No. 2. Now, from a careful comparison of all its individuals, viewed in the light of their various circumstances, we are able to learn the general truth which they teach. But what is that truth? and what degree of generality are we to assign to it? It is not the final conclusion, for that belongs to a higher genus; but it is *one element* that enters into the constituency of the final generalization. That is all that this class teaches, all we expected it to teach, all that is necessary for it to teach—the office or work of the Holy Spirit in conversion. But instead of assigning this truth to its proper place, men have frequently inferred that the *whole* of conversion was the work of the Spirit; and have thus, by a false induction, set aside the necessity and merit of Christ's death and blood, have made the word of God useless, and have divested the minds of men of the sense of individual responsibility. Such men, and they are consistent in doing so, preach the Spirit, instead of preaching Christ, his word, and his requirements, and leaving the Spirit to do his own work. All this evil results from making a generalization of a higher grade than the class of facts which is held to justify it. And a similar evil, equally destructive of the symmetry of Christianity, would result if either of the other classes were thus unwarrantably generalized. No man, therefore, can be said to declare the whole counsel of God, on the subject of conversion, who does not tell what Christ has done, what the Spirit is doing or seeking to do, what the province of the word of God is, and the effect of studying, listening to, and heeding it; what the laws or requirements of Christ are, or, in other words, what men must themselves do before they are actually and fully converted. All these elements enter into that generalization which we name conversion; and all these will

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be found in our fifth class of facts—the cases of actual conversion, as recorded in the New Testament, and more particularly in the Acts of the Apostles. They may not all be specifically mentioned and developed in each case, but if we interpret them inductively we will carefully compare all the cases. And it is our judgment that, if laying aside all philosophies and theories and prejudices, and studying those cases in the light of the principles herein taught, with a perfect willingness to receive what the Scriptures teach every human being who has capacity to enable him to appreciate the force and meaning of ordinary language, *will reach precisely the same conclusion as to what is scriptural conversion*, in the general sense in which we are using that term."

We have attempted to give our readers some conception of the *value* of this book, rather than an adequate idea of its substance. We can say, however, that it is truly a book of *substance*,—learned, but not pedantic; argumentative, but not dull: and so rich of useful information and judicious reflection, that we feel it to be a good service to commend it, as we most heartily do, to the candid and studious perusal of the public.

W. K. P.

LETTER TO A. CAMPBELL.

Honored Sir,—Though I have never had the pleasure of seeing you in the flesh, I have by moral, intellectual, and religious ties felt to be with you in the spirit, and the expression of this feeling will, I hope, be accepted by you as a sufficient reason or excuse for the step I have taken. I am sure I am right in inferring, that the truth lies near your heart, and that at all times it will afford you pleasure to hear of its progress. As a church (I am now writing of London) we do not occupy the position we ought; but our number is increasing and we are gaining strength, and the pure and simple truths of the gospel are being better understood. We pray God that the Holy Spirit may so enlighten us, that we may be made the humble instruments of turning many from darkness to light, and from the power of sin and Satan unto God. It is very pleasing to observe, that those who are without manifest a strong desire to hear, and our meetings for the proclamation of the gospel are generally well attended. There are many members of our church who refer to your visit to England with feelings of unmingled pleasure. The truths you were permitted to utter have made a deep and lasting impression, and your beautiful unfoldings of the Sacred Word will never be forgotten. There are many who love you in the truth, and it may cheer you to know that the efforts you made have been already associated with is-

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sues that are blessed and eternal. I have had the pleasure of meeting in church fellowship with my dear brethren and sisters at the Camden-hall for more than two years; and though, dear brother, in the church it is not always sunshine, yet, I am happy to say, that the means of grace have, to my own soul, been very profitable. Our morning meetings are all that can be desired; the addresses of our brethren are characterised by that deep feeling of Christian sympathy which can only be acquired by frequently visiting the cross.—What a mercy it is, my revered brother, that we can meet together on the Lord's day, in the all-prevailing name, to partake of the feast which is spread out for us at the foot of Calvary! What a sacred resting-place for Zion's pilgrims! What striking symbols, what solemn scenes! Here are the body and the blood, the bread of life and the wine of heaven. The facts lead us to Calvary, but our faith refers us to that time when our Saviour shall come the second time without a sin-offering unto salvation. How simple, dear brother, and yet how significant, are the memorials which relate to the body and blood! How full of spiritual life is the act which enables us by faith to drink of the pure blood of the grape! It is then when we feel more powerfully the spirit presence of our Great Master, most clearly recognizing the wisdom of Him who said before his death, "Do this in remembrance of me!"

As I believe you have been the chief instrument in the hands of Providence of rescuing the churches from the trammels and bondage of useless creeds and tyrannic dogmas, I accept of the present opportunity of tendering to you my most sincere and grateful acknowledgment, and as I only know you through the medium of the press, and the warm hearted expressions of those who love you in the truth, permit me to express myself in all freeness and brotherly affection.

Personally I feel indebted to you for the many clear and excellent works which you have written in defence of the truth, the edification of the church, and the enlightenment of the world. For while it is true that good old Martin Luther was a chief instrument in giving the Bible to the people, it is no less true that you and your compeers have proved that it is the Bible and the Bible alone, which is the Book of the Church; and though for this great boon, dear brother, you and others have had to endure persecution, and frequently to be misrepresented, your heart must be cheered with the prospect which both the old and the new already present. The truth is mighty. In freeing the churches from all human creeds, you have been foremost in a glorious work. How the mists of error fly away before the bright beams of the sun of truth. In making the Bible, and the Bible alone, the book of authority from which there can be no appeal, the powers

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of darkness are opposed, and the smiles of heaven secured. The harsh notes of human discord are hushed, and the soul is soothed with the music of heaven. A triumph has been achieved which in the future shall become more glorious, and the light of eternity, the joy of the angels, and the glory of the enthroned King, shall but confirm the fact, that the Word of the Lord abideth forever. The signs of the times, and the testimonies from the four quarters of the globe, attest the fact that the fields are white for the harvest, and the faithful and obedient churches will invoke the God of all grace to send forth more laborers, that all may return to Zion with songs and shoutings of joy.

There are many dear friends in England who would love to see you again; they welcome you with all pure and Christian love to their homes and to their hearts. To some you sustain the endeared relationship of brother and father, and as such they love you in the Lord; and were they aware that I am writing to you, they would send to you the warmest expression of Christian love. It is true that a wide sea separates, and other circumstances of a more formidable kind may tend to deprive us of the pleasure of seeing you; but we feel that we are one in faith, and one in the hope of eternal life. Perhaps our difficulties in England are greater than those with which you have to contend. Our country is older, our aristocracy very rich and influential, and nearly the whole of them are members of the State Church or Roman Catholics. Many millions are expended to promote what is termed the national faith. Still, dear brother, we are firm in the belief that the truth will prevail. In conclusion, permit me to say, that I am reminded from the statements made in the *Harbinger* of the necessity of venturing to give you a little advice. Please, then, dear brother, to remember that you are not so young as you were once. It will, therefore, be necessary for you to take great care of your health, in order that your valuable life may be spared for many years to come. Time writes truthfully on the brow of the Christian pilgrim the number of years, and the mortal body gives clear intimation of the approaching change. But the Bible, the pure and Holy Bible, bids us put our trust in Him whose years never fail, and who is the same to-day and for ever. By obedience and faith we can recognise him as our Saviour who has conquered death and the grave, and who is the resurrection and the life. Should you ask, dear brother, why I have written, my reply is, I wanted to write; and if, at any time, you should feel inclined to reciprocate any sentiments expressed in this epistle, you will greatly oblige your very sincere and affectionate brother,

JABEZ INWARDS

18, *Albert-street, Camden-road, London*, Nov. 5th, 1859.

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LETTER TO JABEZ INWARDS.

BETHANY, VA., Jan. 7, 1860.

BROTHER INWARDS.—*My Dear Sir*:—Your very kind, fraternal, and interesting letter of November 5th, 1859, addressed to me in the pages of the "British Millennial Harbinger," of last month, now lies before me. With much interest and pleasure I have read it. For some months past, almost every week, I have been purposing to address by letter, several of my old and much beloved brethren, in both England and Scotland, amongst whom, especially, are brethren John Davies, of Mollington, D. King, of London, Elder James Wallis, of Nottingham, Brother Paton, of Glasgow, &c. But I find in my multitudinous and multiform duties and obligations so much to engage my attention, to occupy my time, and to command my energies, that while "to *will* is always present with me, how, and when to execute, I do not find.

It affords us, in this new world, no little pleasure to be informed that the great and good cause in which we are alike superlatively interested is, with a firm and steady pace, advancing in England and Scotland, though not in the same ratios with its progress in this land of transcendent freedom of thought, of speech, and of action. It is, however, according to Paul, always "accepted," in our Sovereign's jurisdiction, "according to what a man has, and not according to what he has not;" provided only, that there be a willing mind.

Original, not merely *ancient*, but *original* Christianity, is the superlatively grand and most heart and soul-absorbing theme in the broad area of earth, and time, and human interests. Empires and ages, and all the wealth and honors of earth shrivel and shrink into comparative insignificance when placed in antithesis with the riches, the glory, the honor, and the immortality of each and every heir of "the purchased possession"—the true, the real, the everlasting Paradise of God,—

> Where the tree of life forever grows,
> And its living water ever flows.

The Christianities of the Patriarchdom and of the Papaldom, under patriarchs and popes, Greek and Roman, were, and are, so far as they exist, mere mummeries of hypocritical disguise, to fascinate and delude weak and vulgar minds.

But we, in this pre-eminently favored land, in this most inquisitive and searching age, in groping and searching our way back to the Apostolic age, have found "*seven Herculean pillars*," on which

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are inscribed,—"one God and Father of all," "one Lord," "one faith," "one baptism," "one body," "one Spirit," and 'one hope." Christ's Church, or *kurion oikos*, abbreviated into one word, *Kurioik*—whence *kyrke*, thence *church*, is, by Apostolic authority, founded upon these *seven monumental pillars*. Heaven asks no more than a believing recognition and a cordial reception of these *seven monumental facts*. Faith in these seven grand realities, confessed, presents a platform, long enough, broad enough, and strong enough, to sustain the whole Kingdom of our Divine and glorified Redeemer. We can with full assurance of understanding, full assurance of faith, and the full assurance of hope, submit this Divine synopsis to all Protestant Christendom as a Divinely suggested, a Divinely submitted, a Divinely instituted and a Divinely sanctioned platform—commensurate with all the conditions, circumstances, and reasonable demands of the present nominal church militant. Of this, we profess assurance of understanding, an assurance of faith, and a full assurance of hope. We can see in it all the characteristics of the Divine wisdom and grace. We also see in it a response to all the necessary and rational cravings of fallen humanity, and also its perfect practicability on the part of the most scrupulous and conscientious disciples of the Lord Jesus Christ, who earnestly desire the fellowship, the communion, and the co-operation of all and every one who loves the kingdom and the coming of our common Lord and Saviour Jesus the Christ. To him be all glory, and honor, and blessing, for his life, his death, his sacrifice and his prayer, his last prayer (John 17th,) for the union, communion, and co-operation of all its disciples and followers, during the trials and conflicts of this present dispensation of his kingdom in this fallen and alienated world. To him be all glory, honor, and dominion, all blessing and praise, now, henceforth, and forever and ever. Amen.

P. S. On re-reading your very interesting and fraternal communication, and what I have now written, I feel disposed to add a few words on your very significant and important utterance that it is "By *obedience and faith*" we can recognize him as *our Saviour* who has conquered death and the grave, and who is "*the Resurrection and the Life.*'

There is, indeed, "the obedience of faith," as well as faith itself. Both are essential to our full developed stature as perfect men in Christ Jesus. Faith grows up into full assurance. But it is by exercise, and by *exercise* only. We grow physically by a proper exercise of our whole physical powers; and we grow spiritually by the full exercise of our spiritual powers.

There are but three essentials of human life; so far as *food* is concerned. These are *breath*, *bread* and *water*. Give to the infant man

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—the weaned child, a supply of pure air, pure bread, and pure water, and he may grow up into a perfect man. Each and every one of these is indispensable to the physical life, growth, and health of man. It is even so in the new-born Christian. He must have the *word* or *breath* of life, he must have *the bread* of life, and he must have *the water* of life. These are all indicated in Christian life and health. The Christian must have the Word and Spirit of God. He must have the positive ordinance of Christian baptism, and "the Lord's Supper," and "the Lord's Day." These are as indispensable to his Christian life and health, as good air, good water, and good bread are to his physical or animal health, life, and comfort.

The Lord himself chose this imagery—"*I am the bread of life.*" "If any man eats of this bread he shall live forever." John vi: 51. Again, he says,—"If any one drink of *the water* that I shall give him, he shall never thirst." "There shall be in him a well of water springing up into eternal life." "This he spake of the Spirit which they who believe on him should receive." John vii: 38–39. Are not these beautiful and striking analogies instituted by the Great Teacher himself? Are we not amply justified from these premises and teachings, in instituting comparisons and analogies? And most especially are we not authorized to use those which the Lord himself, the Great Teacher has introduced, and incorporated with his manner and matter of teaching?

In conclusion, we must enter our protest against the introduction of a new Christian terminology, or nomenclature. Fairly translated into our present living vernacular—our genuine *Anglo-Saxon*—all is done that can be done for those who speak it.

Any man that presumes to say that the Lord Jesus Christ who so loved the world as to die for it, to become a propitiary sacrifice to justify the God of the universe in pardoning sin; and in receiving into his bosom every sinner, every fallen and ruined man, that would accept his person and his sacrifice; and yet, did not, would not, or could not, present his gospel and his aid in such a form as that no man without a special extrinsic and superadded aid could understand it, could believe it, could receive it, could obey it to his own salvation, has become the prey of an insidious, "empty, and deceitful philosophy"—a "philosophy falsely so called." Such reasoners, thinkers, speakers, or preachers have made the word of God of none effect, either to themselves or to their species. If they will not, if they do not understand Moses and the Prophets, Jesus and his Apostles—neither would they, nor could they, in that state of mind, understand or believe any man or spirit sent to them from the regions of the dead. So, substantially, spake the Great Teacher himself. And who can,

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or who dare to question his veracity or his competency to state the truth, the whole truth, and nothing but the truth, on a theme the most superlatively interesting and important to mankind.

Most sincrely and affectionately your brother in the hope of immortality, A. CAMPBELL.

DANIEL WEBSTER'S CONFESSION OF FAITH.

We commend to the special attention of all our readers Daniel Webster's Confession of Faith. His Herculean intellectual power, universally admitted and admired from North to South, from East to West, not only in his own country, but in the British Empire, and wherever our vernacular is spoken, gives to his opinions and conclusions a paramount value and importance. I could not have expected less, nor have asked more, from him than is found in the following document. I especially commend this clear and forcible exposition of his convictions to all our readers, with this request, that when they have read it they would place it in the hands of that class of Lilliputians of Dean Swift's developments, who are, ever and anon, prating against Moses and the Prophets, Jesus and his Apostles, because of their inability from imbecility, incapacity, or alienation of mind to appreciate them. The testimony or convictions of Daniel Webster, I need not add, are entitled to as high consideration as those of any of his contemporaries. I will only add, that a once or twice reading may not suffice to satisfy every one into whose hands it may fall. I, therefore, hope that all such persons will give it a third reading, before they give their vote.

"Dr. Smith, of Concord, New Hampshire, has put into our hands," says an exchange paper, "the following letter of Daniel Webster to the Rev. Thomas Worcester, formerly pastor of the Congregational Church in Salisbury, New Hampshire, which is accompanied with a confession of his religious faith, both of which are in his own handwriting. We have seen Mr. Webster's name in the records of the church in Salisbury, enrolled among its members, if we mistake not, about the time the letter below bears date. He remained a member of that church till his death. The letter and confession were never before published. They are as follows:

BOSCAWEN, August 8, 1807.

DEAR SIR—The other day we were conversing respecting confessions of faith. Some time ago I wrote down for my own use a few propositions in the shape of articles, intending to exhibit a very short summary of the doctrines of the Christian religion as they impress

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my mind. I have taken the liberty to enclose a copy for your perusal. I am, sir, with respect, yours, &c. D. WEBSTER.

I believe in the existence of Almighty God, who created and governs the whole world. I am taught this by the works of nature and the word of revelation.

I believe that God exists in three persons; this I learn from revelation alone. Nor is it any objection to this belief that I cannot comprehend how *one* can be *three*, or *three one*.* I hold it my duty to believe, not what I can comprehend or account for, but what my Maker teaches me.

I believe the Scriptures of the Old and New Testaments to be the will and word of God.

I believe Jesus Christ to be the Son of God. The miracles which he wrought establish in my mind his personal authority, and render it proper for me to believe in whatever he asserts; I believe, therefore, all his declarations, as well when he declares himself the Son of God, as when he declares any other proposition.‡ And I believe there is no other way of salvation than through the merits of his atonement.

I believe that things past, present, and to come, are all equally present in the mind of the Deity;§ that with him, there is no succession of time nor of ideas; that, therefore, the relative terms past, present, and future, as used among men, cannot, with strict propriety, be applied to Deity. I believe in the doctrines of foreknowledge and predestination, as thus expounded. I do not believe in those doctrines

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* Three cannot be one, nor one three, *in the same sense*. Three natures in one person, is not of easy belief; but three persons in one nature, is, on proper evidence, of as easy faith, as that there are a *body*, a *soul*, and a *spirit* in one human personality. Against this there is not a reasonable demur.

‡ "Personal authority," should have been *Divine authority*. We do not strictly *believe* propositions. We can only assent to them, or dissent from them. We *believe* testimony, and intellectually *assent* to propositions.

§ "*The Deity*," "mind of the Deity." God is a *person* and not an abstraction—nor an abstract entity. This—"*deity*" is an abstract entity. We *assent* to abstract and absolute ideals, idealities, and speculations, We *believe* persons and well attested *facts*.

Mr. Webster said, "I believe in the doctrines of foreknowledge and predestination." He should have said, I *assent* to these doctrines, &c. No man *believes*, nor can *believe*, mathematics, metaphysics, the philosophy, or *doctrines* of men or of demons. These forms of expression are wholly uncanonical, unphilosophical, and, at best, purely metaphysical or speculative. An impure and an uncanonical nomenclature is of Rome, of Babylon, or of Constantinople—not of Moses, of Paul, of Peter, or of Jesus Christ.]

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as imposing any fatality or necessity on men's actions, or any way infringing free agency.

I believe in the utter inability of any human being to work out his own salvation without the constant aids of the Spirit of grace.

I believe in those great peculiarities* of the Christian religion—a resurrection from the dead, and a day of judgment.

I believe in the universal providence of God, and leave to Epicurus and his more unreasonable followers in modern times, the inconsistency of believing that God made a world which he does not take the trouble of governing.*

Although I have great respect for some other forms of worship, I believe the Congregational mode, on the whole, to be preferable to any other.

1. I believe religion to be a matter not of demonstration, but of faith. God requires us to give credit to the truths which he reveals, not because we can prove them, but because he declares them. When the mind is reasonably convinced that the Bible is the word of God, the only remaining duty is to receive its doctrines, with full confidence of their truth, and practice† them with a pure heart.

2. I believe that the Bible is to be understood and received in the plain and obvious meaning of its passages; since I cannot persuade myself that a book intended for the instruction and conversion of the whole world, should cover its true meaning in such mystery and doubt, that none but critics and philosophers can discover it.

3. I believe that the experiments and subtleties of human wisdom are more likely to obscure than to enlighten the revealed will of God, and that he is the most accomplished Christian scholar who hath been educated at the feet of Jesus, and in the College of Fishermen.

4. I believe that all true religion consists in the heart and the affections, and that, therefore, all creeds and confessions are fallible and uncertain evidences of evangelical piety.

5. Finally, I believe that Christ has imposed on all his disciples a life of active benevolence; that he who refrains only from what he

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* Dr. Sherlock.

† "*Practice doctrines*" is also inadmissible. We can only *assent* to doctrines and dogmatic assertions; we *believe* testimony; we *obey* precepts; we *hope* in promises; we *love* persons, and characters, and the beautiful, wherever seen. We rejoice in the possession or in the hope of the good, the true and the beautiful. This is English terminology, that is Babylonish.

"*Doctrines*" is not once found in the Jewish or Christian Scriptures—only in connection with *men* or demons. With Divine commentators it is *always* in the singular number. In the plural associated with men and demons.

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think to be sinful, has performed but a part, and a small part, of his duty; that he is bound to do good and communicate, to love his neighbor, to give food and drink to his enemy, and to endeavor, so far as in him lies, to promote peace, truth, piety, and happiness in a wicked and forlorn world, believing that in the grat eday which is to come, there will be no other standard of merit, no other criterion of character, than that which is already established, "By their fruits ye shall know them."

Mr. Webster is peculiarly infelicitous in his religious terminology. When we think of his paramount powers of reason, argument, and demonstration, we must impute this imperfection to his high respect for the pulpit and its oracles.

The pulpit is, with a very few exceptions, in a very unhappy predicament. Its denominational orthodoxies and philosophies have originated a diction radically at fault.

Take, for example, the pulpit use of the word *believe*. It is not once found in Holy Writ connected with any pure mental or speculative or philosophical theory or abstraction. *In some* 284 *occurrences in the Sacred Writings, a person, a fact, an event, or an oracle* of some sort, is exclusively its object. No theory, no dogma, no doctrine, no abstract truth is once said to be believed, by any one, from the first to the last page of the inspired writings!! *Testimony*, and *testimony, only*, is the legal and evangelical object of faith. We believe in God, in Moses, in Christ, in the Prophets, and in the Evangelists and Apostles, upon *testimony* Divine, spiritual, angelic, and human. It is not upon *a priori*, but upon *a posteriori* reasonings on *testimony*, oral or written, that our faith and hope evangelical relies and reposes. Such is *the law of faith*, not an arbitrary, nor speculative, nor fanciful arrangement, but by an eternal necessity originating in, and emanating from, the *positive* constitution of the intellectual, moral, and spiritual universe. Testimony, legal and evangelical, is the gift of God, and, consequently, faith, evangelical, is the gift of God.

The last and culminating five points of Daniel Webster's creed are, what outsiders nickname, "Campbellism." If not in our exact terminology, all our readers will, we doubt not, recognize them, if not in the identical words, in the identical sense of our teachings *for forty years*.

These are not speculations, theories, nor mental abstractions but positive statements of the Divinely accredited oracles of God in substance and in fact.

We have only one regret on the whole premises that he has propounded, and that is, that he did not afford a perfectly unambiguous matter of fact development of his full and entire conviction them.

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That he was one of the most profound lawyers, and one of the greatest statesmen in our country, we presume to think, is unquestionable. A. C.

CATCHING AT STRAWS.

Our readers will notice, on a preceding page, the communication of Mr. E. J. Eddy, respecting the movement of Mr. Russell, and the sectarian greediness with which he catches at the rumor that Profs. Loos and Murphy sustain him, as "the leader in this reformation of Reformers." So far as Bro. Loos is concerned, I suppose his reply to Mr. Eddy will induce him to strike at least one "able man" from his list of boasted recruits. As to Bro. Murphy, we hope soon to have a similar line from his own pen, that will cut down Mr. Eddy's "large number of the best educated and most able pastors" nearly to the zero of actually recorded names. In the meantime, we venture to say for Bro. Murphy, that Mr. Eddy misrepresents him and his position to this new movement, fully as much as he has that of Bro. Loos.

In sober earnest, let us ask the heated hope of Mr. E. J. Eddy,—Who are these "large number of the best educated and most able pastors," to whom he refers, as "with" Mr. Russell? We doubt not, he has been miserably duped, in some way. He seems, himself, to be carried away with the excitement and the zeal of a new convert. Mr. Russell and every body that he can even imagine, as sustaining Mr. Russell, are "great and able men," learned prodigies, and giants of divinity in these degenerate and ignorant days of heterodoxy.—And, why? What has so overpowered Mr. Eddy's admiration, as to the rare gifts and powers of "these men," that he should so glory in them? Why simply this. "One of these men informed the writer," says Mr. Eddy, "that their views were identical with those of the Baptists in all respects."(!) This is the secret and the marvel! Mr. Russell and that unnamed "number," to whom we are referred, as "these" or "those men," have at last discovered that Baptists are *right*, and now feel themselves called to the mighty work of reforming the Reformation, back to old Baptistism!! But Mr. Eddy, and all who with him catch at such straws will soon be awakened from their dream. He had better not be too hasty to incur the wrath of that "Baptist Jehu, who drives a paper in Tennessee, and calls on the world to see his zeal for the—Baptists," lest he should lose his *reward and cause of rejoicing* in "the movement in question."

If the Doctors among the Baptists want "these men," and "these

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men" have made the discovery, that they want the Doctrine of the Doctors of Baptistism, there need be made no furor about it. Opinions and Men, Doctrines and Doctors are not unfrequently exchangeable commodities, and the matter can be readily arranged. The question is simply this,—Shall we follow this "Leader" back into the ranks of Old Baptistism, or let him go by himself? And I need not say, that so simple a question, has already found its prompt solution. We have determined to let him go, either by himself, or with "the large number of best educated and ablest pastors that are with him."

The object of this notice is to correct the impression sought to be made by Mr. Eddy, as to the extent of Mr. Russell's influence among our ministers. Bro. Loos has spoken for himself. Bro. Murphy is the only additional name designated. We venture in advance to promise, that he, too, shall be heard from, in a similar disclaimer. We have been credibly informed that several other brethren of public reputation among us, have been claimed or blamed, as also being with Mr. Russell in this movement, and no doubt, Mr. Eddy has caught at this floating straw, in his struggles against the onward waves, of what he is still pleased to designate by the odious *alias* of Campbellism. Even Dr. Richardson, our brother Editor, and life-long laborer in the good cause for which we plead, has been persecuted with the odium of this suspicion But falsehood, though fleet-footed, is short-winded, and is fast getting out of breath, with the zealous ventings of its perversions and calumnies, and those who are so ready to exult over these "spots in our love-feasts," will soon find, that we can see them as well as they, and that there is life, and health and energy enough in the Apostolic order, to outlive and ride safely over them all. Our brethren are united and one. Factionists cannot divide us. —heretics cannot seduce us from our loyalty to Apostolic authority, nor *the flattery of false friends allure us to positions, destructive of the peace and prosperity of Zion.* W. K. P.

In his work on slavery, Dr. Smith says: "The number of Africans who have died in the communion of the Methodist and Baptist churches to the present time—and who, therefore, we may assume, were christianized by their residence in this country—exceeds the whole number of all the heathen who have been christianized by the missionary labors of all the Protestant denominations of Christendom since the days of Luther."

Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart.

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"THE ORGANON OF SCRIPTURE;

Or the Inductive Method of Biblical Interpretation." By. J. S. LAMAR, of Georgia. The logic of Science is the universal logic, applicable to all inquiries in which man can engage. Mill. Philadelphia; J. B. Lippincott & Co., 1860.

This volume is got up in fine style; and it is worthy of it.

This is a beautiful volume of 324 pages, executed in the first style of Typography, and will well pay the reader.

It is pre-eminently logical in its Books, its parts, its chapters, and its sections. Take one Book for example:—Part 1st, Preliminary, chapter 1st., "Characteristics of current Skepticism." Chapter 2nd, "The present state of Hermeneutical Science." Chapter 3d, "The Dependence of Rules upon Method."

Part 2nd. "Of the *Mystic Method.*" Chapter 1st, "Origin of the Mystic Theology." Chapter 2nd, "Sketch of the Mystic Theology." Chapter 3d, "Mysticism among Protestants." Chapter 4th, "Of the Literal parts of Scripture," Chapter 5th, "Of the Figurative parts of Scripture."

Part 3d, "Of the *Dogmatic Method.*" Chapter 1st, "Of Scholasticism." Chapter 2nd, "Of the Theory and Practice of Protestantism." Chapter 3d, "The effects of Protestant inconsistency."—Chapter 4th, "Of Protestant Creeds."

Book Second. The Organon. Part 1st, "The Inductive Method," Chapter 1st, "Definition of Terms." Chapter 2nd, "Of the Practicability of Inductive Exegesis." Chapter 3d, "Of Bacon's Idola,—Idols of the Tribe, Idols of the Den, Idols of the Forum, Idels of the Theater." Chapter 4th, "Of the Collection of Materials."—Chapter 5th, "General Classification." Chapter 6th, "Special Classification." Chapter 7th, "Canons of the Inductive Method." Under this head there are eight Canons. Chapter 8th, "The Inverse or Deductive Science."

Part 2nd, "Of the Signification of Words." Chapter 1st, "Preliminary Observations." Chapter 2nd, "Of the General Meaning of Words."

Axiom 1st. "Every word in a given passage has, in that place, one fixed meaning and no more."

Axiom 2nd. "Whatever be the true sense of a word under any given set of circumstances, it will, in all cases, retain that sense under the same circumstances."

First General Principle:—"*In ascertaining the meaning of any word in a given text, the first step is to generalize it.*"

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Observation.—"The primary meaning, as given in the Dictionaries, of the language, is not necessarily the etymological meaning, but that which would be suggested to the mind of one well acquainted with the language, if he heard the word pronounced alone, or saw it written on a sheet of blank paper."*

RULE 1. "*The primary meaning as given in the dictionaries of the language to which the word whose definition is sought belongs, may be temporarily accepted as the basis of subsequent inquiries.*"

RULE 2. "*After the dictionaries have been consulted, the next resort, in determining the general meaning of a word, is a direct appeal to the facts.*" In this case—"If in our large and varied collection of facts there be *one point* in which they *all, without exception, agree*—one well defined sense, that can be traced in every individual case—then, according to canon second, we shall conclude *that* to be the general meaning we seek."

"It now only remains for us to indicate the sources of the facts which are to be collected in this inquiry. These are, 1. The Bible itself. 2. Cotemporary literature. 3. Incidental exemplification. 4. Translations, Paraphrases, Scholia, and Commentaries."

In determining the meaning of a word in any given case the presumption is always in favor of its primary or general sense. "No change," therefore, "or modification should be made in the primary sense in any given case, except what is proved to be *necessary* by the circumstances of that case."

This is a volume of much value, got up in the best style of typography, and will interest every amateur of the Divine Oracles, and more especially those who are devoted to preaching and teaching the whole counsel of God. A. C.

"THE APOSTOLIC COMMISSION."

A Discourse delivered by Dr. S. E. Shepard, in the Disciples' Chapel, No. 70, West Seventeenth Street, New York, March 23, A. D., 1856. Reported and published by the congregation. Sixth Edition, A. D., 1859.

It should be very generally circulated amongst our brotherhood and the whole community of Baptists and Pedobaptists. It was delivered

* The reader will notice that this is not exactly the definition of the term "primary," which is usually given in our dictionaries. There is one maxim of great importance given by our author; viz: "That incongruities or oppositions in meaning, are never represented by the same word, though they may be by words having the same form." P. 298.

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on the occasion of the Immersion of Dr. Ehrick Parmly. There is but one ambiguous sentence in it, and that is on the question—"How the Apostles under the influence of the inspiring Spirit understood that they were to remit sins?" It was by baptizing believing penitents *on the name* of Jesus Christ *for the remission of sins*. In the original text it is, *epi too onomati*. This *epi* is found some 900 times in the Greek New Testament. It is represented by *upon* 147 times by *in*, *to*, *into and unto*. But is there one case in all the baptisms reported in the Christian Scriptures, of any one being baptized *on* the name of the Lord?

"*In the name of the Lord*," is a Divinely sanctioned formula indicative of authority.

The opening speech of the Christian Drama, or dispensation, fully sanctions this formula. "Be baptized every one of you *in* the name," not *upon*, the name of the Lord Jesus. Again, the first miracle wrought under his reign was in the same style,—"*In the name* of Jesus Christ of Nazareth rise up and walk." "Thus," said Peter, "God has glorified his Son Jesus." Acts ii: 6–13.

Epi is, indeed, often by the Romans translated by *ad to*; in Romans ii: 9, it is translated *against*; *by* in the Vatican, Tremellius and Beza; in the Latin vulgate it is translated *upon those*. But these are rather glosses than translations. This is a very minute matter.—But Bro. Shepard knows as well as any other critical writer, how much depends upon the accurate rendition of the minutest particles, in the most speculative dialect ever spoken by men.

We commend this valuable tract to the patronage of our brotherhood. They should purchase it freely and gratuitously circulate it, especially amongst those who so much need apostolic light and evidence, on the most rudimental and important institution in the Christian Dispensation. A. C.

THE QUARTERLY NOT TO BE PUBLISHED.

Bro. Pendleton.—Allow me to say that as the required number of Subscribers for the Quarterly has not been obtained the work will not be published. Truly yours, Moses E. Lard.

St. Joseph, Mo., Jan. 10, 1860.

We are sorry to learn that Bro. Lard has been disappointed in his hopes as to the Quarterly. The spirit of the age is for Telegraphic speed and abbreviation in every thing. We are not sufficiently meditative in our religious life to read long essays on any themes, no matter how important they may be to the present or eternal interests of

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the soul. Were Paul again upon the earth, he would, perhaps, feel constrained to hand out, in chapters, his immortal epistles. The fashionable pulpit retailer can scarcely venture to cry off more than a *paragraph* at a time. It takes often many an "*O yez!*" and "Off, going, gone," to excite to its purchase, even a single *verse* of inspiration. We lie under the power of the world. Its charm hangs heavy upon us, and we bend submissively to the yoke. The voices from our lost home, revealing to us glimpses of the still verdant Eden bowers, from which, in an evil hour of temptation, we have strayed, and calling us back to its halcyon peace, fall but faintly upon our deafened ears,—and we heed them not. The rush of the world sweeps us away, in its giddy whirls. The glare of the present shuts out the glory of the future. Our souls are dwarfed by the narrow limits of time and sense. We cannot open them out to take in the Infinite and the Spiritual; and hence, God is so little in our thoughts, and the heavenly themes so dead upon our hearts. Is it in vain that we long and labor for a livelier energy amongst the Lord's people, for the honors of his name, in the growth and glory of his kingdom?—Help, *Lord*, for the chains of our bondage are heavy upon us!

W. K. P.

"CHRISTIAN INTELLIGENCER."

We notice that this "Two-weekly" sheet has passed from the Editorial hands of Bro. A. B. Walthall, into those of Bro. John G. Parrish. Bro. Walthall's long and pious labors among the Brethren in Eastern Virginia, have endeared him to many hearts, and now, that his declining health constrains him to seek a field of labor in a more genial clime, they give him their parting and blessing in sorrow and hope. Truly does his successor say to him, "Elder A. B. Walthall leaves no enemy behind him. Such natures do not make enemies. In him the rugged points of manhood seem to have quietly melted down into amiability, almost *too* perfect, and in the most exciting circumstances, he ever has at command, the soft answer that disarms wrath." We know he will find a cordial Christian welcome to his new home, in *Marion, Ala.* Before him is a wide and inviting field, and we invoke upon his labors, the blessing of our God.

The brethren have been peculiarly happy in securing for the Intelligencer, the services of Bro. Parrish. His zeal and manly energy are known from the Atlantic to the Pacific, and under his ministrations, many a soul has been made to rejoice, both in Virginia and California. We hail him as a brother Editor, in whose hands, we

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feel sure, the banner of the Cross will ever be bravely held up, and the purity and dignity of the religious press preserved unsullied and high.

W. K. P.

SCHOOLS AND COLLEGES.

Hampton Male and Female Academy—Jno. B. Cary, A. M. Principal. This Institution sustains a rank among the very first of our Preparatory Schools. Its course of study embraces the usual English branches, Ancient and Modern Languages, Mathematics, with its various applications, the elements of Physical Science, Music and Military Tactics. The "object is to prepare students for the University of Virginia or other Colleges in the State." We speak from experience when we say, that this object is admirably carried out by the practiced and accomplished Principal of the Hampton Academy.

Summerville Institute—Thomas S. Gathright, Principal. This Institution is healthfully situated amidst the hills of Noxubee Co., Miss. The course of instruction is very thorough, especially in the classics and higher Mathematics. The Summerville Institute had five or six of her scholars, attending the course of instruction in Bethany College, when our building was burnt; and one or two at present; so that we can speak advisedly in commending the thoroughness of Bro. Gathright's course of preparatory instruction. He is ably sustained by Mr. William Baskin and Mr. H. G. Gaston, the former of whom, was a student with us, at the time referred to.

Mt. Vernon Female Seminary, Mt. Vernon, Ohio,—Principal, R. R. Sloan, A. M. The Mt. Vernon Seminary is every year growing in the appreciation of the public. It is located in one of the most beautiful inland towns of Ohio, and is accessible by railroad. The buildings are commodious and in fine architectural taste, and, having been erected with especial reference to Seminary purposes, are well lighted, well ventilated and adapted to health and comfort. The government is parental, the course of instruction practical and complete, and the health, physical and moral, of the students watchfully and affectionately cared for. "Classical and Ornamental branches" are amply provided for, but are left, as optional studies, at the student's or parent's own election. Bro. Sloan has had long experience and increasing success, as a teacher of young ladies, and has, now, associated with him, a full Faculty of assistants, for imparting the fullest instruction proposed in his very complete course of studies. With a heart so earnest and a head so capable he must succeed.

Eminence College, Ky.,—W. S. Giltner, President. This Insti-

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tution is situated on the Lexington and Louisville R. Road, 25 miles from Frankfort. "It is in the country, and in the midst of an intelligent and moral community." "It is a mixed school"—that is, for male and female; but, "by this, it is not meant that the girls and boys form one department; on the contrary, each department is distinct." The entire school is, however, brought together in the chapel every morning, for prayer, reading the Scriptures, Lecture, &c.—We had the pleasure of visiting this school several years ago, while under the management of Bro. Mullins, and during its first session. It is one of the many Institutions that rise all over the noble State of Kentucky, as the enduring monuments of the liberality and Christian benevolence of our brethren. It has been built and furnished by their public generosity, and, we are happy to know, is, in the hands of our accomplished and faithful Bro. Giltner, likely to amply repay them, by its usefulness and success, all they have expended in founding it. Bro. Giltner graduated with us some six or seven years ago, with great credit, and in the deservedly high position to which he is steadily rising in the confidence and esteem of the public, is but fulfilling the promise of his College career. He has a very ample and efficient corps of assistants, and is liberally patronized.

Madisonville Female Academy, Kentucky.—Principal, H. Boring, A. M. This Academy takes its names from the town in which it is located. It is intermediate between Henderson, Ky., on the Ohio River, and Hopkinsville, in Christian Co., Ky. It is in a very flourishing condition. Bro. Boring graduated at Bethany several years since, with high honors, and is a young man, whose example should be a lesson of encouragement to every one, who aspires to a useful eminence in life. Deprived by a sad accident, of both of his arms, when just rising into manhood, he was compelled to abandon the labor of the farm, and seek preparation for some pursuit suited to his condition. He accordingly applied to the Faculty of Bethany College for an education. With a fine mind and untiring application, he went through the College course with high distinction, and with the esteem and confidence of all who knew him. With nothing but his talents and character, his diploma and such cordial words of commendation, as it was the grateful pleasure of the Faculty to give him, he went forth to seek and to do the work of a true man. Some years afterwards we met him in his present home, beloved, honored, and patronized to a degree beyond our hopes. At the last annual meeting of her Board, Bethany College, ever quick to honor such of her sons, as honor her, conferred upon Bro. Boring the Degree of *Master of Arts*. Success to him, and to all who, like him, are struggling manfully against difficulties, along the paths of usefulness and honor.

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We expected, when we commenced these notices, to present the merits of several other Institutions, well known to us, but find, in examing over our files, that we have not been furnished with their last catalogues. We shall be pleased to carry out this purpose, in another number, if our friends will put it into our power to do so.

W. K. P.

A JUST TRIBUTE.

[We copy the following notice of the new Professors in Bethany College, from an Editorial of "The Christian Intelligencer," Charlottesville, Va., not for the personal gratification of any of the parties named, but because it is due to the many friends and patrons of Bethany College abroad that they should be assured of the wisdom with which the Board of Trustees have executed the solemn trust committed to them, by the benevolence of so many liberal hearted friends, alike of education and religion, all over our land.—W. K. P.]

Prof. Kemper.—We have just read the introductory address of Professor Kemper, lately appointed to the chair of Mathematics in Bethany College. Prof. K. is a graduate in the school of Mathematics in the University of Virginia, and we have frequently heard his profound scholarship in that department, spoken of in the highest terms, by his fellow students. His aptness to teach, too, had been fully tested and approved before his appointment to Bethany. But his introductory address affords such ample proofs of general and ripe scholarship—such thorough mental training, and such undisputed claims to the possession of extensive scientific and literary resources; and such admirable simplicity and purity of diction, that we are persuaded that too great modesty heretofore must have concealed the power of thought of which he is so evidently capable. We are glad to learn of his acceptableness, both to the faculty and the students, and the more so, from the fact, that he was called to supply the place of Prof. Milligan, a gentleman of varied and profound learning, of large educational experience and of great didactic talent.

We are pleased to learn that Doctor Christopher, successor to the learned and accomplished Dr. Richardson, is giving entire satisfaction, and is already a very popular professor.

With the new and splendid college buildings recently constructed, equaling in architectural taste and beauty any college buildings on the continent, and with a corps of professors possessing rare talents and qualifications, Bethany is destined to stand amongst the first colleges of America. Already every profession in the Union is being adorned by her alumni—many high schools are conducted by them, and several colleges have chosen their professors from among her grad-

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uates. The field of authorship has likewise claimed the attention of her aspiring alumni, and we could mention several works, the productions of her sons, that, for profound analysis, and a lofty and elevated style, would compare favorably with the productions of the alumni of other colleges, and of older heads.

LIBERAL DONATIONS TO BETHANY COLLEGE.

It is our purpose, so soon as the amount necessary for the completion of the New Buildings of Bethany College shall have been made up, to publish a pamphlet with a full list of all the subscribers, and a statement of the expenditure in detail. Meantime, it is due, to acknowledge in a general way, the very liberal spirit that our friends have manifested towards this Institution, for which, we are gratified to know we have given twenty years of hard and anxious work, not in vain. Recently, we have received several very liberal donations. One from Bro. W. D. King, of Alabama, of three thousand dollars, for the rebuilding of the College. Bro. King at the same time contributed one thousand dollars for the Bible Union, all in cash.

We have just been informed by his Widow, that Bro. Wilson B. Clarke, of Hanover Co., Virginia, recently deceased, left for the endowment of the Virginia Chair, a bequest of two thousand dollars—to be paid on order. Another aged and venerable brother, in Ohio, informs us that he is prepared to secure to Bethany College "two thousand dollars per annum, to be paid in half-yearly payments, of one thousand dollars each."

Bethany College is now sufficiently established in the confidence and esteem of her friends to warrant the conclusion, that many more, will, like Bro. Clarke, ere they go to their reward, remember her, in their wills. It is a beautiful trait of our Christian benevolence, that it seeks to prolong itself, even beyond the period of our mortal life. It is in fact, an expression of our faith of immortality, leading us to project our work into the future, in the assurance that we shall *live* to enjoy it. And what can we do, that the soul, when translated to its heavenly home, will so surely look back upon, with approbation and delight, as the Bequests we make for the perpetual influence and spread of the blessed gospel of our Lord and Saviour, Jesus Christ. This is riches that shall not see corruption—but that will flourish and bloom in the immortal youth of those, whom it may be instrumental in redeeming from the power of sin and death.

My own life, I know is rounding into the haven, and I would speak a word of counsel to the many brave hearts and true, who have so long stood beside me, in its labors. The places that know us now

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that have known us so long,—shall we leave in them when we go hence, no remaining trace of the deathless purposes and hopes, that have nerved us in our toils! In our disposition of the earthly goods, which our Master may have committed to our stewardship, shall we forget his cause and bequeath nothing to help it on in the world?—Brethren, co-workers in the kingdom of Christ, we are persuaded better things of you. We know of some, who have already fixed this purpose in their hearts, and we trust, that as one after one we pass over to the innumerable company of the first-born, the world will hear of many more. May God grant, that as we live, so may we die, purposing and doing for the honor and glory of his name, in the conversion and salvation of the World! Amen. A. C.

GOOD NEWS FROM THE BRITISH M. HARBINGER.

THE FAITH AND ORDER ACCEPTED BY AN ENTIRE CHURCH.

The church in Bond-street, Birmingham, long known as a Baptist Church, and now consisting of about two hundred members, has declared in favor of the faith and order, once for all delivered to the saints. The following has appeared in the *Freeman*, and also in the *Birmingham Daily Post*:—

Bond-street Chapel.—At special churchmeetings it has been resolved to have a plurality of elders to take the oversight of the church—to administer baptism *without delay* to every penitent believer who requests it, on his confessing that Jesus the Christ is the Son of the living God—to afford an opportunity, at the breaktng of bread every Lord's day, for mutual teaching—to cease to sanction the singing of praise on the part of unbelievers—to renounce all human creeds—to give up pew-rents and public collections for church funds—and to substitute the designation "church of Christ meeting," &., for that of "Baptist church." In each instance the church was first asked, "Do you consider this according to the New Testament?" and secondly, "If so, are you willing to adopt it?" Mr. Chew has requested that the members of the church and others, would cease to style him "reverend."

Subsequently, the annexed resolution was unanimously passed—

That it is our duty, as a Christian church, to unite and co-operate with all Christian churches in every place, having as their guide and rule of faith the Word of God only; and that with a view to the furtherance of this end, a communication be sent to the Evangelist

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Committee at Nottingham, requesting to be recognized by all other Christian churches of the same faith and order.

This event at least makes good such of our former notices of progress in Birmingham, as have intimated, that additions to the church in Cherry-street, ought not to be taken as indicating the measure of truth's progress in this locality. In the morning the seed has been scattered, in the evening the hand has not been held back. Time must reveal the result. As we formerly said, "Cherry-street is not the measure of it"—now we say—Cherry-street and Bond-street together do not exhaust its results—the harvest is not yet.

Mr. Chew remains at Bond-street as an evangelist, and will co-operate with us to act upon neighboring localities.

On Monday, the 22nd, a tea meeting was held in Bond-street chapel, when between 300 and 400 persons, chiefly members of the Bond-street church and of that in Cherry-street, enjoyed the repast. After tea a public meeting was addressed by S. J. Chew, D. King, Mr. Eggington, and Mr. Gilbert—deacons at Bond-street—and briefly by two brethren from Cherry-street. In the course of the evening, the following address was read by Bro. Fraser :—"

Letter to the church, Bond-street, Birmingham, shall appear in our next issue. A. C.

NOTES OF OUR RECENT TOUR IN MISSOURI.

On the 9th of December last, after an absence of 72 days, under the Divine protection, we safely arrived at Bethany, Va., and found all things well. On the evening of our arrival, we had the pleasure of receiving a very cordial welcome at our residence, from all the students in attendance at Bethany College. Mr. E. T. Porter, of Kentucky, was their selected orator to express their congratulations, which he very handsomely and eloquently did in a very kind and appropriate style; to which, of course, we thankfully responded.

In addition to the satisfaction of our being generously responded to in behalf of the important object of our tour, we had the pleasure of meeting some of our old and zealous fellow-laborers, who earnestly espoused the cause of reformation, and have borne the burthen and heat of the conflict in behalf of the restoration of original Christianity in letter and spirit, as propounded to us in the preachings and teachings of the Holy Apostles and Prophets of the Divine Author and Founder of the Christian Institution. While our hearts are gladdened to know that many are now growing up to usefulness and doing good service in the cause and kingdom of the Prince of righteousness and of peace, we cannot but express our high appreciation of

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those old veterans who, with untiring zeal, are yet contending for the faith originally delivered to the saints; and that, too, very acceptably, and for a very small remuneration, in their respective localities.

We were very sorry to find one church—and in a very promising locality—having several members well qualified to edify it and to enlighten the surrounding population, but it was too parsimonious to sustain them. Hence, there was no visible growth in their piety, and, consequently, no usefulness. Occasionally, there was not even so much interest as to keep their meeting-house in order, to light their lamps, or kindle their fires! We could not but fear that their candlestick would be removed, and that they would be left to slumber on in the sleep of darkness and of death.

We also visited a church where our appointment was in conflict with a Rail Road celebration; and, although the audience, during the delivery of my discourse, was large and attentive, no sooner was the address closed, than the attractions of the Barbecue triumphed, and the majority were on the wing to participate in the carnalities of the scene. I am glad, however, to say, that these are the only cases that appeared in our whole area of observation, or that were reported to us through a tour of some two months travel. If the Apostles and Prophets of the Primitive church faithfully told and reported the frailties, and follies, and sins of the communities, or churches, which they addressed, and stereotyped them to the end of time as admonitory to all generations, why should we not remonstrate, and publicly, as well as privately, develop the sins and follies and frailties of those whom we call brethren?

At Independence, we met with our much esteemed and beloved brother F. R. Palmer; at Clarksville, Bro. J. J. Errett; at Houston, Bro. Ballenger; at Shelbyville, Bro. Levi Hatchet; at Paris, Brethren A. Wilson, Donan, and Wilmot; at Louisiana, Bro. Summers; at Hannibal, Bro. Wm. Hatch and Bro. Dr. D. T. Morton. We also had the pleasure of meeting Bro. Samuel Hatch, of Canton; at Sturgeon, Bro. McCune and Bro. Bush; at Huntsville, Bro. J. Williams and Bro. Lawson; at Chillicothe, Brethren James and N. Wright; at St. Joseph, Bro. Wyatt. Bro. Moses E. Lard, who is stationed here, we found not at home. He was on a visit to Kentucky. At Salem, we found Bro. O. C. Steele, whom we had met at St. Joseph; at Gilead, Bro. Alfred Riley; at Liberty, Bro. Allen B. Jones, Bro. Dr. W. A. Morton; at Lexington, Brethren H. M. Bledsoe, T. Haley, and Levi Vancamp; at Missouri City, Bro. Morton; at Glasgow, Bro. J. W. Cox, and Bro. Wm. C. Boon; at Roanoake, Bro. W. H. Robinson and Dr. Walker; at Fayette, Bro. Atkinson; at Rocheport, Bro. Davidson; at Platte City, Bro. A. H. F.

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Payne, who visits a series of churches. At Camden Point, we met Bro. Vivian, who accompanied us to Smithville; at Millersburg, Bro. T J. Marlow; at Fulton, Bro. P. K. Dibble. At Columbia, they are favored with a host of preachers and teachers;—Bro. T. M. Allen, Bro. Dawson, Bro. L. B. Wilkes, Bro. J. K. Rogers.

To brethren Allen and Hopson, Bethany College owes more than to any other two men we met in our tour. They knew the people.—They knew how to address them; and their well earned reputation was all efficient to reach their hearts and pockets.

In many places not named, the graduates of Bethany College are doing good service in Missouri.

Missouri owes no little to Bethany College, and Bethany College owes no little to Missouri. We shall, therefore, meet on the level and part upon the square, until we can find a more prominent balance on one side or the other. A. C.

PROGRESS OF REFORM.

Missouri.—Bro. T. M. Allen, Boone co., January 19, '60, writes: I reached home this afternoon, after a travel of twenty miles, from Fulton, where I had been conducting a meeting since Saturday the 7th inst. It closed last night, with 21 additions,—17 of them heard, believed, and were baptized,—1 from the Baptists,—the rest by commendation. There were two confessions last night, who were to be baptized to-day, and I think it probable that others may have confessed the Lord at the water, and obeyed the gospel. You will remember that two young ladies confessed and obeyed the Saviour when we were in Fulton a few weeks ago. The principal number of the additions were young ladies and gentlemen of much promise to the good cause,—two of them being students in Westminster College.

You will thus learn that the campaign has commenced early in the year 1860, in our State; and I humbly pray that our teaching brethren will continue to prosecute their work of faith and labor of love, with the same zeal, harmony and faithfulness they did during the past year, when we may, with the Divine blessing, anticipate another year of success and prosperity. With the blessing of the Heavenly Father, I desire to spend my subsequent days, in the field of active labor, as an humble Christian minister.

Bro. Dibble, the resident preacher, was with me during the meeting, with the exception of two days, and gave a few discourses, with many exhortations. Bro. A. Rice was present a day or so, but did not participate much in speaking, owing to indisposition. Bro. T. J. Marlow, who has just commenced preaching, was also present a few days, and gave some excellent discourses; he is a young preacher of much promise for usefulness. I, however, did most of the speaking, having delivered some twenty discourses, besides many exhortations.

Bro. Dibble is succeeding very well with his Female School, and

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has a noble band of young ladies, several of whom obeyed the gospel. Let us thank God and take courage.

Before closing, pardon me for reminding the brethren, generally, with what interest the "news from the churches" is read, by our brethren and friends, and to request the preachers to be more prompt and faithful in reporting their labors, and the success of the gospel, than they have heretofore been. It is a rich treat to read their letters, and even to see the names of devoted brethren, and to learn that they are still keeping the gospel flag flying, and successfully contending for the faith once delivered to the saints. Do, brethren, let us hear from you often."

☞ We very earnestly request the attention of our ministers, wherever they may be scattered abroad, to the very excellent suggestion of our venerable and devoted Bro. Allen, as to reporting the results of their labors. The general interest every where expressed to hear frequently and fully of the progress of our cause, induces us to urge his suggestion. We intend, the Lord willing, to give more attention and space to this department in the Harbinger, during the current year. Brethren let us see what you are doing, and send the glad news of gospel triumphs to cheer the hearts of the myriads, who are struggling for the same glorious hope! W. K. P.

Bro. J. A. Meng, Pleasant Hill, January 6, 1860, writes: Bro. H. S. Earl has been a few days preaching for us. There have been 2 additions. The meeting is still in progress, and I hope much more good may be done. Old Bro. Wm. Parker has recently held a very interesting meeting at Mt. Pleasant school house, about four miles from here. There were 38 additions. I was with him a part of the time. There have been 57 accessions at that place within the last six or seven weeks. So you see the cause is making some progress out here. I might also mention that I immersed a very intelligent Methodist lady a few weeks ago, at this place, and she took the station in the ranks of the faithful.

Bro. H. S. Earl, Waverly, January 19, '60, writes: I have just returned from a preaching tour of about three weeks, and report as follows: At Lone Jack, Jackson county, assisted by Bro. Murphy, began a meeting December 27th, remained four days, and closed with 4 additions; proceeded thence to Columbus, preached on New Year's and received 1 from the Baptists; rode twenty-five miles, and preached at night, at Pleasant Hill, Cass co.; coutinued ten days, assisted by Bro. Meng,, and closed the meeting with 18 additions.

Acworth, Cobb Co., Geo., Dec. 30, '59.

Dear Bro. Pendleton.—Health and peace to you. Yours of her 23rd inst, to hand. You will please accept my sincere thanks for all the items of information given me.

I can assure you that I accept your apology, and that the friends of Bethany College have my most fervent sympathy for the loss by fire, and the arduous duties and labors incurred thereby. I regret that my

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poverty has been such that I have not been able to cast in even the widow's mite, to place and make that College what it ought to be—one among the greatest in the United States.

At your request, I will give from memory, a short synopsis of my Evangelizing labors for the present year, now closing. I have traveled and labored most incessantly; come near losing my life thereby, in the Summer, I broke down, and had to rest some days, and, for the last thirty or forty days, severe afflictions of myself and family have prevented my preaching much. The good and great cause of the Lord--(It is the Lord's cause, for it is the cause of the Bible, the Word of the Lord alone. It is the Word alone we try to preach and practice). This cause is evidently gaining ground and prospering in Georgia, and on the borders of our sister State South Carolina, Barnwell District, I particularly allude to. I say gaining, from these facts, I have never addressed such large and attentive audiences in my life, as I have this year. Prejudice seems to be giving away, and the people more desirous to hear than formerly. There have been over two hundred persons added to the churches in the bounds of my labors, and I have not been able to attend to all the urgent calls, nor even visit all the churches in the State, there being now about twenty-five of them, and about one thousand or more members in this State. And in 1811, Antioch church, Clark county, (the only organized church I know of in the State, beside the one in Augusta and Savannah,) sent me out as an evangelist. Since then, I think our progress has been pretty good, considering our weakness, want of preachers, and means to sustain them, and the great tide of opposition with which we have to contend.

During our protracted meetings this Summer, I have, in most cases, had the assistance and co-labors of sundry brethren. Bros. P. F. Lamar, Z. Crenshaw, A. W. Orem, T. M. Harris, but principally our beloved, able, and efficient evangelist, Bro. Daniel Hook, "whose praise is in all the churches." His labors have this year principally been confined to Barnwell District, S. C., except some few months in Georgia. I see that age and the many infirmities consequent thereupon must necessarily curtail the labors of our most excellent brother whose physical strength seems to be giving away, but the mind is strong, the heart and soul full of love and zeal for the good cause in which he and I have been co-laborers together, for the last quarter of a century. May the Father of mercies spare him long to teach the young disciples, both by his teaching and example, how to live and practice Christianity.

I made two visits to Alabama, five miles over the line of the two States, held one meeting of six days, and baptized 41 on a confession of faith. I went back again in three weeks and preached five days, and I baptized sixteen others on a confession of their faith; making fifty-seven, the two visits. I made one visit with Bro. Hook, to Barnwell, S. C., this fall, we held two meetings, and gained 27 to the good cause. For all, the Lord be praised, for unto him, and not us, belong the praise and honor. Bless his holy name.

Bro. P. I have written in great haste and much more than I intended when I began. I will close. Yours affectionately,

NATHAN W. SMITH.

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Texas.—Bro. W. B. McClellan, Post Oak church, writes: Bros. Foster, Bush and Newman have just closed a meeting of some ten days continuance, which resulted in 15 confessions and baptisms; 4 reclaimed, and 1 from the Baptists. The brethren were much edified and encouraged, and a great amount of prejudice removed from the minds of those who had been very unfavorable towards us.

Bro. S. B. Giles, Austin, October 8, reports a meeting of five days in the Yancy settlement, embracing the 3rd Lord's day of September, which resulted in 48 additions. Also states that several other meetings, held in the same section resulted in many additions to the cause of truth. On the 11th inst., also a meeting was held in Williamson county, which closed with 22 additions; all of which, save one from the Baptists, were by confession and immersion.

The Church in Washington City.—The brethren are gradually awakening to an interest in the plea of our brethren in Washington, D. C., for aid to erect a suitable and creditable house of worship for our use, in that City. We are pleased to report the following contributions and pledges forwarded through our office at Bethany,—

Mrs. E. C. Clarke, Hanover county, Virginia,	$100 00
" M. Allen, Columbia, Missouri,	75 00
Church at Lancaster, Kentucky,	10 00
M. H. Richards, Pottstown, Pennsylvania,	1 00
Mrs. Sarah J. Clark, Jackson, Mississippi,	10 00
Church at Wellsburg, Virginia,	7 30
F. W. Hunter, North Middletown, Kentucky,	5 00
Total cash,	$208 30

In addition to the above donations, we report the following pledges, upon the proposition made by Father Campbell to be *one* of *eighty-two*, to give $100 each, payable so soon as notified by proper authority, that 82 responsible names have been obtained.

John B. Cary, Hampton, Virginia,	$100 00
Geo. W. Hillman, Empire Iron Works, Kentucky,	100 00
W. K. Pendleton, Bethany, Virginia,	100 00

Bro. Carpenter informs us that others have given in their names at Washington, and among them Sister Tubman, of Augusta, Geo., with a Draft for the amount. Thus we present the list. Brethren, hand it round, and let us soon see that this desirable object is accomplished. Those who cannot give $100, can help as they are able and inclined, and the result will be the sooner reached. W. K. P.

Virginia.—Bro. J. C. Martz, Tenth Legion, September 5, '59, reports a protracted meeting of some eight days, which closed on Monday after the 3rd Lord's day of August, with 15 additions, all of whom made the good confession. Bro. Abell conducted the meeting, which closed with a most favorable impression.

A small congregation of some 24 members has lately been organized; and, though the cause has been much opposed, the brethren are not without hope of a steady increase in numbers.

☞ And should these brethren succeed in getting up a Bible

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Class and Sunday School, with a good library, it will, doubtless, add to the interest and success of the good cause in their community.

PENNSYLVANIA.—Salona, Clinton county, November 30, '59. Bro. Jno. R. Frame,, of Knox county, Ohio, accepted, some two months since, a request of the brethren to visit them in that region, where he has since been laboring with good success. He reports the result of his labors in conjunction with the brethren and others, who, like himself, had visited them, as follows: At Bush Creek congregation, 7; at Howard, Center co., 12; at Lock Haven, 30; and at Salona, 8 additions,—besides those added by the labors of other evangelists in the same section. As a missionary field. Bro. F. regards it as one of the most inviting he has visited. The people every where, are ready to hear the gospel, and to honor it.

The missionary spirit, we are pleased to learn, is becoming prevalent amongst the brethren in Central Pennsylvania. Already they have organized what is styled "The Central Pa. Missionary Co operation." And the congregation at Lock Haven, the County-seat, contemplates the erection of a church edifice that will cost some 5 or $6000, to be realized next Spring. A. W. C.

Bro. N. J. Mitchell, Howard, Centre co., Dec. 2, reports 25 additions by confession,—5 of whom had been previously immersed. The meeting was held at Alba, Bradford county, where the brethren had for the first time met to dedicate their neat and most commodious meeting-house. During the meeting thirteen discourses were pronounced by Bro. M., who was assisted during the meeting by Bro. C. McDougall, who has been laboring some seven years in the western part of the county; also by Bro. Hale, of East Smithfield, a graduate of Bethany College, a young brother of fervent piety and much promise.

OHIO.—Bro. S. B. Teagarden, New Cumberland, Va., Dec. 21, '59' writes: I have returned from New Philadelphia, where I was assisting Bro. S. McBride in a meeting. We had 7 noble additions. Bro. McBride is doing a good work, and is beloved by all. He has a flourishing congregation.

LOUISIANA.—Bro. W. H. Stewart, Evergreen, Nov. 16, '59, writes: There have been some 30 additions in the bounds of my labors, within the last six months.

ALABAMA.—Bro. P. B. Lawson, Marion, July 15, '59, writes, Since you left us, I have taken advantage of the vacation in our courts and visited the following points: Bragg's Store, Lowndes county, preached for the brethren four or five days, immersed 5 persons; Pine Apple, Wilcox county, preached four days, organized a congregation of 6 on the apostolic platform, as laid down in Ephesians, 4th chapter; 5 were Baptists, and 1 a Protestant Methodist; County Line, Dallas county, preached three times, immersed 1; Selma, preached twice, immersed 1; in all, 13 persons. Great good could be done by faithful laborers, wholly devoted to the work, in many portions of our country. To the Lord be all the praise.

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TENNESSEE.—Bro. W. C. Rogers, Clarksville,' September 2, '59, writes: Elders C. M. Day, and J. B. McGinn, closed a meeting in July, at Clarksville, with 4 additions. Great good was effected. The congregation which had languished for years, was much encouraged.

Elder Geo. P. Street and myself, held a meeting during the past month, at Lebanon Ky.; 6 were added to the congregation. The brothers and sisters were greatly rejoiced. To God, the Father, be all the praise, through Jesus Christ our Lord.

INDIANA.—Bro. R. R. Rice, Arney, October 4, writes: There has been between 30 and 40 additions to the different congregations in which I have been laboring this year.

Bro. R. R. Rice, Arney, December 31, '59. writes: I have just finished my years labor for the congregations in Owen co. The result, 45 additions to the several congregations. I have traveled 890 miles, delivered 324 discourses. I have labored the most of my time in trying to get the brethren to come up to the primitive order of Christian worship.

Bro. John C. Miller, Nineveh, Dec. 9, 59, writes: Held a meeting of nine days at Nineveh, since I last wrote you, which included 4th Lord's day in November and 1st. in December. The result was 18 additions, mostly by confession and baptism.

MICHIGAN.—Bro. Isaac Errett, Muir, January 4, 1860, writes: I am at present holding a meeting in Ionia. Thus far there have been 10 conversions, and prospects encouraging.

KENTUCKY.—Bro. R. R. Richardson, Harrodsburg, Nov. 14, writes: We have just had a protracted meeting here, held by Bro. Rice and Bro. Ricketts. It continued some two weeks and resulted in 36 additions to the church, by restorations, letters and immersions. Great good has been done, I think, by the able discourses delivered by these eminent and efficient brethren.

Bro. C. G. Bartholomew, Georgetown, January 19, 1860, writes: The cause of Christ has made some advance in Alexandria, Campbell county. The church has arisen in about 18 months from about one dozen members to near 50, and still the work goes on; in about two months p st, there have been about 20 added, and much good seed sown under the labors of Bro. John Rogers and his nephew, John I. Rogers. And a meeting is now in progress under the labors of Bro. W. D. Moore, of Ohio, from which we will, doubtless, hear a good report. The brethren have completed a good brick meeting-house that will meet their wants for some time to come.

CANADA WEST.—Bro. Edmund Sheppard, South Dorchester, Dec. 9, 1859, writes: Our series of meetings in this Township, held in October last, resulted in 24 additions to the church of Christ.

I also immersed 9 in the Township of Eramosa, a few weeks ago. Oh may they feed upon the tender grass, and drink of the still waters of the good Shepherd of our souls.

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Bro. Chas. J. Lister, Bowmanville, December 15, 1859, writes: Bro. Sheppard has been laboring in Eramosa, West, and Rockwood; 9 were immersed. He is now laboring in Erin, 2 have already obeyed. Meetings are encouraging. Bro. Kilgour visited Dorchester in October. His two weeks labor resulted in 24 additions. He and Bro. Anderson have held meetings in Norval, 11 were immersed; 5 were immersed lately in Trafalgar. The brethren in that place are doing well. May the Lord be praised. Would it not be well for the Bible Union to keep in view the publishing of the whole Bible in something like the present form; three columns and copious notes. Let this be done as a separate thing. I think it would pay. People would purchase the work instead of commentaries.

Bro. Jas. Black, Eramosa, Dec. 25, '59, reports some 300 additions to the churches of the Province within the last six months.—And the calls for preaching are urgent from every point of the compass.

OBITUARY NOTICES.

Sister Ella B., daughter of Mrs. Mary Church and of the late Samuel Church, of Pittsburgh, Pa., fell asleep in Jesus on the 23d of September last, in th 21st year of her age. Her disease was of the Typhoid type of Fever, terminating in Congestion of the brain. There was no serious apprehension in her case until the last day preceding her decease. From the first of her sickness she had a presentiment that she would not recover, and frequently spoke to her mother and friends of the glories and delights of that heaven she expected soon to enter. To her, death had no terrors; she could look forward with pleasure to the hour of her full discharge. The morning before her death, she sung with a clear and beautiful voice—

"On Jordan's stormy banks I stand," &c.,

with the chorus, "O that will be joyful,"

and continued in this delightful exercise until her voice failed. The last few days of her sickness, and for several days after her death, her true character was more fully developed than ever before, by the calls of numerous poor females to whom she had been as a ministering angel, visiting them in their afflictions and administering to their wants and praying with them, and reading to them from God's Holy Word, and endeavoring to show them the way of life. Thus showing in an unobtrusive way, she was fulfilling the great end of life and preparing for the crown which awaited her at the hands of that dear Saviour she loved so much in life. It may be said of her, that like young Timothy, she was well acquainted with the Holy Scriptures from her youth up.—This was the book she loved more than any other. Often has the writer of this notice found her alone, perusing its Sacred pages and retiring for secret prayer. Surely such a character is worthy of imitation by all, and especially by the young, as she was.

That others may be induced to follow her as she followed Christ, is the object of the writer, that our death may, like hers, be that of the righteous, and our last end like hers. H. H.

ALLEGHENY CITY, Oct. 24, 1859.

Died on the 6th of September 1859, Bro. James P. Ewing, late of Callaway County, Missouri, in the 63d year of his age. The deceased was born in Virginia, March 15th 1797, emigrated to Missouri, Nov. 1820, and made the good confession and joined the current Reformation in 1829. Few, indeed, if

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any, gave a brighter and more noble example of Christian character, or filled all the relations of life with more honor to himself and his Redeemer than did the deceased. Of him and his amiable companion, it may have been truly said, that like Zachariah and Elizabeth of old, they walked in all the commandments, and ordinances of the Lord blameless. "Mark the just and upright man, for the end of that man is peace." He leaves an aged wife and several children to deplore his loss.

We would only add that it gives us pleasure to be reminded that three sons of the deceased have been educated at Bethany College, who, we trust, will do honor to the character and memory of their excellent and beloved father by walking in the footsteps of his faith and piety. God of our fathers, be the God of their succeeding race, is our earnest prayer. A. W. C.

A week previous to the demise of Bro. Ewing, we find noticed the death of Bro. Hawley Wilkerson, a member of the same church, and a truly good and pious man. He left a large family to lament his loss. A few weeks after, Bro. Henry Coons.

Died, September 21st, 1858, at the residence of his son in Pettis co. Mo., Benjamin Mason. He was born January 28th 1765, in Caroline co., Virginia He was a revolutionary soldier, and was present at the surrender of Lord Cornwallis. He had been a member of the Baptist church for nearly seventy years. He lived a pious Christian and died in the triumph of faith. He leaves a large circle of friends and relations to mourn their loss; but yet, not to mourn as those who have no hope.

["Christian Review" please copy.]

Our very much beloved Bro. Ephraim D. Moore has ended his work on earth on Saturday the 15th of October, of Apoplexy, at his residence, in Red River county, Texas, in the seventy-seventh year of his age. This veteran died very suddenly. He was found near his house, where he had fallen but a few minutes before; but he was unable to speak, nor did he ever speak afterwards. He died in about thirty minutes after. He has been laboring as a teacher of the Christian Religion for more than half a century, having been associated with the immediate friends of that good man, Barton W. Stone; for whom Bro. Moore named his eldest son. He had but a few days before closed his labors as a public servant to the Christian Religion, in the Co-operation Meeting which met at Mt. Vernon, Titus county, at which he labored very hard; this meeting resulted in the addition of 32 to the cause of truth. I received a letter from the Elders of the church requesting my attendance, but owing to the situation of my family, I could not go, but went to see Bro. Moore to get him to go. I fear the fatigue of the trip hurried him to the close of his useful life.

If you are correct in saying that "*the good man is the great man*," Bro. Moore was entitled to both these names.

Though the veterans of the Cross are dying around us, may your days yet be many. H. C. Burrus.

Fell asleep in Jesus, February 19th 1859, Mrs. Louisiana Hughes, of Howard co., Mo. She was the daughter of Charles Talbott, of Campbell co., Va. In 1829, at 22 years of age, she united with the Reformed Methodists, but such were her convictions of duty, that though she remained in that connection for some years, she would not submit to be sprinkled. In 1834 she removed to Howard co., Mo., where, for the first time, she heard the annunciation of the primitive gospel, and almost immediately submitted to its requirements. From this time she maintained a most excellent religious reputation, and her home upon the roadside was widely known as the seat of most genial hospitality, to even the stranger that was passing by. Her husband, Bro. James Hughes, now mourns in the weakness of old age, the loss of her who was the chief consoler of his otherwise lonely hours. J. W. McGarvey.

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Mrs. Angelina Tinsley, wife of Dr. Robert Tinsley of Ridgely, Mo., died at the residence of her father, Capt. James Berry, in Platte co., Mo., on the 17th of August, 1859., in her twenty-ninth year. We thus note the death of one whose piety was truly exemplary, whose moral worth was strictly pre-eminent, and whose Christian character, in every respect, cannot well be over praised.

Sister T. had been a member of the Christian church for some ten years. She died in the triumphs of that "Faith, Hope, and Love," by which she had lived. A bereaved husband and two motherless little children are the sad relics she has left to perpetuate her memory. How irreparable the loss of a mother!

Died, in Newport, Ky., January 1st, in the sixty-seventh year of her age, Mrs Sarah Taylor, daughter of the late Col. John Hook, of Bracken co., Ky., and wife of John Taylor, the faithful and efficient Superintendent of the New Buildings of Bethany College. Sister Taylor had been for twenty years preceding her death a devoted disciple of our Saviour, and she died as she had lived, in peace with all, and strong in the hope of eternal life. She leaves many affectionate hearts to mourn her loss and imitate her example. Many of them are known to us, and we tender to them, and especially our beloved and faithful Bro. Taylor, our sincerest Christian sympathies. W. K. P.

We see in the Christian Union a notice of the death of the venerable and devoted mother in Israel, Mrs. Ann J. Stites, wife of Major Abram Stites, of Hopkinsville, Kentucky, and the mother of the Hon. Judge Stites, of that district. For all that is esteemed of price in the eye of the Great Judge, Sister Stites was a very remarkable woman. She was the daughter of Henry A. Johnson, of Louisa county, Virginia, but removed to Hopkinsville about forty years ago. Twenty years before her death, under the preaching of Bro. Henry T. Anderson, she became a member of the Christian Church, and in word and deed, proved herself to be one of the Lord's peculiar and chosen ones. When in Hopkinsville last, we heard her name often, as a model of the true practical life of a mother in Israel,—one of whom, it might truly be said, "she stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy;" "she openeth her mouth with wisdom; and in her tongue is the law of kindness;" "her children arise up, and call her blessed; and her husband *also*, and he praiseth her." Mother Stites died on the 7th of January, and leaves behind her in Hopkinsville, a gifted and honored family, and in her native State, a large circle of relatives and friends, to honor her example and revere her memory. She was a woman of the olden time, "in behaviour as becometh holiness," a "teacher of good things," and a model to young women, in the virtues and graces that throw a charm around the circle of home, and make woman so peculiarly a blessing to man. A friend who was with her in her last moments, writes, "She contributed more, in a quiet way, to relieve the sick, the poor and the distressed, than any one I ever knew. With her, Christianity was a living reality, and her last hours presented the sublime moral spectacle seen no where else, but at the bedside of the dying Christian." W. K. P.

Died in Madison, Indiana, on the 26th of November, Bro. Irby Smith, aged 45 years.

Bro. Smith became a disciple of Christ about 18 years since, and for several years past was an Elder of the church in Madison. The deceased, in all the relations of life, whether as a citizen, a tried friend, a devoted husband, an affectionate father, a firm and faithful Christian or an efficient and beloved Elder, he needed only to be known to be esteemed, admired and beloved. He died as he had endeavored to live, in the Lord; ready to depart and be with Christ.

"The passing spirit gently fled
Sustained by grace divine;
O may such grace on us be shed,
And make our end like thine,"

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Departed this life, November 18th, 1859, Sister Mary Gabhart, aged 32 years, 6 months, and 16 days. The deceased had been a member of the Christian church about 16 years; and was, indeed, a most devoted and faithful Christian, wife and mother. She was the daughter of Daniel and Hannah Moore. Her husband, Bro. Henry K. Gabhart, and six loving children have been left to mourn their irreparable loss.

Departed this life on the 31st of July, 1859, at his residence in Beaufort District, S. C., Bro. James Trowell, in the 64th year of his age, after a lingering illness, which he bore with Christian fortitude.

The church, in his death, has sustained the loss of a valuable member, and the community in which he lived, a good citizen. J. S. HAVENER.

Died, at his residence on the Cumberland River, in Jackson co., Tennessee Zachariah Brown, aged about one hundred years. He was immersed in said river, on the 1st. Lord's day in September, 1858, and deceased on the 4th day of November, of the same year. A. SALLEE.

How many aching hearts are there this day looking back on the sad chasm which death has opened, and time can never fill. There is one around which we linger with more than ordinary sympathy. 'Tis that caused by the departure of our greatly beloved Sister in the Lord, Mrs. Ellen McComas, who sweetly fell asleep in Jesus on the 28th of December, 1859.

The place that once knew her will know her no more forever; but her memory will be a sweet incense in the hearts of many, very many. Seldom has it been the lot of woman to fill so noble a station, and dwell in so many hearts. When gathered around her remains for the last tribute of respect, heads were turned, and hearts stricken, where there was no earthly tie; until it was impossible to tell the friend from the relative.

In looking back upon her character, I pause with profound admiration. In her, was completely verified the words of Solomon, "By humility and the fear of the Lord, cometh riches, honor, and life."

It is profitable to dwell in retrospect upon such a life, and such a death. She filled every relation of life as one of heaven's nobility. With all the elements of refinement and delicacy of the true woman, was blended that strength and force of character that enabled her to give indefatigable attention to her business. True to the interests and comfort of all around her, her house was a home for the friendless, an asylum for the infirm; her heart ever ready to rejoice with those who do rejoice, and weep with those that weep. No one ever poured their sorrows out to her, but to be met in sympathy, or bore good news of thankfulness, but her face lit up with pleasure.

The cause of her Redeemer was ever uppermost in her affections, and while thousands rolled into her coffers, they freely reverted for the establishing and sustaining of His cause in her own immediate neighborhood, as well as in more distant parts.

Her vigorous mind was marked by one rare peculiarity. It turned with all its force, upon the one object immediately demanding attention. When in her business, its energies were all there. When in her country retreat, they were there, planning, arranging, and accomplishing her purposes. When reading the Book she loved above all others, her thoughts were there. When in the house of the Lord, the full vigor of her mind and heart were there; and when brought to her bed of sickness and death, her race was run, her work finished. She never adverted to her worldly affairs, but all of her conversation was of Heavenly things, and the joy that awaited her; it was praise, bless, and rejoice. The last strains of her faltering voice were lifted up in singing,

"Jesus sought me when a stranger."

And thus she fell asleep after sixteen weeks of suffering. Truly we may say "blessed are the dead who die in the Lord."

☞ Several obituary notices intended for this No., are unavoidably deferred until our next.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

Vol. III.] BETHANY, VA., *MARCH*, 1860. [No. *III.*

PROPHECY.—*No. I.*

History and Prophecy occupy a very large area in the two Bibles. Indeed, the noun *prophecy* and the noun *history* represent the chief contents, or materials of the two Bibles. But when we speak of *two Bibles*, curiosity is startled, and exclaims, what! Have we got two Bibles!! Be calm, courteous reader, and let us impartially examine the subject.

We Christians have, in fact, two Bibles. But a great majority of our contemporary Christian teachers and writers, are, ever and anon, talking, or writing of "The Bible," and "The Testament!" This is, indeed, a rather startling index of the rickety health of the Pulpit and the Press.

We find both *Biblos* and *Biblion* in the inspired diction, some forty-five times. In our Common Version, they are represented by the following words:—"*book*," some forty-two times, also by the words "*writing*," "*bill*," and "*scroll*." We have also *Biblaridion* four times, confined, however, to the Apocalypse, and always represented by "*little book*."

We have this term *Biblion* also represented by the word "*writing*," even a *bill* of divorcement, and several times by "*the book of life*."

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There is, however, but one "*book of life*" found in the archives of heaven, and that contains a register of all the ransomed sons and daughters of men—constituted the *denizens* or the enfranchised citizens of the real celestial empire.

We have yet to read the first satisfactory treatise on the Christian prophecies. This, however, may in its roots and reasons be found in the fact that the Christian prophecies pre-suppose an acquaintance with all the promises and prophecies recorded in the antecedent dispensations of a remedial institution.

Hence an analysis and a synthesis of both the patriarchal and the Jewish Dispensations in their types, figures, promises and prophecies are indispensably necessary to the proper appreciation and interpretation of the Christian prophecies literal and figurative.

This conclusion has so long and so forcibly impressed itself upon our mind, that for a considerable time we have procrastinated the effort, which, in our horizon, is indispensable to any satisfactory development of the future career and destiny of the remedial dispensation, "which for ages has been hid in God who created all things through Jesus Christ," or, as more fully expressed by Paul to the Colossians, chapter i: 15–21. "He is the image of the invisible God, THE FIRST-BORN OF THE WHOLE CREATION." "Because by him were created all things which are in the heavens, and which are upon the earth—things visible and things invisible," (to us) "whether thrones, or lordships, or governments, or powers;—all things were created *by* him and *for* him. And he is before all things, and by him all things consist. And he is the head of the body—even the congregation,* the general assembly." He is "The Beginning," "The First-born from the dead;" —that in all respects he might be pre-eminent; "for it pleased the Father that all *the fullness* should dwell in him; and by him to reconcile all things to himself, having made peace by the blood of his cross; by him I say; whether they be things on the earth, or things in the heavens."

Was not this?—Is not this? —And will not this evermore continue to be, the most transcendently sublime, the most glorious and glorifying enterprise, end, or object, ever cherished, ever attempted, ever consummated in the entire drama of the universe? The enlightened, the purified, the glorified universe, with one consent, with one universal accord, respond,—"Even so. Amen and Amen."

It has, in days past, occurred to us, that the long cherished, and yet unsatisfied inquisitiveness, as to the unaccomplished promises

* Called sometimes *the kuriok, the kyrke, the church*; rather the *congregation*,—or "*the general assembly.*"

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and prophecies, concerning the career of the Christian Institution; or, in other words, as to the conquests and triumphs of the gospel, has not been, is not now, nor is it likely soon to be, perfectly satisfied. And along with this conviction, there is a waning of confidence in many minds as to the advantage, or the propriety of concentrating the Christian mind, upon this subject; or, in other words, of devoting our energies, our whole minds to the special study of the types, and symbols, and imagery of Moses, Daniel, Ezekiel, Isaiah, Jeremiah or the Apocalypse of John.

It has, however, after frequent and long protracted thought and reflection upon the premises, occurred to us that these readings, reflections, and efforts upon the premises should not be abandoned; but that another course should be instituted and prosecuted. To be fully understood, we submit one prominent oracle as THE SUN of the whole system of prophecy. It is, too, the consummation of the whole Apocalyptic Revelations. Properly translated it thus reads in our living vernacular,—"*For the testimony of Jesus is the spirit of the prophecy.*" Apocalypse 19th chapter, 10th verse. To the same effect we quote the Redeemer's own summary, John v: 39: "*The Scriptures testify of me.*"

John the Baptist was recognized by Jesus as a special witness or testifier of him. Speaking to his contemporaries, John v: 31–7, he says, "I receive not testimony from man." "I have greater testimony than that of John." The Father himself, testified of him—audibly in human language. John v: 37. Properly translated it reads in these words: The Father himself, at his baptism in the Jordan, gave testimony to him, saying, "*This is my beloved Son*, in whom I am well pleased." Matth. iii: 17.

Again, John v: 37, properly translated, reads: "The Father himself, who sent him, bore testimony to him." "Have you never heard his voice?—!" "Have you never seen his manifestation or formal presence?—!" And most especially have you not heard from the mount of transfiguration (Matth. xvii: 1–5,) "*This is my Son the Beloved in whom I delight.* HEAR HIM."

Mark, the Evangelist, also chapter i: 11, confirms the same glorious testimony. And Paul, when a visitor in the City of Rome, on a special occasion made an old fashioned party, in his own suit of rooms, many being in attendance; and as *politics* were, even then and there, a very fashionable entertainment, being a Nuncio himself, he announced, the honor and dignity of the New King of the world, and made an eloquent development of his Majesty, with all freedom of speech, and splendor of diction. So that while he was wearing a gorgeous chain, and receiving great attention from Jewish Rabbis,

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and Roman Officers, he entertained his guests uttering in splendid diction and with all freedom of speech, those things which related to Prince Emanuel; and this, too, without one unpleasant incident during two whole years! What a perfect gentleman* philosopher he was! and what a polished logician and rhetorician he must have been, to have held, in voluntary chains, such visitors as were wont to attend his protracted Levees!!

In like manner, the old fashioned John, the most original Apostle, and in style the most philosophic, commences his gospel history in these words, "In the Beginning was the Word, and the Word was with God, and the Word was God." "The same was in the beginning with God." This, too, is most congenial with the inquisitive genius of humanity. The origin and the terminus of any thing, and of every thing are most interesting to the inquisitive genius of humanity; and, perhaps, to every species of rational beings in the universe.

The Bible, including both Testaments—Old and New, in all its details, has special regard to these cravings of humanity. In this, it accommodates itself to the genius of our intellectual, moral, and religious nature.

Something always *was* because something *is*; or, if any one prefers another formula; something *is* because something always *was*. And this something that always was, is not matter but spirit; because spirit is necessarily active, while matter is inherently passive, and, without an extraneous Spirit, would never move.

Creator and creature are *relative* terms. The one cannot be without the other. Indeed, creator and creature are co-existent. *Will* is inherent in the one, and not in the other. The former is essentially active, the latter essentially passive. These are incontestable facts in the supreme court of cultivated reason. While the Holy Scriptures give no philosophy of the universe, the universe itself suggests, and then demonstrates, these eternal verities, and the Mosaic Drama, as reported, perfectly verifies them in all the particulars. The universe is, indeed, a demonstration of an infinite and eternal purpose, power, wisdom, and goodness. The sweet poet and psalmist of Israel has, in his own chaste, beautiful, and lively imagery most happily said:—

1. "The heavens publish the glory of God.
   And the expanse declareth the work of his hands!
2. Day to day uttereth instruction,
   And night to night showeth knowledge.
3. No speech, no language, nor is their voice heard;
4. Yet into all the earth hath gone out their sound,
   And to the limits of the world their indications.

* A *gentleman* is not necessarily a *genteel man*. Nor is a *genteel man* necessarily a *gentleman*. They only occasionally meet in the same person.

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5. In them he hath pitched a tent for the sun:
Which, like a bridegroom, cometh from his chamber,
And like a giant, rejoiceth in running his course.
6. From one end of the heavens is his going forth,
And to the other end, his revolution down,
So that nothing is deprived of his heat.
7. *Thus* the law of Jehovah is perfect, restoring the soul;
The testimonies of Jehovah are true; making wise the simple;
8. The statutes of Jehovah are right, rejoicing the heart;
The commands of Jehovah are clear, giving light to the eyes;
9. The fear of Jehovah is pure, enduring forever;
The judgments of Jehovah are true and altogether righteous;
10. More desirable than gold, than much fine gold,
And sweeter than honey dropping from the comb.
11. By them also is thy servant instructed;
And in keeping them there is great reward.
12. His own errors, who can discern?
Oh, cleanse thou me from my unknown sins;
13. And from presumptuous sins keep back thy servant;
Let not such ever have dominion over me,
Then shall I be upright, and clear of great transgression;
14. And the words of my mouth shall be acceptable,
And the meditations of my heart, before thee,
O Jehovah, my rock and my redeemer!—Psalm 19th.

1. Give ear, my people, to my instruction;
Incline your ears to the words of my mouth.
2. My mouth I will open with wise remarks;
I will utter the memorable things of old,
3. Which we have heard and known,
And our fathers have related to us.
4. These we will not hide from their children,
But rehearse to the next generation,
The praises of Jehovah and his power;
And the wonderful work which he hath done.
5. For he established a testimony for Jacob,
And appointed a law for Israel;
Which he commanded our fathers
To make known to their children;
6. That the next generation might know them;
The children who should be born and rise up;
That they should relate them to their children:
7. That in God they might place their hope,
And not forget his works, but keep his commands;
8. Annd might not be like their fathers,
A stubborn and rebellious generation;
A generation, whose hearts were not steadfast,
Nor their minds faithful unto God.—Psalm 78: 1–8.

This is a better version than the Common Version of these superlatively interesting and suggestive compositions. They should, in every Christian family, be as familiar as household words, and indelibly printed by every Christian parent upon the understanding, the conscience, and the affections of his offspring.

But, methinks, I hear some of my readers inquiring:—Is not proph-

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ecy, No. 1,—the heading of this article? True, very true, it is; but we are looking out for a fulcrum on which to place our lever. And, without further ceremony, or preliminary, we shall write it in emphatic Italics. "*For the testimony of Jesus is the spirit of prophecy.*" Com. Version. Boothroyd's version of this important sentence, Revelation xix: 10, is: "*For the spirit of prophecy is the testimony of Jesus.*" But still more literal and emphatic, we give preference to the following:—"For the testimony concerning Jesus *is the spirit of the prophecy.*" Does any one inquire, "what special prophecy is here intended? Directly it has special reference to the details of the Apocalypse. *The* prophecy concerning the kingdom and reign of the Lord Jesus the Christ. Yet, in truth, directly or indirectly all Patriarchal, Jewish, and Christian prophecy has respect to the person and office, and character, and sufferings, and victories of the Lord Jesus Christ. Therefore, we regard the testimony concerning *Jesus the Christ*—from its Alpha to its Omega, from the oracles of Moses to the oracles of John, the *spirit*, the *design*, and the *special material* of the *Book of life*. It engrosses all history, retrospective and prospective. It is the burthen of every amanuensis of the Holy Spirit, from Moses to John, from Eden to Patmos. And, therefore, no man living is a *trust-worthy* interpreter of a single period in God's own book of light and life, who has not the ability to contemplate each part of it in the light of the whole of it, and the light of the whole of it, in each and every period of it. If not found in these identical words, in the mind or understanding of every trust-worthy interpreter of the Holy Book; in some other form or forms of expression, it will, we hesitate, not a moment, to say, be approved and acquiesced in by every man of sound mind and trust-worthy judgment.

Something, we poetically call "Young America," is a *stalwart bearn*; or, as Shakspeare would have it, "bairn of dauntless pith," assuming its native hill to overtop Chimborazo's loftiest peak, will recklessly presume to interpret the most abstruse themes of Holy Writ, and to descant upon them with the air and daring of a Gregory the 7th, or a Henry the 8th. But we profess in this new world, a little more modesty, and, as dutiful sons, only wish that our fathers had been more wise.

But we seem to have forgotten that *prophecy* stands at the head of this article. Not so, however. We are mindful of it. But to hasten leisurely on this grand theme, is, at our stand-point, the greatest discretion. We have proposed to ourself a new method of reading and studying prophecy. It is very simple. It is based upon the true Baconian system of investigation. We begin with facts, we classify facts by comparison and deduction, and place them in their proper niches

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for a proper use in a proper time. We shall hasten leisurely, in order to proceed safely. Regarding this motto in its proper latitude and longitude:—that the testimony concerning Jesus, prospective and retrospective, is the Spirit, and consequently, the design of all prophecy in God's own book.

We shall endeavor to make a proper use of fulfilled prophecy, as a safe index or guide to the interpretation of the yet unfulfilled prophecies of all dispensations—the Family, the National, and the Ecumenical. Our motto shall be, as before said, the testimony concerning Jesus—or the testimony relating to Jesus, is the spirit of the prophecy. Hence, the full development of this testimony should guide us in all our reasonings and conclusions.

We shall, therefore, hasten leisurely and only notice at present the first prophetical oracle inscribed on the pages of Holy Writ. It is found in the first book of Moses, Genesis, iv: 15. Speaking to the seducer of our common Mother Eve, God said, "I will put *enmity* between you and the woman, and between *your seed* and *her seed; he shall bruise your head*, and *you shall bruise his heel.*" This promise or prophecy was fulfilled in the year of the world, four thousand and thirty-third, in the 33rd year of the Christian Era.

It is most probable that the creation of man was consummated on the 1st day of September, in the latitude of Paradise. Every requisite to his perfect and complete happiness was in full perfection. The fruits were neither in bud nor in blossom, but ripe and ready for his use. He needed not to plant or sow any seed, or wait a moment for the maturity of any fruit, necessary to any appetite or craving of his material person.

So soon as seduced from his loyalty to his Creator and his King he was placed under a remedial dispensation, perfectly adapted to his spiritual recovery from the catastrophe superinduced by his rebellion against his Father and his God.

He was placed under a constitution perfect and complete in all its chartered rights and blessings adapted to his recovery, and solemnly requiring of him a conformity and obedience exact and perpetual as essential to his continuance in that amity and familiarity with his creator and benefactor, then vouchsafed to him.

The rudimental principles or elements of that institution were in perfect good keeping and harmony with every attribute of God and man, so that no intelligence in the universe could subtract from it or add to it a single item to improve it.

He communed with his creator and benefactor, face to face, as a son with a father, and had not a desire ungratified, nor a wish unerowned. His chartered rights were as broad as the earth and all its

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tenantries, with a single reserve, as a test of his gratitude and loyalty to his Father and his God. But, alas! man being in honor understood not himself, recklessly transgressed and rebelled against his Father and his God, and was, therefore, exiled from his presence. He is now placed under a remedial economy full of promise, present and future. Hence, originated the necessity and the utility of prophecy.

We have, then, two grand volumes—one engrossing the present and the other the infinite future. Both are volumes of facts. The first volume treats of the past and the present. The second exclusively treats of the future. This we call prophecy and that history. Facts or events are the materials of both. There are, therefore, no theories, no speculations, no philosophies, in God's library. The Bible is the whole library of Divinity and of humanity. There is not an extraneous sentence in it. Nor could the united wisdom and philosophy of all men of all ages make one useful addition to it. It is, too, perspicuous, perfect, and complete. It engrosses the true, the beautiful, and the good, not in the merely positive and comparative, but in the superlative degree of each and of all. So that every necessary and useful craving of our nature and our circumstance is anticipated and richly provided for, in the archives of the history, the prophecy, of the precepts and the promises of God's own book.

A. C.

From the North Carolina Christian Monthly.

EVANGELIZING.

Long Acre, Beaufort Co., N. C., Dec. 27th, 1859.

Editor of Carolina Christian Monthly.—*Dear Brother*:—Never since the organization of the church of Christ on earth, was there a time in which there was more need for evangelizing than at the present. The degeneration of every system either moral or religious, calls for an energetic exertion on the part of those who plead for a restoration to the apostolic order of things. "Men love darkness rather than light because their deeds are evil." The superstition that has veiled the horizon of moral science, has in no less degree almost extinguished the light of apostolic Christianity.

The effort of the present reformation has done much in separating the dark and threatening clouds, so that the rays of light occasionally breaking from the cloudy horizon, shew the pilgrim the path to life and endless joy. But the superstition of the fathers, with all its plausibility, soon closes with many, the separated clouds, and all becomes darkness again. Being *almost* right and being *entirely* right is

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a matter to some manifest; but few are interested to know, and less to do. Small wrongs are destructive as well as those of larger magnitude. A small wrong prevented Moses from enjoying the land of Canaan; and small wrongs will prevent thousands from an entrance into *Paradise*. The reformation has done much, yes, very much; but it has not done what it could and what it ought to have done in N. C. The defect has mainly consisted in the want of a general and permanent system of evangelizing; the importance of which seems to have been deeply impressed on many of our best and most worthy brethren. But for the want of a co-operation of the entire brotherhood, the matter has never aspired above adopting resolutions, which up to this time have never effected any thing for the advancement of the cause. If the adoption of resolutions could have effected any thing, all of our churches would have been supplied with efficient evangelists, and all of them with flourishing Sunday schools. We have looked forward in rich anticipation to the time when the wisdom of our brethren in N. C. would adopt some plan that would give permanency and prosperity to the cause we plead. We have reviewed every resolution directed in that way, "some of which have been excellent;" but for the cause above named, "want of "co-operation," nothing has been done. Think of it: we have been in existence here for about twenty years, and now we only number about 3000; during which time we have had from 20 to 30 preaching brethren, some of whom were able ministers of the cross, and many of whom we could boast of their piety and zeal for the cause of Christ. Have they all been doing their duty? If so, what is the matter? Much has been, and is now, in the character of our ministry to retard our prosperity—enmity, selfishness, and immoral conduct. I am glad to see a clause in the Constitution adopted by the last Conference, which will remedy this evil. There are many who look up to the preacher. Oh, if the light we shed around us, is guiding souls to eternity, how ought we to let that light shine! In that way we can look back upon the travail of our soul and be satisfied, make God's word a light to our feet, and lamp to our path. We do fondly hope that, love for the cause will over balance the fear of offence; and that some of the brethren will move forward gigantically in this great cause. I am one who is willing to occupy any position the better judgment of our brethren may dictate, to the advancement of the glory of God, and the furtherance of the cause of his Son. All true Disciples know we have the truth; but many think the truth enough to recommend itself, as a reason why they will not co-operate in this great and good work. But the human mind is so organized that, it is not disposed to receive "without a power to impress it on the mind," even the truth

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in all its sublimity. Heresy or superstition in religious matters, recommend themselves very readily to the human mind without much evidence or power to impress them, because it is the propensity of the carnal mind to receive darkness rather than light. Not so with the truth. It needs to be impressed because we, by nature, have no propensity that favors its reception. The Constitution adopted by conference, we hope, in every particular, may have the desired effect; especially that part of it relating to evangelizing. Think of it: 46 churches, 3000 members, and how many evangelists? Oh, shame! not one! Have we not the means among 3000 members to employ one evangelist? Yes, enough to employ six and not feel it pecuniarily. Why is it not done? Members say, preachers charge too much, and that they will not preach as much as they should, stay at home too much, &c., &c. Preachers, is this so? We confess it is too true. We know of preachers, "all counted," who do not make over $200 per year. Well, now brother what will you charge us to go and preach a year, $300, $350 or $400? Preacher soon complains. His sacrifices are too much. Begins to stay at home. Members refuse to pay up pledges. A general dissatisfaction prevails among preachers and brethren; former confidence is now lost, and harm is done instead of good.

My dear brother, in this state of affairs who are to blame? There is something wrong, and it seems to me until there can be some system of evangelizing permanently established by the united wisdom of our brethren, which the entire brotherhood will co-operate in, that the wrong will remain. We dont wish to be a dictator in this matter, but it does seem to us, if we could have five or six evangelists, properly situated, of the right kind of men, under the direct control of an evangelizing committee, as suggested in the Constitution; said committee to act fearless of offence in the employment of preachers, at such stipulated sums as all the circumstances required; and recommend such preachers to the confidence and support of such brethren and churches as they chose to send them. Now, brethren of the ministry, let us give our lives up, "not only in private dedication to the disposer of all events," but to the better judgment of our brethren, to act in whatever sphere the cause demands, relying on the wisdom of such brethren, believing as we ought that, they will do all things for good to the advancement of the cause of Christ.

In addition to this we need a general evangelist, (not a presiding Elder,) to visit each circuit, to find out the true state of things, relating to church government; to see that all are working along in unison, and to report the result to the evangelizing committee, or to Conference. Let each of the *district* evangelists report his success to the

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Conference or committee, and the committee to Conference. It seems in this way the thing could move on right. I offer the above as suggestions and not dictations. If any part of the above or all of it, in your judgment, is worthy of publication, make any use of it you please, by correcting, &c., as it is written hastily.

Your brother, in hope of the restoration of the ancient order of things, R.

AIDS TO THE BIBLE STUDENT.

Chapter I.—Genesis 1 : 1.

COSMOGONY.

The origin of the universe, and especially of our own mundane system, must ever be a question of interest to every reflecting mind. No man of intelligence can look upon the heavens and upon the earth, with all their rich and varied tenantry, and not ask himself the question, Whence all these things?

Hence, we find that most of the ancient philosophers attempted to solve this problem. The Chinese, the Hindoos, the Persians, the Egyptians, the Phenicians, the Greeks, and the Romans had each their respective theories of Cosmogony. But for the sake of brevity, all their speculations on this subject may be classified under some of the manifold forms of *Pantheism*, *Dualism*, *Materialism*, and *Idealism*.

Of these four systems of Cosmogony, Pantheism, on account of its greatest antiquity, has the first and highest claims on our attention and consideration. According to this hypothesis, the universe is God; and God is the universe. Or as the idea is briefly expressed in the Vedanta system of Oriental philosophy, "Brahma alone exists: every thing else is an illusion."

But what is God? What is his nature? and what are his attributes and character?

To all such questions, Pantheistic writers have given very different answers. And hence, we have about as many systems of Pantheism, as we have free independent writers in this school of speculative philosophy. The god of the Pythagoreans, for example, was very different from the god of the Stoics. And hence, while the former sect described the universe as an awfully sublime and glorious development of the one eternal and incomprehensible Monad, the latter represented it as in fact nothing more than a great *animal*; either with or without a soul, according to their respective theories and speculations on the subject of ontology.

But, notwithstanding this very great diversity of sentiment on all subordinate questions, the Pantheistic school has always maintained

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and preserved its own characteristic unity. Its advocates while differing on almost every other question have, nevertheless, agreed in maintaining that there is, in fact, but one real person in the entire universe: that individuality and personality do not properly belong to man; and consequently, that all our notions of right and wrong, of justice and injustice, are but the empty vagaries of our own bewildered imagination. This, at least, is a legitimate inference from the Pantheistic hypothesis. And we may also add, that it is a perfect demonstration of the supreme absurdity of the whole system.

How strange, then, that a theory so entirely at variance with our own consciousness and personal experience, should find so many learned advocates in modern Europe; and, especially, among the Professors of some of the German Universities! But "this people who know not the Law are accursed." Man is naturally a religious being. He must and he will have his theories and speculations on matters of religion. And all human experience clearly shows, that without the Bible as a guide of life, there is nothing too absurd for the heart and conscience of fallen humanity.

The second theory of Cosmogony, advocated by many of the ancient philosophers, is called Dualism: because it assumes the eternal co-existence of two separate, distinct, and independent entitities. One of the favorite maxims of the Dualistic school, as well, indeed, as of all other ancient Gentile schools, was "*Ex nihilo nihil fit.*" That is "Nothing can be produced out of nothing." They supposed that spirit and matter must, therefore, be alike self-existent and co-eternal; and that the gods merely changed, moulded, framed, and fashioned the present universe out of pre-existing materials.

This was the favorite hypothesis of Thales, Plato, and many other distinguished philosophers. But though supported by the authority of some of the most illustrious names among the Greeks and Romans, it is, nevertheless, a mere *Petitio Principii*: a mere begging of the question. It assumes the very point on which proof is chiefly demanded; the great question being, whether matter is eternal; or whether, contrary to the commonly received maxim of the ancient philosophers, God did, by his omnipotent word usher into being, out of nothing, this awfully vast, sublime, and glorious universe.

The third hypothesis is Materialism. It denies the existence of spirit; and, like Dualism, it assumes the eternity of matter. But in its spirit and tendencies it is perfectly atheistical. It pretends to account for the present order, arrangement, and organization of the various systems that compose the entire universe, either on the doctrine of chance; or on the principle of a blind, fatal, and eternal necessity. The former assumption was first advocated by Moschus, the Phe-

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nician, and afterwards by Democritus, the laughing philosopher, and still later by Epicurus, the celebrated founder of a Grecian sect; and the latter, besides having many supporters among the ancients, has been recently revived with some show of learning, by such special pleaders as Comte, Atkinson, and other advocates of the Development Hypothesis.

I will not trouble my readers with a grave refutation of the very absurd dogmata of this heartless, spiritless school of skeptical philosophers. It is enough for us to know that Materialism, like Pantheism, legitimately and necessarily leads to the denial of all human freedom; of all human rights; and of all human obligations; and, consequently, that it is already refuted before the tribunal of every man's own consciousness. But the fool hath said in his *heart*, "No God."

The fourth hypothesis by which men have attempted to explain the origin, and to account for all the phenomena of the universe, is called Idealism. It is the opposite extreme of Materialism. It denies the existence of matter, and pretends to explain all phenomena on the assumption that the universe is composed merely of the spiritual or the ideal.

On this hypothesis, it is an easy matter to dispose of the problem of creation, and, indeed, of all other problems. For if the evidence of our own senses is to be repudiated; if we can no longer rely on our sensations as the basis of all our knowledge, then, indeed, all our reasoning is at an end: and the wild reveries of Jackson Davis are as reliable as the Principia of Newton or the demonstrations of La Place.

How beautifully and how sublimely the plain, simple, and unostentatious narrative of Moses contrasts with all such baseless hypotheses. "In the beginning, God created the heaven and the earth."

There is here no attempt made to explain the act, or process, or modus operandi of creation. God deals with us in this matter as a skilful teacher deals with children. Any attempt to explain what is utterly beyond the capacity of the taught, is only to expose our own ignorance and folly. It is a common weakness of uninspired teachers. We all attempt too much.

But He who made man; who knows what is in man; and who perfectly comprehends all our powers and susceptibilities, does not so err. He teaches as one having authority, and not as the Scribes. His instructions are always perfectly adapted to the knowledge and capacity of his hearers. What comes not within the proper sphere and scope of human reason, he leaves to be received and to be appropriated by faith.

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Such is the problem of creation; such, in a great measure, is the problem of providence; and such, too, in many respects, is the problem of redemption; the knowledge and just appreciation of which, are made to rest ultimately in the Divine arrangement, not on our philosophy, but on the exercise of our faith in the Divine testimony. For it is by faith, says Paul, that we understand that the worlds were created by the word of God. A child may confidently believe that its father can do what it has no adequate power to comprehend. And just so we can believe, with Moses, that the heavens and the earth are not eternal; that they are not the result of chance, or of the operation of any principle of eternal mechanical necessity, but that in the beginning, God did, by his omnipotent word, launch into being, out of nothing, all the materials of this vast and stupendous universe.

I know it is often alleged that the first verse of Genesis furnishes no satisfactory evidence that God did create the universe out of nothing. It is said, that the Hebrew word "*bara*" is often used to denote the mere formation or organization of any thing out of pre-existing materials. As, for example, when a mechanic is said to create a house, a machine, or a steam engine. In this sense, it occurs in Genesis i: 21; Psalm li: 10; Isaiah lxv: 7; and also in sundry other passages.

But if there is any uncertainty as to the exact meaning of the word "*bara*," as it stands in the first verse of Genesis, all such ambiguity is removed by the explanation that is given of this word in Hebrews xi: 3, "By faith," says Paul, "we understand that the worlds were framed by the word of God; so that *things which are seen were not made out of things which do appear.*" That is, as the context clearly shows, the various bodies which compose the existing cosmos, were not made out of pre-existing materials; but in the beginning, God created them out of nothing. So testifies Moses; and so we believe; for faith comes by hearing, and hearing by the word of God.

From the premises, then, which we have now before us, we see the folly of attempting to explain any miracle. We may trace, and in some measure comprehend, the influence and operation of second causes. But "who by searching can find out God or know the Almighty to perfection?" Who can fully understand the workings of his power? "It is high as heaven; what canst thou do? deeper than hell; what canst thou know?"

Archimedes once said, that if he had a place on which he might rest the fulcrum of his lever, he could move the world. But he had sense enough to inquire into the possibility of obtaining and securing this important condition, before he would undertake to construct his machinery. Courteous reader, let us humbly follow his example.

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We may attempt to weigh the universe; but let us at least in the first place, carefully examine the strength and leverage of our scales. This may save us from the folly and mortification of many a self-conceited rationalist.

It appears also from our premises, that Moses begins his narrative just in the right place. The revelation of the awfully sublime and glorious mystery of creation, serves very much to enlarge our conceptions of the power, the wisdom, and the goodness of God; to give us higher and more exalted views of the immense plans and purposes of Jehovah; and to strengthen our faith and confidence in reference to the sublime and glorious developments of an eternal hereafter. No man can derive any real comfort, encouragement, or happiness from Pantheism, Dualism, Materialism, or Idealism. They are as cold, as lifeless, and as barren, as the icebergs of the polar seas.

But let us clearly understand by faith, that in the beginning, God created or made out of nothing, by his own omnipotent word, the heavens and the earth, and how rational is the inference that the existing universe is the very best that could possibly have been formed; that God never forsakes or neglects any part of it; that his tender care and government are over all his works; and that he will ultimately develope out of a scheme so awfully vast and glorious, an amount of happiness, concerning which the highest created intelligences of the universe may have hitherto had no adequate conception.

Beginning, then, where Moses began, I wish to notice some of the grand outlines of this plan, so far as they have been revealed; I wish to illustrate the harmony of nature and revelation; and as far as practicable to conduct the tyro in Sacred History to a clear, just, and comprehensive view of the scheme of redemption. But I have written enough for his first lesson. R. M.

LETTER FROM W. S. RUSSELL.

Bro. Campbell.—*Dear Sir*:—I feel a degree of restraint in addressing you, arising from the difference in our ages; and I wish to assure you, in the outstart, that, while I am called upon by duty to myself and others, and above all, to my blessed Master, to speak plainly and decidedly, I shall not forget the respect which I feel towards your superior age, and the gratitude which I still cherish because of kindnesses bestowed upon me by you, in former years. And I can still further assure you that nothing could have placed me in my present *partial antagonism* to you, on account of some of your teachings, but the most urgent convictions of my obligations, as a minister of the gospel, to dispense the word of God faithfully and impartially. I have ever endeavored, by the grace of God, to take as my

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ruling maxim in the ministry, the words of Paul: "As I am allowed of God to be put in trust with the gospel, even so I speak; not as pleasing men, but God, which trieth my heart." My present position is a painful one for me to occupy; and one which I would have shrunk from deliberately choosing, could I have foreseen it. But my rejoicing is this, the testimony of my conscience that in simplicity and godly sincerity, I have endeavored to discharge my duty as a preacher of the gospel, until this day. I feel that the Lord has led me into this; that I could not have done otherwise than I have done, and have remained an honest man; and I know, furthermore, that the Lord will lead me through, if I cleave unto him. And I regret that in the midst of all the intemperate language used towards me, and the ungenerous questioning of my motives, the voice of some *wise* Gamaliel is not heard in the counsel. "If this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

My object in addressing you is to ask the privilege of modifying and correcting some statements in the January *Harbinger*, made in your article entitled "Philosophy, Dogmatism, Schism." And it is necessary that these statements should be corrected through the same public channel in which they were made.

1. You have been misinformed as to the facts attending the division in the church of this place, of which I am pastor. You state that 100 members seceded from the congregation and 108 remained in it. In order to correct this error, the elders make the following report.*

At the meeting of the Church of Christ, in Jacksonville, Illinois, on the fourth Lord's day in August, 1859, the vote was taken upon continuing Bro. Russell as pastor of the congregation,—notice having been given the previous Lord's day. When the vote was about being taken, a protest, signed by three or four persons, was presented and read, which consisted of a lengthy argument, to prove that the views of W. S. Russell were not in harmony with the views of the current Reformation. The same persons, also presented a paper, upon which they said, they had the names of 66 members of the congregation, who were opposed to the re-election of Bro. Russell, which was not read. The vote was then taken, and resulted in 108 voting for Bro. R. and none against, those opposed refusing to vote.

After the above action, a majority of those whose names were upon the list of 66, seceded, and have been since that time, meeting as a separate body.

The undersigned, would also state, that they have made a careful investigation, relative to the membership of the congregation, which has resulted as follows:

* It is proper to state that this mistake was promptly corrected by Bro. Jones It was made from information received while Father Campbell was in Missouri, on his recent tour.

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Whole number of members when vote was taken,	249
Number of members on list reported as opposed, to election of Bro. Russell.	66
Names on said list, not members,	3
Number on said list, refusing to secede,	11
Number seceding,	52
Number of members after secession,	197
Additions since secession,	28
Present number of members in full fellowship.	225

BENJAMIN CASSEL,
WM. RATEKIN,
P. COFFMAN. } *Elders.*

2. You quote the following as embodying my position in reference to the Spirit, about which the controversy has chiefly been: "When the Spirit is declared (in the New Testament) to do this or that, the primary significance of such language is, that the Spirit accomplishes whatever is predicated of him, in his own person, and by his own personal presence, without the intervention of secondary instrumentalities." This I firmly believe to be in full accordance with Scripture and with common-sense. It simply means that the language of the Bible is to be taken in its first meaning, except when there are *express declarations* in the *context* teaching a secondary signification. That is, when Christ says, "The Spirit shall convince the world of sin;" the first import of this language is, that the Spirit shall, by his own personal presence, exert the spiritual effect of conviction in the heart of the subject; without any theory, either expressed or implied, influence of the Spirit through secondary instrumentalities, being warranted in the interpretation of this plain, categorical declaration. But the reader is liable to be deceived by cutting short the above quotation just at this point, as you, indeed, seem to have been, from the tone of some of your after paragraphs. The phrase, "without the intervention of secondary instrumentalities," is seized upon, out of its proper connection, and the conclusion drawn that *all* secondary instrumentalities are rejected, as being used by God in reaching man, in order to his redemption. The remainder of the paragraph, from which the above was quoted, would have prevented any such misunderstanding. It is as follows: "Many secondary instrumentalities are employed by God in reaching man—as his word, with all its facts, promises, and urgent appeals—but these no more exclude the direct and purely spiritual agency of the Holy Spirit, *in addition*, than they do the personal agency of Christ in redemption. The scheme of God is comprehensive in its character, and while he employs all secondary sources of influence, he also comes unto man and causes strength to flow in upon him, that he may be able to use these instru-

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mentalities."* My design in this being to teach that *both* the Spirit *and* the Word, must be brought to bear upon man in order to his conversion and sanctification—not the Spirit *through* the Word.

As I have already observed, your words sometimes indicate that you have the impression that I reject the Word, as a *means* employed by God for influencing man; as in these sentences: "He will have the Spirit to work upon man—sinful, fallen man, not through the word, but *without* the word." "If he admits that sanctification is consummated without the knowledge and belief of the truth, then the Saviour's views and his views are in direct antagonism." I most certainly do not admit any such thing. I have carefully guarded this point, as will be seen in the foregoing quotation. I yield to no one in reverence for the Word of God. I am engaged in teaching it daily, in the pulpit and lecture room. All your quotations from the Bible, exalting the Word, I fully accept. They are not opposed to any thing which I have advocated. But I deny that the Word is the *only* means of reaching man. *In addition* to all that is claimed for the Word, the Scriptures distinctly teach me that there is an *immediate* operation of the Spirit, both upon sinner and saint, in order to regeneration and sanctification: "Knowing, brethren beloved, your election. For our gospel came not unto you in *word only*, but also in power, and *in the Holy Spirit*, and in much assurance." 1 Thess. i: 4–5.

Two of the quotations to which you refer as proving the exclusive agency of the Word, exactly embody my convictions, *when fully quoted*: "Seeing ye have purified your souls in obeying the truth—you stop the passage at this point, probably quoting from memory; while Peter adds—"*through the Spirit.*" 1 Peter, i: 22. This is all that the Bible teaches. Men purify their souls in the act of obeying what the truth demands of them, but this obedience is rendered through the aid of the Spirit, as a present agent in addition to the truth proclaimed in the Word of the Lord. So, also, your quotation from Acts xv: 9, when extended to the context, fully sets forth the agency of the Spirit: "And God, who knoweth the hearts, bare them (the Gentiles) witness, *giving them the Holy Spirit*, even as he did unto us; and put no difference between us and them, (then follows your quotation) purifying their hearts by faith." Paul distinctly sets forth both the *instrumental agency*, the Word, and the *immediate agent*, the Spirit, in these words: "God hath from the beginning chosen you to salvation through sanctification of the *Spirit* and belief of the *truth*, whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." 2 Thess. ii: 13–14. The Thessalonians

* *Evangelist*, Davenport, Iowa, Oct. No. p. 438.

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"received the *word* in much affliction, with joy of the *Holy Spirit*." (1 Ep. i: 6). Also, the same Apostle, in 1 Cor. i: 23–24, states that Christ crucified was "foolishness" to one class of men, and the "power and wisdom of God" to another; and, in the second chapter, states the ground of these diverse judgments; viz: "The *natural* man [one "having not the Spirit," Jude 19,] receiveth not the things of the Spirit of God: for they are *foolishness* unto him: neither can he know them, because they are *spiritually* discerned. But he that is spiritual discerneth all things." (vv. 14, 15). In like manner, Peter speaks of the helping agent, the Spirit, and implies the agency of the word, in setting forth the sacrifice of Christ, as the end unto which the Spirit helps the subject: "Elect according to the foreknowledge of God the Father, THROUGH *sanctification of the Spirit*, UNTO obedience and sprinkling of the blood of Jesus Christ." 2 Pet. i: 2. What I claim, therefore, it is my duty to preach, is the *whole* gospel. I desire to take *all* the passages of the Bible which refer to the means and agents of redemption—to *exclude* none, but to *include* all. I can do neither less nor more than this, and remain a faithful minister of the Word. And I thank God that he has opened my eyes in reference to this important subject, and led me, by his blessed Spirit, further into the truth.

3. You conceive that a man can not hold the above doctrine without teaching with it the disastrous notion that the sinner should *wait* for the Spirit to help him. Laboring under a misconception of the whole spirit of my teaching, you say: "How did Peter respond?—Did he say, "Wait for the Spirit, until he makes you a special visit?" He did not say, "Wait till the Holy Spirit works faith in your hearts," etc., etc. Nothing is further from my real position and practice in preaching the gospel, than this idea which you attribute to me. Nor is this a necessary conclusion from the premise that the Spirit directly convinces of sin, helps on to obedience, and renews the soul of the sinner. Numerous examples in the Bible show that, in those cases in which divine power was exerted, whether to heal the maladies of the body or of the soul, the healing energy flowed in upon the subject as he went forward in the line of active and trustful obedience to the commands of Christ. For instance, a man sick of the palsy is brought to the Saviour; and he "seeing their faith," says first to the sick man, "Thy sins be forgiven thee;" and, afterwards, because of their murmuring, uses what he considers an equivalent expression, "Arise, take up thy bed, and go unto thine house." There is no idea held out that he *waited* until he felt power to obey the seemingly impossible command; but with the genuine activity of faith, he at once struggled to obey, trusting to the Sa-

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viour, and divine power came upon him to remove his sins and make him whole. Again, the blind man is told to go and wash in the pool of Siloam. He proceeds to obey, with confidence in the Saviour, and while in the act, his eyes receive health and light from on high. There was no special medicinal virtue in those waters, but the act of faith which he performed, opened his soul to divine healing influences. So I give the same answer to sinners under conviction that Peter gave on Pentecost; that Paul gave to the jailor of Phillippi; and that Philip gave to the Ethiopian. For I understand that the act of baptism must be an act of faith—"If thou believest with all thine heart, thou mayest"—in order that it may have its true value; and that when thus yielded to, with reliance upon Christ, and constant prayer unto God, it is an act in which the soul is opened to the inflowing of the Spirit, in order to its regeneration. The Scriptures teach that one most important effect of the Spirit is thus realized while faithfully following Christ; as in this passage: "According to his mercy he saved us, by the washing of regeneration and renewing of the Holy Spirit; which he shed on us abundantly, through Jesus Christ our Saviour." Titus, iii: 5–6. Faith is not a *waiting*, but an active, principle; and its absence is betokened where there is not an active going forward in the path of duty. From the very moment, therefore, that the sinner is convinced of sin, and thus can see his need of a Saviour from it, he is exhorted, in obedience to the first pulsation of a believing heart, to come and confess his trust in Christ as his Redeemer, and seek, at his hands, with all prayer and supplication, and in humble obedience, the renewal of his soul in holiness, by the energy of the Holy Spirit shed upon him. Far from teaching men to *wait*, we persuade them "to work out their own salvation with fear and trembling;—not because they are strong enough to save themselves by merely using instrumentalities; but for the all-sufficient reason that—it is God who worketh in them both to will and to do of his good pleasure."

W. S. RUSSELL.

(*Continued.*)

REMARKS UPON W. S. RUSSELL'S ARTICLE.

We have thought it best to give to our readers this elaborate article of Mr. Russell, simply because, having felt it our duty to speak of his course and present position, it appeared to be due, both to him and to ourselves that that course and position should be freely and plainly set forth upon our pages. The article is so long that we are constrained to publish it in two parts. We are sorry to say that spun out as is this explanation and defence, it does not fairly and fully pre-

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sent the peculiarities in Mr. Russell's movement, that have been most, and mainly complained of. This it shall be our main object now to show.

I shall state for the satisfaction of many readers, that Father Campbell declines the trouble of replying to the foregoing article, for the reasons, that he has in many forms and frequently, answered all its arguments before, so that for the readers of the Harbinger, it is unnecessary again to meet them; and that he does not, at any rates, think it worth while, at present, to renew the old and exhausted controversy about the *manner of the Spirit's operating*. He considers the argument of Mr. Russell, so far as it goes in this article, as substantially that of N. L. Rice, in the Lexington debate, and he does not think the occasion demands a repetition of his refutations, which are there so fully spread out before the public.

We have said that this article does not adequately set forth the grounds and principles of Mr. Russell's movement. Indeed, we presume, that had he been content with the moderate limitation of his views, as expressed in the foregoing article, and engaged himself practically and lovingly in proclaiming to saints and sinners, what *they* must do, in order to be saved,—there never would have been any controversy between him and the people with whom he was ecclesiastically identified. We think that we can look at this matter calmly. We know that we have reluctantly parted company with Mr. Russell and some others, who think with him, or who, without thought, are under his influence. We anxiously hoped that they would not compel us to the necessity that is at length forced upon us.

While, as already intimated, it is not our purpose to examine, in detail, the interpretation, which Mr. Russell has given of the various passages cited in proof of his theory of immediate spiritual agency, we think it important to show, in the outset, that his principle of interpretation must necessarily lead him into the grossest perversions of Scripture. If we succeed in overturning the principle, we shall expect the interpretations to go with it. That principle is expressed by him in the following words, "When the Spirit is declared (in the New Testament) to do this or that, the primary signification of such language is, that the Spirit accomplishes whatever is predicated of him, in his own person, and by his own personal presence, without the intervention of secondary instrumentalities." This he explains, "simply means that the language of the Bible is to be taken in its first meaning except when there are *express declarations* in the context teaching a secondary signification." He applies the principle to the passage in the sixteenth of John, where the Saviour promises to send the advocate "to convince the world of sin," &c., and interprets

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the passage to mean that, "the Spirit shall by his own personal presence exert the spiritual effect of conviction in the heart of the subject." If it be meant by this very involved expression, that this "spiritual effect of conviction" is caused by an *immediate* action of the Spirit upon the heart (and this, we presume, is Mr. Russell's meaning, for it is given in illustration of his principle,) then he must apply a similar interpretation to the whole of the passage. It is not only said that he should *convince* the world of sin, but also "of righteousness and judgment to come." We inquire, in the first place, what is the meaning of the word convince, (ελεγχω)? It is an influence exerted upon the heart of man directly by the agency of the Holy Spirit, without the intervention of secondary instrumentalities, or it is an effect to be produced by it, in harmony with the ordinary laws of thought and feeling. If this be its nature, then, whilst we must understand the passage as teaching that the Spirit *convinces*, we must also retain the proper meaning of the word *convince*, and explain the work of the Spirit by the significance of the word, which is used to declare it. Now it will not be denied that *elencho*, (ελεγχω), as used in the Scriptures, means, *to bring home feelingly to the heart, the truth of a charge or statement.* To effect this, in harmony with the ordinary laws of thought and feeling, the charge or statement must be made in intelligible language; satisfactory or convincing evidence must be adduced in its proof; and where the nature of the fact requires it, the whole must be presented in its relations to our feelings of moral obligation.* Now in the passage before us, and cited as a case in which there is such an absence of *express contextual declarations*, as to warrant Mr. Russell in the application of his principle, that "the Spirit *exerts the effect of conviction*," "*without the intervention of secondary instrumentalities*," it is declared that the Spirit shall convince the world of three things—1st. *Sin*; 2nd. *Righteousness*; and 3rd. *Judgment to come.* For each of these convictions, an appropriate reason is to be presented;—*of Sin, because they believe not on me; of Righteousness, because I go to the Father; and of Judgment, because the prince of this world is judged.* Now let us ask any man in his sober senses, does the Spirit, in any case, *exert the effect of conviction in the heart of the subject*, as to these matters, *immediately and without the intervention of secondary instrumentalities?* We may not indulge in fancy or possible conception here. We must look to the historical development of Christianity to discover the practical operation of its powers.—

This effect of conviction must be produced in one of two ways.—

* The word *elencho*, is generally used in the New Testament, in reference to matters involving the moral nature, and is, on this account, properly translated by the words, *convince, reprove, rebuke.*

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Either the Spirit makes a *special and individual revelation* of each of these three great truths to every man whom it may convince;—or it causes the effect in harmony with the ordinary laws of thought and feeling. If the former of these be the way, then every case of conviction is wholly and in all its parts a miracle. It cannot be denied that it is *possible* for the infinite Spirit to do this; but the question still recurs as a question of fact. Has it been so done,—and is it the law of the gospel, that *it yet is and must be so done?* Then away with the Bible, and preaching, and all general verbal revelation:—every man has his light within himself,—and needs not that another should teach him any thing! But what is the fact? We look for the fulfillment of this promise. It was not to be till Christ *went away*, and it was to be sent, not to the world, for the world cannot receive it, but to *you*, says the Saviour, speaking to his Disciples. They were to tarry at Jerusalem till they should be endued with power from on high. When the day of Pentecost was fully come, this promise of the Saviour, in which he says I will send Him to *you* (his disciples) was fulfilled. He came sensibly, personally unto each of them—filling all the house where they were sitting, but not to the "*world*" without. His *direct* and *immediate* agency is upon the disciples, *empowering* them to preach the gospel in demonstration of the Spirit. When this is noised abroad the people run together, and are confounded by the miracle of tongues. Peter and others now preach Christ:—by arguments, drawn from prophecy concerning him; from the miracles, and signs and wonders, which accompanied him on earth; and from the then present attesting Spirit, whose miraculous influence and power were manifestly shed forth in their own persons—*convincing* them, *i. e.*, causing all the house of Israel to know assuredly, that God hath made that same Jesus, whom they had crucified, both Lord and Christ!" This is the beginning, but it furnishes us at once, example and rule. Whereever the work of conviction is produced, these antecedent and *intermediate* "*secondary instrumentalities*" are found to be employed.

From these premises, it will require but a little reflection to see that to "convince the world of sin, of righteousness, and of judgment to come," requires more than a simple "quickening of the Spiritual receptivity," or an "exaltation, of the inner consciousness, into a higher life," or a "purification of the soul for clearer intuitions," or "the flowing in upon the soul, through the reason, of brighter presentations of truth, abstract or moral:"—there must be a formal and definite *revelation* of positive facts; a real and phenomenal presentation to the mind and heart of the wondrous mystery of godliness,—that God was manifested in the flesh, justified in the Spirit; that he

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died and was buried and rose again according to the Scriptures. All this, upon Mr. Russell's principle of interpretation, the Spirit must do "in his own person, and by his own personal presence, without the intervention of secondary instrumentalities."

It will not do for Mr. Russell to say that he is misrepresented in this analysis, simply because he has attempted "carefully to guard the point" by admitting that "many secondary instrumentalities are employed by God in reaching man—as his word, with all its facts, promises, and urgent appeals." Let us not confound things that differ. He has given us a principle of interpretation. My object has been to drive it to the wall, by a rigid analysis—and that by the test of his own selected example. We have weighed it in the balances and it is found wanting. Whatever secondary instrumentalities *God* may employ in "*reaching*" man, it is clear, according to Mr. Russell, that the *Spirit* uses none in "*convincing* the world of sin, of righteousness, and of judgment to come. He, *by his own personal presence*, exerts the whole effect in the heart of the subject; for the principle is without qualification, and the example of his own choosing.

I have been thus minute, then, in exposing the absurdity of this principle, through and in connection with the example to which he applies it, for the double reason that it has enabled me at the same time to show the falsity of the method by which he interprets scripture—and, also, the worse than "mystic" demand which it makes upon our credulity as to the agency of the Holy Spirit in conversion. It would have been a much shorter method, though perhaps not so satisfactory to the class of mind to which Mr. Russell addresses himself, had I applied his principle to simpler cases. If "the Bible is to be taken in its first meaning, except where there are *express declarations* in the context teaching a secondary signification," what shall we say is the meaning of such expressions as these—"God left not himself without witness in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."* "God feedeth the ravens," "clotheth the lilies," &c. There is no express declaration in the context teaching a contrary signification, therefore we must understand that God does these things, in his own person, by his own personal presence, without the intervention of secondary instrumentalities.

But it may be said that, the "justice of the application is subordinate to the Principle," and, for example, that Mr. Russell's Principle may yet be true and applicable to other examples. We took his own illustration and in fact his main text for the proof of his Doctrine of Spiritual influence in regenerating the world, but we will ask no ad-

*Acts, 14, 17.

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vantage, but we cannot examine in detail all the passages which he has perverted by his principle of interpretation. We will look at the principle through the metaphysics involved in it, and show it to be not only inapplicable to the case elected by himself, but also philosophically shallow and absurd.

Let us premise a word or two as to terms—we must uncover the mystery wrapped up in this word, "*immediate*," synonymed by "*in person*," "*personally present*," &c. "A thing is known," says Sir William Hamilton, (than whom no greater name throws its shadow over the mysteries of metaphysics,) "a thing is known *immediately* or *proximately*, when we cognize it *in itself*; *mediately* or *remotely* when we cognize it *in* or *through something numerically different from itself*." "An *immediate* cognition, inasmuch as the thing known is *itself presented* to observation, may be called *presentative*; and inasmuch as the thing presented is, as it were, *viewed by the mind face to face*,* may be called an *intuitive* cognition. A mediate cognition, inasmuch as the thing known is *held up or mirrored to the mind in a vicarious representation*, may be called *representative* cognition."

Let these distinctions be remembered and we proceed—Knowledge is either *immediate*, that is *presentative*; or it is *mediate*, that is *representative*—also, all knowledge is in consciousness. We hear much of "consciousness," "inner consciousness," &c. Let us have a clear apprehension of this subject. With Sir W. H., we think it a mistake to regard consciousness as a special faculty. It is simply a universal condition of intelligence. We know nothing of which we are not conscious, and we are conscious of nothing that we do not know. "*I know that I know*," is an identical proposition. Inner consciousness is knowledge which the mind originates. This knowledge is simple and *immediate*. We call it *intuitional*, *presentative*, *primary*, *ultimate*, *universal*, *common sense*, *&c.* Arising in the mind, and originating in its own inherent activity, it cannot, of course, be referred to any correlated *object*, out of or different from itself, and having, with reference to the mind, an *objective* reality or existence. When this knowledge is placed reflectively before the mind, it is called a subjective-object, but this is only relatively to *thought*—not to outward and independent existence, as of the *not I*—*or non ego*. We say it originates in the mind, because we are not *conscious* of any agent different from the mind, as producing it. To assume that this knowledge has a cause out of the mind, as, for instance, the Holy Spirit, is to reject the authority of consciousness—and to undermine the very foundation of knowledge,—and this is *philosophical skepticism*.

* A way in which Paul says we do not now see spiritual things.

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But assume, for the sake of argument, that, contrary to consciousness—to common sense—to universal experience,—we say "*we know*, that this knowledge is caused by the Holy Spirit, then we must be conscious of the fact,—for we know nothing of which we are not conscious—then we fall into the oft exposed absurdity of skepticism, of saying that we are *conscious*, that *consciousness* is false. We know, we do not know, what we know! But who can trust himself to such a philosophical *whirligig* as this! Again:—If we are conscious that this knowledge is caused immediately by the Holy Spirit, then the Holy Spirit becomes an object to consciousness. But to be conscious of an immediate or present outward *object*, *i. e.*, an object *not self*, is *perception*—and, by hypothesis, the Holy Spirit, in producing this knowledge, becomes an agent, that we can *perceive*—that is material or phenomenal,—for "perception is the faculty presentative or intuitive of the phenomena of the *Non-Ego*—or matter," that is, an object revealing itself phenomenally—for we know the essence of nothing. An objective Holy Spirit can only be known phenomenally—and to distinguish it from ordinary or material objects, these manifestations must be miraculous. Hence whenever in the Scriptures the Holy Spirit manifests himself personally, and immediately, it is *perceptively* in acts objectively *presentative* and demonstrative of his being, goodness, and power, in that they are benevolent, supernatural, supermaterial, miraculous.

The *Immediate* or presentative theory of the action of the Holy Spirit is therefore philosophically absurd,—for we must either resolve it into inner-consciousness, which all men have in common, and make it a mere diffused power of spontaneous mental action, not different from, but identical with the *Ego* or *self*;*—or we must give it objective reality to the consciousness, in phenomenal, and miraculous presentations of itself;—and even when this is done, it can only be said that we know its presence, in the sense in which we know the presence of matter, that is by its appropriate and distinctive attributes.

I perhaps owe an apology for dwelling in such detail on this point.

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* This view of Spiritual influence, which makes the "inner consciousness" identical with the Holy Spirit, and makes man God to himself, is the fundamental doctrine of rationalism,—and the fruitful germ of the miracle-pretending jugglery of modern Spiritualism—we wish, here clearly to identify it,—to draw its metaphisic-physique, so that it may be clearly seen and known of all men. That it really underlies Mr. Russell's Speculations, we expect to show to the satisfaction even of those who at present are so blindly glorifying themselves over his imagined return to orthodoxy. We warn them in advance to take care of what they are getting, when they accept such presents.

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But Mr. Russell's productions, on this subject, indicate that he is somewhat confident of his power to propound and deal with general principles and the deeper analysis of metaphysical thought. We have thought proper to expose this pretension in the outset. It is proverbially ominous of disaster, to stumble upon the threshold, and when one is setting out upon an avowed voyage of speculation, with the acknowledged conviction that he expects to produce a disturbance in the harmony of a large religious body, with which he is ecclesiastically connected, and makes such a shallow show of metaphysical thinking as is displayed in his fundamental principle of interpretation as we have shown Mr. Russell to have done, it may well justify older men, who can and do *overlook* and *underlook* his whole system of *intuitional* guessing, in asking him kindly and affectionately to desist from his premeditated mischief, and if he will not take counsel, thus given, then to bring down upon him, for the good and peace of the church, the full effect of his own headstrong rashness and temerity. Of this he cannot complain. W. K. P.

IS ACTS VIII: 37, GENUINE SCRIPTURE?

For more than a hundred years the Holy Scriptures, of both Old and New Testament have had a hard trial of it. Such an awful *sifting* was never given to any other book. The fiery ordeal through which it has passed will satisfy the reflecting mind, that it must be from God, as all its pillars would have given way, its very foundations would have been rooted up. Scholars of every shade of human opinion, and of every degree of qualification, have, with both good and ill intent, tried their best upon it. The Herculean labors of a Mill, a Fell, a Bengel, a Wetstein, a Griesbach, a Mathaie, and a Scholz, looking up manuscripts from the ends of the earth; wearing themselves out in comparing old musty, worm-eaten, milldewed, and time-defaced manuscripts together; counting and noting down the various readings. It may stop the mouths of gainsayers to show that the doors are thrown wide open, and the curious, the doubting, and the anxious enquirers may come in and look over for themselves. Many have been confirmed in their faith after these scrutinizing efforts, who might have had vague doubts, and imaginative fears. But Satan is ingenious in changing the front of his forces, and deploying in the face of the King's troops; now annoying them on the right flank, now on the left, and then pouring down his columns like an avalanche upon the centre. To use a common saying, then, *it may cost more than it comes to*, except for the conviction of the learned,

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to have wasted so much time, so much talent, and so much money, in travelling to collect manuscripts, in the drudgery of comparing them all together—for all the benefit that will result to the world at large.

If not for our immediate benefit, however, inasmuch as there is raised by these great labors, a bulwark of learning of great strength it may be turned to account some of these days, in a way we know not of. Hitherto, criticism and hypercriticism have been giving way one to another. The order each has attained, has been turned into confusion by his successor, so that the last possesses the field only *because he is the last*, it would seem that we should not be hasty in changing the *received text*, as long as the work is still going on. Passages once in doubt, have become settled as genuine scripture, by being found in many ancient manuscripts.

The passage we are interested in at this present time is the 37th verse of the 8th chapter of the Acts. There is a strong tide against the passage, the wind is rather squally, and the currents conflict both with wind and tide. A vessel has not a good chance and a pleasant ride on a sea like that. Griesbach is an ardent pruner, and Bloomfield is an ardent retainer, but on this passage he is wavering. Bro. Campbell, who is second to no man I ever knew or read of, in admiration of the word of God, and in unwavering faith in its Divine inspiration, some twenty years ago, in preparing the 4th edition of his New Translation, left it out, from the weight and influence Griesbach had with him as an impartial *critic*. By this act of duty, as Bro. Campbell then thought, although we as a people would certainly lose so much, and he himself appear to lose a main prop of support from a doctrine he had restored as a primitive doctrine and practice; still yielding, as he thought, at the call of principle, he gave it up! A little mind and a scrappish learning could never be brought to the performance of a deed like that.

In the Revision of the Acts, which common rumor now ascribes to him, however, he retains the passage. I pretend not to any original researches on this subject; my ability to judge arises from the researches of others, and from having always had a taste for that kind of reading. It would have been gratifying to me to have seen his reasons in a note, but, as such discussions, perhaps, are denied to the Revisor we must be content. It seems that most of the late critics, Wetstein, Griesbach, and Scholz expunge the passage as a gloss. Dr. Bloomfield says, "There has been no little debate as to the authenticity of this verse, which is not found in many of the best MSS. and most of the ancient versions, including the Pesh. Syriac, and is omitted in several citations of the Fathers, as also in the Edit. Princ."

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Again he says, "It was indeed, defended by Whitby and Wolf—strenuously, but not, I think successfully. It is surely *not*, as Wolf contends necessary to the context. The *external* evidence *against* it is certainly, if not equal to that *for* it, at least, pretty strong."

So then Dr. Bloomfield, having canvassed the claims of the passage, although he evidently *does not like it*, is obliged to admit that the evidence for it is stronger than that against it! He therefore allows it to remain in his text, with marks, intended to show that it is doubted. Both Griesbach and Scholz have expunged it. Both in my copy of the "English Hexapla," by Bagster and Sons, of London, and in their Greek and English Testaments; it is expunged because they have taken Scholz under their patronage. This simple fact is a rebatement in my admiration of these works. Not pretending to the learning, or ability, necessary to adjudicate on the real merits of this subject, belonging as it does to the highest range of criticism, I will bring a few reasons, patent to common minds, for concluding that the passage is a portion of inspired scripture. My own mind is made up on the reason why it was left out of some manuscripts, and marked doubtful in others. If it had not been such a clear witness against Infant Baptism, my judgment is, we should never have heard of its absence from a single manuscript!!!

It was much easier for a Pedobaptist to defend Infant Baptism against the commission of our Lord; "He that believeth and is baptized shall be saved," than against Philip's answer to the question, "What doth hinder me to be baptized,"—"If thou believest with all thy heart thou mayest." There it stands, *monumental!*—a living testimony against membership in the Church of Christ, without a change of heart, a personal and *spiritual* fellowship with the Son of God! Abp. Newcome expunges it from his emended version; but I do not wonder at this, when he treats the inspired scripture as he does. Here are his remarks on the 38th verse: "I do not see any proof that the eunuch was baptized by immersion. He and Philip—stood in the water; and Philip poured some of the water upon him. Nor do I see reason to think that John the Baptist used immersion; but rather otherwise. It is contrary to decency, and the respect we owe one to another."—(N. T. Vol. 1, p. 525.)

To me it seems much the smallest offence, *to blot out scripture at once*, and not to "wrest it," and knock its meaning out of it, by the great club of *our own opinion!* Give me the liberty, taken by this Reverend Archbishop, and I can prove anything I please from the New Testament! Dr. Whitby believed that the passage was expunged because it stood in the way of the delay of baptism, then becoming common among the catechumens of those early times. They

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cumbered the profession of religion with many preparatory forms and prerequisites, which this simple formula, on which Philip baptized the eunuch, seemed to condemn. That may have had something to do with it; but the clear *requirement of faith* before baptism, and as entitling the party to it, was the moving cause of its removal.

I agree with Wolf, who contended that the context required it. If it is spurious, you have a most important question unanswered, and huffishly treated with contempt! Where else, in the New Testament, is a serious question either put to the Master, or to any of his servants, without an answer. You may search in vain. "Men and brethren what shall we do?" *Ans.*—"Repent and be baptized, every one of you." "Sirs, what must I do to be saved?" *Ans.*—"Believe on the Lord Jesus Christ, and thou shalt be saved." And when Saul enquired, "Lord what wilt thou have me to do?" He is told to "Go into Damascus, and there it shall be told thee of all things which are appointed for thee to do." If this verse is spurious, then no confession or profession is necessary on the part of believing penitents; but instead of such an answer to the question, "What doth hinder me to be baptized?" we have an abrupt disregard of the question, and a command, on the part of Philip, for the chariot to stop; and silently they both "go down into the water," and he baptizes him.

In our next we shall adduce the reasons given by eminent scholars for believing it to be inspired scripture. J. H.

DOINGS OF THE A. C. MISSIONARY SOCIETY.

We now have missionaries 1. In Jerusalem, 2. In Jamaica, 3. In Maine, 4. In New York, 5. In Maryland, 6. In Arkansas, 7, 8. In Kansas, 9, 10, 11. In Michigan, 12. In Canada, 13. In Ohio. Arrangements are about completed for 14. In Southern Kentucky, 15. In Southern Missouri. We hope still to add another for Kansas, and if possible, one for California, before the present year shall expire.

Since the opening of the current missionary year, we have had the following additions reported:

J. O. Beardslee, Jamaica, 7; E. H. Brooks, Michigan, 5; Wm. M. Roe, Michigan, 4, and church of 11 organized; Eli Regal, Michigan, 20, and a church established; J. S. Robertson, Arkansas, 2; Geo. Garraty, New Brunswick, 7; in all 45. In addition to these, Bro. Garraty reports 60 Baptists at St. George, N. B. as uniting with upwards of 70, whom he had baptized, in forming a Christian Church; but how many of these came in at his last visit, his report does not say.

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Still farther—the mission-church established at Ionia, Michigan, by the Society, and which has from the first been self-supporting, has recently been blessed with 50 additions, and is now one of the most vigorous and influential churches at the county seat.

Bro. *Sam'l Lowery*, a colored man, educated by Bro. Fanning, in Tennessee, having removed to Canada, and being anxious to labor for the spiritual good of his own race, has been employed by the Society for that purpose. It is a large and needy field.

We trust the brethern will see, in the light of these cheering facts, that their contributions and labors in the missionary cause are not in vain. We feel great confidence in asking from the brethren everywhere enlarged liberality in this enterprise. We ought to receive $20,000 into the treasury this year. Remember that the work is *just begun*, and that the results thus far, are but the first drops of a plentiful shower,

Send remittances to me, care of H. S. Bosworth, Cincinnati, Ohio; or pay to R. C. Rice, Kentucky, Geo. Campbell, Indiana, J. H. Jones, or A. S. Hayden, Ohio; or J. C. Redwood, Richmond, Va.

ISAAC ERRETT, *Cor. Sec'y.*

February 1st, 1860.

AN IMPORTANT MOVEMENT.

This article, written by the Rev. Mr. Eddy, for the "*Christian Times*," Chicago, Illinois, has found its way into many periodicals, and, as yet, the responses made to it and also published in the "*Times*," have not appeared in many of them. Hence, the inquiry frequently arises, are brethren Loos and Murphy correctly represented in said article? That the readers of the M. Harbinger may have the ability to answer this question, so far as your humble servant is concerned, I pen a few lines.

My soul has been deeply grieved at the whole movement, introduced by some of our too speculative scribes, tending, as it does, to gender strife and sever the bonds of Christian love. Even the more do I regret it since the theme selected is one with which the mass of men do not become familiar—one in which the sectarian world is greatly in error—one concerning which our own brethren are not firmly established; and, consequently, one the more likely to induce division. It has laid its hand on one of the brightest of our constellation of churches in Illinois,—torn it asunder,—broken down its peace and prosperity and left a Saviour crucified afresh to bleed before the triumphing by-standers. A similar work has it done in Ohio. And

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a few with whom we have fought in the army of the faithful, and would fain fight with them there yet; are gone, leaving, we fear, the blessed simplicity and realities of our holy religion, to follow the dim light of speculative, mystic philosophy. But I humbly trust, and sincerely hope that it has done its work, and will pass off, simply as a little scum, showing the purifying process going on beneath. Let us strive to heal, as far as may be, the breach already made, and come out of this little trial purer—more devoted and firmly panoplied for service in the army of our Great King.

I can but be sorry that many of our good and able brethren have been misrepresented and their names and influence used to attempt to spread the peculiarities of our brethren Russell, Carman, &c., and that the Rev. Mr. Eddy has so recklessly, without authority, and unqualifiedly stated that I, in company with others, am a supporter of Pres. Russell, and, that it has gone, as on the wings of the whirlwind, through their numerous periodicals, and, to facilitate circulation, even been struck in handbill-form! Certainly some of our Baptist brethren must think that straws show which way the wind blows, they thus herald a statement relative to my poor name, without even waiting for the evidence of its truth. But I suppose they place confidence in the statements of their Rev. Bro. Eddy, and one would naturally think that a man of his standing would have some evidence of its truth before he would *print* such a statement. But when I called on him, through the columns of the first paper in which his article appeared, to give his reasons for making such a statement, he comes out with this astounding statement, "We supposed that Mr. Murphy, being a member of the Convention in Bloomington, and hearing Mr. Russell's sermon on the 'Endowment of the Holy Spirit,' and making no objection to it, sympathized with it!" True, I was with some fifty of my co-laborers in the vineyard of the Lord, in Annual Convention, Ill., and Pres't. Russell preached a discourse to a promiscuous congregation, and no one there, I presume, save Mr. Eddy, expected a reply whether we believed all that he said or not. We hoped, at that time, that by judicious treatment he might yet be saved. I have long since, however, given up that hope. He has gone so far that he is no longer of us. That a more mature age and calm reflection may yet teach him the error of his way, and that he may yet be content to preach Christ crucified, and the gospel as the power of God to salvation, and that all those who are partially or wholly with him, in his peculiarities, may do likewise, is the fervent prayer of one who strives to live the Christian life and to declare the whole counsel of God to saint and sinner.

P. H. MURPHY.

ABINGDON, Ill., Feb. 5, 1860.

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PURE AND UNDEFILED RELIGION.

Mohammedanism, Paganism, and Roman Catholicism are all impure, defiled and defiling religions. Where they prevail there is much ignorance among the people. These religions love darkness rather than light, because their deeds are evil. Their greatest strength is found among the least civilized and enlightened nations.

Not so, however, with Christianity. It loves and seeks light; and is most highly prized and deeply rooted in the most thoroughly civilized and enlightened lands. This is certainly a significant fact and worthy of being pondered. The religion of Jesus Christ has never suffered from being fairly tested. It courts investigation. It has come down to the people of the present day, through a fiery ordeal, and has lost nothing. It is this day as pure, as fair, as vigorous and puissant as when first published by inspired lips. But what is pure and undefiled religion? I speak not of "natural religion," "heart religion," or "head religion," or "getting religion." The Bible knows nothing of any such phraseology. Those who employ it, speak the language of Ashdod, not the pure dialect of Canaan. They are strangers to purity of speech.

Pure and undefiled religion consists in doing something. Positively considered, it is "to visit the fatherless and widows in their affliction." In this work, the mind, heart and spirit are elevated and ennobled, the sympathies softened and sanctified. How extensive the field in which to perform this work—the whole world—for all our neighbors. No one is a follower of the Lord, in deed and in truth who is not assiduously engaged in this work. The Disciple of Jesus is a learner, and worker. By day and by night, in winter and summer, in prosperity and adversity he must be engaged in doing good. Much better to wear out than to rust out.

But negatively considered, pure and undefiled religion consists in "keeping one's self unspotted from the world." The world must not be allowed to fix its plague-spot upon the Disciple of Jesus. This must be guarded against; once there it may never be eradicated. Like a cancer it may eat, until the vitals are involved, and life becomes extinct. Those poisonous plague-spots are contracted by walking in the counsel of the ungodly, standing in the way of sinners, or sitting in the seat of the scornful. Watch, therefore, Christian, and pray, lest you enter into temptation; lest the world's deadly blight come upon you; lest its contaminating influence encircle and crush you. Beware, that you are not deceived by its syren voice. Avoid every appearance of evil and add to your faith, courage, knowl

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edge, temperance, patience, godliness, brotherly kindness and universal benevolence.

Thus living, and thus laboring, the people of God become pure and holy—let their light shine—exert a happy influence on society, and constrain the world to acknowledge the excellency of Christianity. There is almighty power in Christian living. Its influence will be felt and appreciated. Before it infidelity quails and hangs its head, and evil of every form takes its returnless flight. May the people of God read more, pray more, labor more, sacrifice more; that the day may soon dawn when all shall know the Lord. W. C. R.

WAS ETERNAL LIFE REVEALED IN THE OLD TESTAMENT?

Bro. A. Campbell—*Dear Sir*:—Some of our contemporaries have said that the idea of "eternal life was not in the world till revealed by the Messiah," that there was no plain assurance of eternal happiness before Christ."

I believe this idea was first propagated by Bishop Warburton in his Divine Legation of Moses, which I read when I was a young man. I do not subscribe to such a sentiment, for the following reasons. First, our Saviour told the Jews of his day that they thought they had eternal life in the Scriptures. John 5, 39. He certainly meant the Jewish scriptures.

Secondly, Daniel says, chap. 12: 2, "some shall awake to everlasting life." There is the phrase and the idea both of everlasting life in plain English.

Thirdly, Paul said, Acts 24: 14, 15, "He believed all things written in the Law and Prophets and had hope towards God, which they themselves also allow—that there shall be a resurrection of the dead; both of the just and unjust."

Fourthly, He said, Acts 26: 6, 7. "And now I stand and am judged for the hope of the promise made of God to our fathers: unto which promise our twelve tribes, constantly serving God, day and night, hope to come. Why should it be thought a thing incredible with you that God should raise the dead?"

Fifthly, What city was it that Abraham looked for whose builder and maker was God? Was it not the same city which John described in the Revelation, which needs not the sun, nor moon, nor a candle, to give it light? What heavenly and better country was that which Abraham looked for where God would not be ashamed to be called his God?

Read the Epistle to the Hebrews, chap. 11, from verse 9 to 37. Also, read the third and fourth chapters of the same Epistle. After

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God had rested from his works on the Sabbath day, and after he had given the Jews rest in Canaan, he says there still remains a Sabbatism, a rest to the people of God, as God and the Jews rested from their works.

Enoch, the seventh from Adam, prophesied, saying, "Behold the Lord comes with ten thousand of his saints to execute judgment"—Jude 14, 15: Christ said to the Jews, "you do greatly err, not knowing the scriptures, nor the power of God; as touching the resurrection of the dead, Moses showed at the Bush, when God said, "I am the God of Abraham, Isaac and Jacob," God is not the God of dead or annihilated persons; these patriarchs are alive and living to God. There is a relationship between him and them though dead to us. Matth. 22: 23rd to 33rd verse. Mark 12 chap. from 18th to 27th verse. Luke 20: from 27 to 33. But they who shall be accounted worthy to obtain *that world*, and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more, for they are equal to the angels; and are the children of God, being the children of the resurrection. For all live to him. Do not these persons therefore greatly err, who say there was no eternal life revealed before the Messiah? What do these Scriptures teach, if they do not teach eternal life? What did the great fact of Enoch's translation teach to his contemporaries when they could not find him? Paul says "he was not found." What truth did the translation of Elijah teach to his contemporaries, and all succeeding generations, but that there is a place of eternal happiness to all good and holy persons who do God's will on earth, as the angels do it in heaven? In the vision of the valley of dry bones, Ezekiel, 37 chap., was not the return of the Jews from the Babylonish captivity taught, and figuratively, the resurrection from the dead at the last day? See Bishop Lowth's Hebrew Poesy. The prophet Hosea says, chap. 6: 2. "After two days he will revive us; in the third day he will raise us up and we shall live in his sight." The prophet David spake of the resurrection of Christ, and through him of the resurrection of all mankind." Psalm 16. "Thou wilt not suffer thine holy one to see corruption." Acts 2: 24, 34. Acts 4: 2. And preached through Jesus the resurrection from the dead. Acts 13: 32, 37. Psalm 2. Isaiah 53: 3. I will give you the sure mercies of David. The prophet David said again, Psalm 49: 9 to 15, Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning: and their beauty shall consume in the grave, from their dwelling. But God shall redeem my soul from the power of the grave. The Scriptures do not speak of the immortality of the soul, but of the immortality of the body. Job chap. 14, says, Man

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is of few days, and full of trouble. He is like a flower and continues not. So man lies down and rises not till the Heavens be no more. If a man die shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee: thou wilt have a desire to the work of thine hands. Job 19. I know that my Redeemer lives. In my flesh I shall see God. Job is thought to be the oldest writer extant. Paul says, Titus chap. 1: 2, In hope of eternal life which God, who cannot lie, promised before the world began—before the Mosaic dispensation was introduced God promised eternal life to the patriarchs. All nations, ancient and modern, have an idea of future rewards, scripturally or traditionally.—Men could not be governed without this belief. The word resurrection means to stand up the second time. Death cuts us down. It is the body that dies, not the spirit of man; it is the body that is raised from the dust of death, and not the spirit. The Scriptures speak of the incorruptibility of man's body. The immortality of man's body is clearly brought to view by Jesus Christ in the Gospel, 2 Tim.1: 9. The immortality of man's body was made clear and certain by the resurrection of Jesus Christ from the dead, which is an earnest and and a pledge of our resurrection from the dead.

JACOB CREATH.

MEMPHIS, TENN., December 30, 1859.

SPRING MEETING OF THE A. C. MISSIONARY SOCIETY.

In harmony with a resolution passed at the special meeting of the A. C. M. S. at St. Louis, in May, 1859, and approved at the Annual Meeting in October last; the Executive Board have determined to call another special meeting of said Society, to be held in St. Louis, beginning on *Tuesday, the first day of May*, 1860, at 2 o'clock, P. M., and continuing until Thursday night following.

Addresses will be delivered by Prof. ROBERT GRAHAM, of Kentucky; JAMES M. MATHES, of Indiana; and MOSES E. LARD, of Missouri. Besides these, we expect numerous briefer addresses by distinguished brethren from different States.

Special meetings for social worship will be held morning and evening.

The growing interest in the missionary cause leads us to anticipate even a larger meeting than that of last May.

The brethren and sisters in St. Louis, extend a cordial invitation to the brotherhood *every where* to come and share their hospitality.—The heartiness and skill with which they entered on their work last Spring, furnish the assurance that they mean what they say.

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Brethren of the West, North-West, and South-West, let us come together in the spirit of love and of a sound mind, for counsel, co-operation, and the cultivation of Christian friendship. Let us unite to push forward, with increasing power, the triumphs of grace in the conversion of the world. And let as many as choose to come from remote regions be assured of a hearty welcome.

The Board desire to recommend to the churches to makea collection on the *third Lord's day in April*, or at any other suitable time, for missionary purposes, to be sent to the meeting at St. Louis.

These who made pledges last May, redeemable within a year, will please remember that the year expires with the ninth of April. We trust they will be ready to pay at the May meeting.

Arrangements will be made with as many railroads and steamboats as possible for half-fare tickets, of which due notice will be given in the Review and in the St. Louis papers.

By order of the Executive Board, ISAAC ERRETT,
March 1st, 1860. *Cor. Sec'y.*

LETTER FROM JERUSALEM.

JERUSALEM, Dec. 19, 1859.

BELOVED BROTHER:—Deeming it preferable—whenever practicable—to send my United States letters directly over by private conveyance (even though they must needs go unsealed) I dispatched sometime ago a large budget by a gentleman about to sail direct to Boston; but great was my disappointment, on learning a short time afterwards, that a large portion of them at least (and probably this was the fate of all) never left Palestine- and this fact, I will thank you—if in making your extensive excursions amongst the brethren you chance to hear any of my friends complain of my silence—to mention, by way of explanation and apology.

There is nothing of special interest connected with the mission to report, since my last; but I trust the leaven is not working in vain. I have learned, however, from sad experience, not to be too sanguine of success in special cases—else would I express the most favorable opinion in relation to several persons with whom I have lately had much intercourse. But that a general and I trust *abiding* impression, of a most favorable character is made, there can be no question.

I learn from Mr. Stern, a missionary of the London Jews' Society, stationed in Constantinople (of whose travels and labors amongst the Jews, you have no doubt heard) that the "sick man" is getting worse and worse, and that Islamism is rapidly on the wane in the regions of Roumelia and Anatolia, where he has been travelling. He

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is now on an exploratory tour in Abyssinia, where a large colony of black Jews has lately been discovered near Gonda. I may mention, by way of offset to the low esteem in which missionaries are sometimes held, that according to letters lately received, the king on whose territory the Jews are settled is so favorably disposed towards the missionaries who have gone there, that he not only presents them with large sums of money, but clothes them in purple and elevates them to the rank of princes! Is this "Ethiopia stretching out her hands unto God," or is it all a trick of Satan?

It is stated that a colony of Mormons is about to settle amongst their oriental polygamous brethren in Cyprus. I learn also that quite a large number of Christians in that Island, who, many years ago, embraced Islamism under stress of circumstances to save their lives, lately renounced it in the most public and formal manner, without let or hinderance—an act that a few years ago would have cost them their heads and their estates to boot! How rapidly are toleration and civilization advancing, and prejudices as well as bigotry and barbarism receding! When wheat fans were first brought to Palestine, some five or ten years ago, no Arab or Turk could be induced to use them. To stand with a platter of chaff on the head, "like patience on a monument," waiting for a puff of wind was thought far preferable to the operation of the *Franje* winnowing machine: but now they are not only used by a few of the more enterprising *Francised* portion of the community, but regularly carried through the country and hired by the day.

The Holy City is very rapidly improving; and the price of property is steadfastly on the increase. This is mainly owing to extravagant prices paid by the greedy Russians, who are decidedly in the ascendant since the visit of the Grand Duke. Let Louis Napoleon, "the eldest son of the church," look well to the sacred localities of which he claims to be the rightful curator. Amongst numerous other improvements going forward, is a fine large nunnery, on the Via Dolorosa, occupying the traditionary site of the house of Pontius Pilate.

The man apprehended on suspicion of being Miss Creassy's murderer is either stark-staring mad or else feigns lunacy so well as to defy detection—so that the mystery of that horrible transaction still remains unsolved. By the by—a rare ruse was attempted to be played off before the Medjlis of Jaffa a short time before I left, in relation to the Dixon tragedy. A dead colored man, to whose identity with the uncaught "fifth man" any number of *good men and true* were willing to testify, was raised from the tomb, or slain for the occasion (it is not known which) and brought into town for the purpose of securing the large reward offered for his apprehension (dead or alive:) but the imposition was so bald that upon merely contesting the point

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a few minutes the fraud was discovered, and the discomfited Arabs were quite willing to withdraw the claim and save their own bacon. It is much to be regretted that notwithstanding all the efforts put forth by the consular staff, this demon is still going at large for want of suitable co-operation on the part of the petty local authorities, But we have every reason to hope that the plenipotentiary Firman brought from the Sultan by our energetic ambassador, who is here, accompanied by his accomplished family, will stimulate these local authorities to such efforts as will soon ensure his apprehension and punishment. The general impression made by Mr. Williams' visit is exceedingly favorable, and his settlement of the Damascus difficulties, as well as that of Zahle, where you may perhaps remember, Mr. Benton, one of the American missionaries, was so badly treated that he and all his household were compelled to flee so precipitately that they could take nothing but their lives in their hands, has considerably enhanced the respect entertained for the American name. This timous visit of the American minister will not soon be forgotten by the Princes of Lebanon who so readily succumbed to his demands, or by the thousands of hardy mountaineers that escorted him on his official tour. Nor can we whose safety and comfort are so much promoted by it, be unmindful of our obligation to the American government for this paternal exercise of its power in extending the ægis of its protection over its few citizens sojourning on these distant shores. May the time soon come when "kings shall become nursing fathers and queens nursing mothers to the cause of truth and righteousness in all the ends of the earth!"

Mr. Cyril Graham—whose extraordinary discoveries of existing cities still well preserved (though uninhabited for a thousand or two years,) some distance on the other side of Jordan have excited so much interest—is here again preparing for another exploration of that interesting "terra incognita."

If you have heard the correct version of the late conspiracy at Constantinople, you perceive that it was a most serious affair; though it is said that the Sultan has anxiously endeavored to put a false construction upon it for the purpose of deceiving the Western powers; still, I am satisfied that the conspirators had no accomplices, if indeed any sympathizers, in this part of the Ottoman Empire.

Mrs. B. especially desires me to send her hearty salaams and affectionate regards to Mrs. Errett and yourself: permit me also, my dear brother, to share most cordially in such expressions of brotherly love and personal esteem. It is now a long time since I have had the pleasure of hearing from you, or indeed any of the brotherhood except my early friend and cherished brother, R. L. C., the "wheel horse"

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of the car of Reformation in Eastern Virginia, as he may be justly styled without at all detracting from the merits of that long tried band of worthies, who have so nobly borne the heat and burden of the day; but as this silence is doubtless attributable to the non-receipt of my letters, I must not chide, however much I feel the deprivation. Most affectionately, yours in the love, the obedience and the enjoyment of the truth. J. T. Barclay.

Elder I. Errett, *Cor. Sec. A. C. M. S.*

From the British Millennial Harbinger.

STORY FOR YOUNG HUSBANDS.

(We commend this truthful and well written narrative to the attention of our readers from which some very salutary and important lessons may be learned by husbands and wives, whether young or advanced in life.)

"Where are you going, George?" asked Mrs. Wilson, as her husband rose from the tea-table, and took his hat.

"Oh, I'm going out," was the careless response.

"But where?" asked his wife.

"What odds does it make, Emma?" returned her husband. "I shall be back at my usual time."

The young wife hesitated, and a quick flush overspread her face. She seemed to have made up her mind to speak plainly upon a subject which had lain uneasily upon her heart for some time, and she could not let the opportunity pass. It required an effort, but she persevered.

"Let me tell you what odds it makes to me," she said in a kind but tremulous tone. "If I cannot have your company here at home, I should at least feel better if I knew where you were."

"But you know that I am safe, Emma—and what more can you ask?"

"I do not know that you are safe, George. I know nothing about you when you are away."

"Pooh! pooh! Would you have it that I am not capable of taking care of myself?"

"You put a wrong construction upon my words, George. Love is always anxious when the dearest object is away. If I did not love you as I do, I might not be thus uneasy. When you are at your place of business, I never feel thus, because I know I can seek and find you at any moment; but when you are absent during these long evenings, I get to wondering where you are. Then I begin to feel lonesome; and so one thought follows another, until I feel troubled and uneasy. Oh, if you would only stay with me a portion of your evenings!"

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"Aha! I thought that was what you were aiming at," said George, with a playful shake of the head. "You would have me *here* every evening."

"Well—can you wonder at it?" returned Emma. "I used to be very happy when you came to spend an evening with me before we were married; and I know I should be very happy in your society now!"

"Ah!" said George with a smile, "those were business meetings. We were arranging then for the future."

"And why not continue to do so, my husband? I am sure we could be as happy now as ever. If you will remember one of our plans was to make a home."

"And haven't we got one, Emma?"

"We have certainly a place in which we live," answered the wife, somewhat evasively.

"And it is our home," pursued George. "And," he added, with a sort of confident flourish, "home is a wife's peculiar province. She has charge of it, and all her work is there; while the duties of the husband call him to other scenes."

"Well, I admit that, so far as certain duties are concerned," replied Emma. "But you must remember that we both need relaxation from labor; we need time for social and mental improvement and enjoyment; and what time have we for this save our evenings? Why should not this be my home of an evening, as well as in the day time and in the night?"

"Well—isn't it?" asked George.

"How can it be if you are not here? What makes a home for children if it be not the abode of the parents? What home can a husband have where there is no wife? And—what real home comfort can a wife enjoy where there is no husband? You do not consider how lonesome I am, all alone here during these long evenings. They are the very seasons when I am at leisure to enjoy your companionship, and when you would be at leisure to enjoy mine, if it is worth enjoying. They are the seasons when the happiest hours of home life might be passed. Come—will you not spend a few of your evenings with me?"

"You see enough of me as it is," said the husband, lightly.

"Allow me to be the best judge of that, George. You would be very lonesome here, all alone."

"Not if it was my place of business, as it is of yours," returned the young man. "You are used to staying here. All wives belong to home."

"Just remember, my husband that previous to our marriage I had

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pleasant society all the time. Of course I remained at home much of my time, but I had a father and a mother there, and I had brothers and sisters there, and our evenings were happily spent. Finally I gave up all for you. I left the old home and sought a home with my husband. And now have I not a right to expect some of your companionship? How would you like to have me away every evening, while you would be obliged to remain here alone?"

"Why, I should like it well enough."

"Ah—but you would not be willing to try it."

"Yes, I would," said George, at a venture.

"Will you remain here every evening next week, and let me spend my time among my female friends!"

"Certainly I will," he replied; "and I assure you I shall not be so lonesome as you imagine."

With this the husband went out, and was soon among his friends. He was a steady, industrious man, and loved his wife truly; but, like thousands of others, he had contracted a habit of spending his evenings abroad and thought it no harm. His only practical idea of home seemed to be that it was a place which his wife took care of, and where he could eat drink and sleep, as long as he could pay for it. In short, he treated it as a sort of private boarding-house, of which his wife was landlady; and if he paid all the bills, he considered his duty done. His wife had frequently asked him to stay at home with her, but she had never ventured on any argument before, and he had no conception of how much she missed him. She always seemed happy when he came home, and he supposed she could always be so.

Monday evening came, and George Wilson remained true to his promise. His wife put on her bonnet and shawl, and he said he would remain and "keep house."

"What will you do while I am gone?" Emma asked.

"Oh, I shall read and sing, and enjoy myself generally."

"Very well," said Emma. "I shall be back early."

The wife went out, and the husband was left alone. He had an interesting book, and he began to read it. He read till eight o'clock, and then he began to yawn, and look frequently at the clock. The book did not interest him as usual. Ever and anon he would come to a passage which he knew would please his wife, and instinctively he turned as though he would read it aloud, but there was no wife to hear it. At half-past eight he rose from his chair and began to pace the floor and whistle. Then he got his flute and played several of his favorite airs. After this he got a chess-board, and played a game with an imaginary partner. Then he walked the floor and whistled again. Finally the clock struck nine, and his wife returned.

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"Well, George," said she. "I am back in good time. How have you enjoyed yourself?"

"Capitally," returned the husband. "I had no idea it was late. I hope you have enjoyed yourself."

"Oh, splendidly!" said his wife. "I had no idea how much enjoyment there was away from home. Home is a dull place, after all—isn't it?"

"Why—no—I can't say it is," returned George, carelessly. "In fact," he added, "I rather like it."

"I'm glad of that." retorted Emma, "for we shall both enjoy ourselves now. You shall have a nice comfortable week of it."

George winced at this, but he kept his countenance and determined to stand it out.

On the next evening Emma prepared to go out again.

"I shall be back in good time," she said.

"Where are you going?" her husband asked.

"Oh, I can't tell exactly. I may go to several places."

So George Wilson was left alone again, and he tried to amuse himself as before, but he found it a difficult task. Ever and anon he would cast his eyes on the empty chair, and the thought would come, "How pleasant it would be if she were here!" The clock finally struck nine, and he began to listen for the step of his wife. Half an hour more slipped by, and he became more nervous and uneasy.

"I declare," he muttered to himself, after he had listened for some time in vain, "this is too bad. She ought not to stay out so late!" But he happened to remember he often staid away much later than that, so he concluded he must make the best of it.

At a quarter to ten Emma came home.

"A little late am I not?" she said, looking up at the clock. "But I fell in with some old friends. How have you enjoyed yourself?"

"First rate," returned George, bravely. "I think home is a capital place!"

"Especially when a man can have it all to himself," added the wife, with a sidelong glance at her husband. But he made no reply.

On the next evening, Emma prepared to go out as before; but this time she kissed her husband ere she went, and seemed to hesitate.

"Where do you think of going?" George asked, in an undertone.

"I may drop in to see Uncle John," replied Emma. "However, you won't be uneasy. You'll know I am safe."

"Oh, certainly," said her husband; but when left to his own reflections he began to ponder seriously upon the subject thus presented for consideration. He could not read—he could not play—nor enjoy himself in any way while that chair was empty. In short, he

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found that home had no real comfort without his wife. The one thing needed to make home cheerful was not present.

"I declare," he said to himself. "I did not think it would be so lonesome. And can it be that she feels as I do, when she is here all alone? It must be so," he pursued thoughtfully. "It is just as she says. Before we were married, she was very happy in her childhood's home. Her parents loved her, and her brothers and sisters loved her, and they did all they could to make her comfortable."

After this he walked up and down the room several times, and then stopped again and communed with himself.

"I can't stand this," said he. "I should die in a week. If Emma were only here I think I could amuse myself very well. How lonesome and dreary it is! And only eight o'clock. I declare—I've a mind to walk down as far as Uncle John's and see if she is there. It would be a relief if I only saw her. I wont go in. She shan't know that I hold out so faintly."

George Wilson took another turn across the room, glanced once more at the clock, and then took his hat and went out. He locked the door after him, and then bent his steps towards Uncle John's. It was a beautiful moonlight night, and the air was keen and bracing. He was walking along, with his eyes bent upon the pavement, when he heard a light step approaching him. He looked up, and—could not be mistaken—saw his wife. His first impulse was to avoid her, but she had recognized him.

"George," she said, in surprise, "is this you?"

"It is," was the response.

"And you do not spend your evenings at home?"

"This is the first time I have been out, Emma, upon my word; and even now I have not been absent from the house ten minutes. I merely came out to take the fresh air. But where are you going?"

"I am going home, George. Will you go with me?"

"Certainly," returned the husband.

She took his arm, and they walked home in silence. When Emma had taken her things off, she sat down on her chair and looked at the clock.

"You are at home early to-night," remarked George.

The young wife looked up into her husband's face, and with an expression half smiling and half tearful, she answered, "I will confess the truth, George; I have given up my experience. I managed to stand it last evening, but I could not bear it through to-night.—When I thought of you here all alone, I wanted to be with you. It didn't seem right. I havn't enjoyed myself at all. I have no home but this."

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"Say you so?" cried George, moving his chair to his wife's side, and taking one of her hands. "Then let me make my confession. I have stood it not a whit better. When I left the house this evening, I could bear it no longer. I found that this was no home for me, while my sweet wife was absent. I thought I would walk down by Uncle John's and see your face if possible. I gazed upon your empty chair till my heart ached." He kissed her as he spoke, and then added, while she reclined her head upon his arm, "I have learned a very good lesson. Your presence here is like the bursting forth of the Sun after a storm; and if you love me as I love you—which, of course I cannot doubt—my presence may afford some sunlight for you. At all events, our next experiment shall be to that effect. I will try and see how much home comfort we can find while we are both here to enjoy it."

Emma was too happy to express her joy in words; but she expressed it, nevertheless, and in a manner, too, not to be mistaken.

The next evening was spent at home by both husband and wife, and it was a season of much enjoyment. In a short time George began to realize how much comfort was to be found in a quiet and peaceful home; and the longer he enjoyed this comfort, the more plainly did he see and understand the simple truth, that it takes two to make a happy home, and that if the wife is one party, the husband must be the other.

RESOLUTIONS OF RESPECT TO J. W. LANPHEAR.

BLOOMINGTON, ILL., Feb. 12, 1860.

BRO. CAMPBELL—On yesterday (Lord's day) Bro. J. W. Lanphear resigned his position as pastor of the Church in this place. After which the following preamble and resolutions were passed by the Church.

Whereas, Our beloved brother, J. W. Lanphear, has this day tendered his resignation as our pastor, and where as we deeply regret the necessity which impels this separation, feeling as we do, that for years past we have as a Church been greatly blessed and benefited by his holy walk among us, and faithful instructions and exhortations to us, therefore

Resolved, That in accepting his resignation (as a testimonial of our high appreciation of his merits as a Christian minister) we tender to him our grateful acknowledgments for that pure and Christ-like example, which both in public and private, he has ever set before us, and which we have too poorly followed, but which has neverthe-

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less cheered and encouraged us in our days of darkness and trial, as well as checked and chastened us in our times of prosperity.

Resolved, also, That for the faithful manner in which he has taught us our duty from the Holy Scriptures, and exhorted us to a higher life, and a more enlarged charity, we acknowledge our most profound gratitude.

And further Resolved, That the fact that our Church has come up through so many trials, and sore afflictions, to her present united and prosperous condition, is mainly attributable, under the blessing of God, to the faithfulness, and humble, yet untiring zeal of our beloved pastor.

Resolved, That a copy of the above resolutions be forwarded to the Millennial Harbinger for publication, with a request that other papers of our denomination copy. W. T. MAJOR, *Chairman.*

RICHARD WILLIAMS, *Sec'y.*

MASONRY.

Form of Petition to be signed by a Candidate for Initiation.

"To the W. Master, Wardens, and Brethren of ——— Lodge No. ——, Free and accepted Masons.

"The subscriber residing in ———, of lawful age, and by occupation a ———, begs leave to state, that, unbiased by friends, and uninfluenced by mercenary motives, he freely and voluntarily offers himself as a candidate for the mysteries of Masonry, and that he is prompted to solicit this privilege by a favorable opinion conceived of the Institution, a desire of knowledge and a sincere wish of being serviceable to his fellow creatures.

"Should his petition be granted, he will cheerfully conform to all the ancient established usages and customs of the Fraternity.

(Signed) A. B."

The above has been carefully copied from "The True Masonic Chart, or Hieroglyphic Monitor," published by R. W. Jeremy L. Cross, G. L., designed as a text-book for Masonic use, containing forms, prayers, charges, emblems, &c.

I would ask the attention of Christian readers and reflecting persons, to the closing paragraph of this petition. The candidate for Masonry is here made to say, "*Should his petition be granted, he will cheerfully conform to all the ancient established usages and customs of the Fraternity.*"

Such a promise would be well and proper, had the person promising investigated the whole matter, had he made himself fully acquainted with all Masonic usages and customs, and was he convinced

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from such acquaintance, that said usages and customs were not right and good. But this is not the case. Signing the above, and placing it in the hands of two Masonic brethren, to be presented at the Lodge for consideration, is the first formal step in the process of becoming a Mason.

Hence, the candidate making this promise, is wholly unacquainted with those usages to which he promises to conform. He may have read a volume like the one from which the present form is quoted—a book of emblems and outside show.

He may have read the Constitution of the Grand Lodge—but this is merely a set of Articles and Sections defining the duties of the officers, and the manner of constituting the various Chapters and Lodges, Subordinate and Grand.

The only plea, therefore, which gives plausibility to this specious error, is, that good friends and brethren in the order have given their assurance that said promise will involve nothing inconsistent with duty to God, country, or self. But such assurances can never take the place of individual responsibility to God! to Him we must give account, before Him we must stand or fall. It is not necessary to say that persons are dishonest when making such assurances, it is enough for us to know that they may be mistaken—that what they may consider innocent, we might think to be otherwise.

We have, therefore, no right to fritter away our moral freedom upon the assurances of any man or men, however conscientious, even, they may be.

I conclude, then, that such a promise, given under such circumstances, is wholly unwarranted and wrong—essentially wrong. It is degrading to the mind and stultifying to the conscience. It is subversive of moral principle, in that it destroys the power of voluntary virtuous action, so far as these usages are concerned; for, who does not see that when a person promises to conform to things unknown, he acts without conscience—it is ignored; and when he comes to the performance of those things promised, he does them, not because he finds them right and good in themselves, but because he has *promised* so to do.

Thus the order takes away from its adherents the true basis of virtuous action—saps the foundation of virtues citadel itself, and skillfully substitutes its promises, vows and obligations, for, and instead of the everlasting foundations of justice and right doing, as proceeding from freedom of the judgment, will, and conscience.

It betrays a man into a position where he may act without conscience, and where he may be forced to violate conscience by adhering to his promise.

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It is more; such a promise to conform to indefinite and unknown usages and customs is a practical dethronement of God from the government of the soul! being an agreement to perform certain things without the possibility of knowing whether they be according to the will of God or not! an agreement to be governed in certain matters, by the customs of a Secret Order instead of the Divine will! giving to an Institution of *men*, that place of supremacy in the soul which belongs alone to God. This is sin."—*Wesleyan.*

THE DYING NEVER WEEP.

"It is a striking fact, *the dying never weep.* The circle of sobbing, agonized hearts around, produce not one tear. Is it that he is insensible and stiff already in the chill of dissolution? That cannot be—for he asks for his father's hand, as if to gain strength in the mortal struggle, and leans on the breast of mother, brother or sister, with still conscious affection; and just before expiring at eve, after a long day's conversation with the Angel of Summons, he says to his oldest brother—the last audible good-night of earth—"Kiss me, kiss me!" It must be because the dying have reached a point to deep for earthly crying and weeping. They are face to face with higher and holier beings, with the Father in Heaven, and the angel throng, led on by the Son himself; and what are the griefs of a mourning, tears of dying farewell—be it that they are shed by the dearest on earth—in that vision bright of immortal life and everlasting reunion?"

We clip the above from the *Enquirer* of the 15th May. It calls attention to a matter worthy the consideration of the philosopher and the observation of the Physician; and we give a case in illustration, as one of the many that have come under our observation.

On the second day of March last, we visited, for the last time, an esteemed lady, (Mrs. L. H. C.) who was passing from time to eternity. We entered her chamber rather unexpectedly, and found her surrounded by weeping relatives and friends, whose society she had enjoyed for many long and happy years. On our approach she extended her hand and said, "Doctor I am glad to see you, I will soon be in Heaven, where I hope to meet you all." Addressing her friends she said,—"don't cry for me, it looks strange." We remarked that it was human nature, and not a weakness,—that although her loss to those that wept for her, was her gain, it was not sufficient to dry up the fountain of the almost breaking heart. She replied, "I know it, Doctor, I used to cry, too, *but I can not now!*"

There seemed to be a smile upon her placid countenance, she closed her eyes for a few moments, and then again entered into conversation

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with those that approached her couch---bidding them farewell, with an admonition to flee the wrath to come, and meet her in the kingdom of God.

When we took our leave, she said, holding our hand, "Farewell, Doctor, you have done your duty and fought hard to save me---God bless you---meet me in Heaven---again farewell." This opened afresh the pent up stream, and weeping was general, yet not a single pearly drop stood in those eyes that were so soon to close forever. Truly may we exclaim---*The Dying never weep.---Cincinnati Medical News.*

N. W. CHRISTIAN UNIVERSITY AGAIN.

NEAR INDIANAPOLIS, Jan. 9, 1860.

BRO. PENDLETON.—*Dear Sir:* I was on the point of writing you when the December *Harbinger* came to hand, containing your *ungracious* notice (to use the softest word I can call up) of our University. But other engagements called off my attention at the time, and I had nearly forgotten it, when the January *Record*, first, and the *Harbinger*, next, recalled my attention to the subject.

I feel it to be my duty, with your consent, to record my public testimony, in connection with others, of the utter baselessness of the charge insinuated in said notice. I do not claim to be among the largest stockholders of the institution, except it be on the ground that the widow's offering was counted larger than the contributions of the rich—on that ground, it might, perhaps, rank with that of my brother, of Winchester, or of Bro. Butler himself. But I do claim to have been one of the original three, who first broached the subject of an educational enterprise, to be under the control of our brethren, to be located somewhere in Indiana. The call for the first State Meeting ever held by our brethren, was written by myself, in pursuance of said consultation. The subject of education was discussed, more or less, in all the State Meetings that ensued till the N. W. C. University was inaugurated.

I make this reference to the incipient history of the Institution, to show that the men whose peculiar views on the subject of Slavery have begotten that *fear* of which you speak, were neither of them concerned with the inception, nor, indeed, till the process of gestation was pretty well advanced, did either of them bestow upon it any attention whatever. After several years of preliminary discussion had passed away, Bro. Butler, with others, was placed upon a committee to receive proposals, and decide upon the location of the concern. This action was found to be premature, and rather retarded

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than facilitated the *birth* of the Institution. It, however, enlisted Bro. Butler as an active friend of the enterprise, and since that time, he has been prominently identified with every step of its progress.

That he has views somewhat ultra upon the subject of slavery, and, perhaps, on some other matters, is known, and regretted, by those who have known him longest; but that he has ever attempted to obtrude those views, either upon the Church or College, so as to "tincture" them "with the sectarianism of politico religious abolitionism," I have never yet had evidence; and I have been intimately acquainted with him for twenty years. What his ulterior designs may be, I know not; but one thing I do know, that instead of his being "*the* founder of North Western Christian University," he is but one, of some hundreds of "founders;" and though he is the largest stockholder, and, if you please, "standing President of its Board of *Directors*"—not of its Faculty—he is, nevertheless, but one, of a large company of stockholders, and has not the *power*, if he had the *desire*, to "tincture," the Institution with the "sectarianism of politico-religious abolitionism," or any other *ism*, contrary to the "Christian faith, and Christian morality."

Were he to attempt any thing of the kind, there is power enough, (notwithstanding the controlling influence his wealth, and the large amount of stock he owns, very properly give him,) outside of that influence, to keep him, and a dozen others such, straight. So you may dismiss your fears at that point.

As to the Faculty,—Professors Brown and Benton, (I am sorry to learn) did attend the schismatic movement here in November; and, for aught I know, may have identified themselves with the new missionary society, but until they carry their *one-ideaism* into their class-rooms, and begin to teach it in their lessons, I know not how your stringent requirement—"the repudiation of the men, whose course (you think) has caused the misrepresentation,"—can be accomplished, without involving an exercise of tyrannical power, which would be alike opposed to the principles of civil and religious liberty, to say nothing of Christian courtesy.

The Board, I trust, will always be able, and *willing*, to correct abuses on the part of the Faculty, or any other servant, or employee, of the institution, so as to prevent any serious departure from the spirit and meaning of our charter, which is to inculcate, besides full and complete courses in all the literary and scientific branches usually taught in the Universities, the "Christian faith and Christian morality without any admixture of sectarian tradition," (I quote from memory) of any kind. How, then, can she ever become "tinctured with the fanatical sectarianism of politico-religious abolitionism?"

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I trust you will do me the favor, and our Institution the justice to give this hasty scrawl to the readers of the *Harbinger*, and believe me,

Yours sincerely in the Lord, B. K. SMITH.

RESPONSE.

BRO. B. K. SMITH.—*Dear Sir:* We very cheerfully lay your letter before our readers. We shall be as truly gratified, as you, or any other friend of N. W. C. University can be, at the full establishment of the fact, that, as a common brotherhood, standing together for a common divine cause, we have no reason to "fear" that the power and influence of the Institution shall, in any way, be made subservient to the ends of those who are seeking to divide our councils and labors, and set brethren at variance one with another. I am sorry, that one, whom I have so much reason to love and respect, as a brother in Christ, as yourself, should think my notice "*ungracious*." However it may seem to you, let me assure you, that it was not penned in any "*ungracious*" spirit. I sincerely desire the prosperity and usefulness of all our institutions of learning, so long as they faithfully represent the great principles for which we are laboring. In the fear which I expressed, as to N. W. C. U., you cannot but be aware of the fact, that I was not alone, either in feeling or expressing it. It was a common sentiment of many, whose aims and motives are above suspicion. So far as your disclaimer can possibly go to remove this fear, I desire that it may exert its fullest influence. I do not wish to make out a case which I should so deeply deprecate as a fact. Any one who so represents me, is either an evil surmiser, or a willful slanderer.

Hitherto, our brethren have successfully withstood every effort to divide them, into exclusive fellowships, on the unscriptural basis of *North* and *South*. I trust that the great principles of Union, for which we have so long stood in unbroken column, will never be abandoned for the shifting sand-wastes of *opinion*, as to political and social institutions of any kind. Let us remember that anti-Christ, is a power *in the church*, ever rising up against the church, and beware of those who seek to divide us.

I have made no issue with any one, because of his "peculiar *views* on the subject of Slavery." I have many warm personal friends, among our brethren, both North and South, whose *views* on this subject are as wide apart, as the latitudes in which they live; and I have found these views no bar or hindrance to my free and cordial sympathy and co-operation with them, in the great interests of the Messiah's kingdom. It would be a total perversion of my whole spirit and purpose,

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to suppose that I entertain any sentiment of prejudice or hostility, or would engage in any public opposition either as a minister or a writer, against any one, upon any such ground. I hold politics apart from Christianity. The principles of fellowship and co-operation of the two, are generically different, so that we may be divided in the one, and united in the other. Miserable and lame, indeed, is that Christianity, which halts in its sublime mission of converting the world, before the paltry and ephemeral distinction of Republican or Democrat! How can we preach such a gospel to the *world!* I know, my dear brother, that you do not thus trammel the wide spread arms of the Saviour's love, and I am unwilling that any one should for a moment, suppose that I do.

We do not disparage the work of the statesman. He has read history to little purpose, who has not discovered, how much the progress of civilization owes to the great and good men, who have ruled the civil affairs of nations. We admire and venerate the patriot. Nor can we think that the Christian is forbid to have his political principles, or to defend and propagate them, not, indeed, by wrangling, or in the spirit of party strife, but by manly and honorable means, as his conscience or his patriotism may prompt him. If "truth should be left free to combat error," surely the lovers of truth, must not be excluded from the arena. Men give power to principles;—the voice gives quickening energy to thought;—and it is only through an arm, that you can realize an idea. We must have men to work out the good, and we are far from thinking that Christians should sit supinely by, and see the spirit of evil stalking in ruin over the fairest and brightest hopes, alike of civilization and religion. Would to God, that Christ were this day enthroned in the heart of every functionary, high or low, in any way entrusted with the destinies of our free, our happy—our native land! *It must be so, ere the millennial day can dawn upon us. The morality of the Bible must become the moving power in the Polity of the Land.*

But while we hold all this, we do not forget that Christianity is not secular. Her ministers, her publicly appointed representatives cannot, with propriety, or in harmony with their duties to the church, embroil themselves with the conflicts of party politics. They must not bring politics into the *pulpit*, nor must they allow politics to bring them upon the *stump*. So long as I stood without official relation to the church, simply as a private citizen of the kingdom, I felt it to be not unbecoming in me to take an honorable and patriotic part in the public policy of our country, and when called upon by my fellow-citizens, did not decline to do so; this I vindicate to myself, as my own

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liberty, and I freely and fully award it to others;--but since it has pleased my brethren to call me to official responsibility to the church, and I have cheerfully and heartily consented to be by their authority, dedicated to the work of a public minister of the word, the case is altered, and nothing could induce me to engage myself in such affairs. I ignore politics and political differences, in my relations to the church, public and private, and desire to become, in the high sense, in which the Apostle Paul declared himself to have become, "All things to all men, that by all means he might save some."*

This is the broad and catholic spirit of Christianity. She forms no entangling alliances. Her message is to the soul. She comes to it in its bonds, whether it wear them in the midst of regal pomp, or ragged wretchedness, and summons it to struggle for freedom,—freedom from the bondage of sin,—the fear of death! What, *if we compass heaven and earth to make one proselyte, and leave him ten-fold more the child of hell than ever!* Christianity goes to the bottom of the evil. It does not help to run a man off to Canada, and then leave him to the frigid liberty of stealing his way on from such icy charity, into the arms of Tartarus!

Holding these principles, I have not, and cannnot be induced to oppose any one, or refuse him my fellowship, as a Christian, merely for his opinions on the institution of slavery. The case of which I have spoken is a public and avowed effort at division in the *church*,—a practical attempt at schism;—a case, therefore, which comes legitimately within the sphere of our Christian concern.

With this general expression of views, with which I feel assured you will fully accord, allow me, Bro. Smith, one more word of explanation. Had N. W. C. U. stood simply before the brethren as an Institution of Literature and Science, I should not have made the notice of her which you characterise as "ungracious." But this is not the light in which we regard her. Higher and beyond this, she is looked to and was designed by her founders, as a co-laborer with others in inculcating, "Christian faith and Christian morality, without admixture of sectarian tradition." As such, she identifies herself with us as a public brotherhood. Therefore, her relation to, and connection with any movement seriously affecting the common cause, are, we deem, legitimate matter for the examination and comment, of the public and accredited journals of the brethren. To this, I am sure, no one will demur. Having thus clearly the privilege to speak, the only question is—Was there warrant for what was said? I thought there was—and, in this, thousands agreed with me. You and others

* 1 Cor. ix: 22.

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of the Trustees, thought there was not. On both sides the reasons have been given, and we leave the public to judge. In conclusion, and in taking leave finally of the matter, allow me to say, that the entire Faculty of Bethany College would be very happy to be on the most fraternal terms with N. W. C. U., and all connected with it, and would be pleased, so to abstract the Institution from the opinions and public aims of some of its Faculty, as to hope, that we can cooperate together fully and freely in inculcating "Christian faith and Christian morality," notwithstanding the outside efforts to break this fellowship, and to form an organization exclusive of our communion.

Tendering you, personally, Bro. Smith, sincere assurance of my high Christian confidence and regard,

I am very truly, your Bro. in the Lord,

W. K. Pendleton.

THE CHURCH IN MEMPHIS, TENNESSEE

We are gratified to learn that the Brethren in Memphis are awake to the importance of a vigorous effort in that rapidly growing city.—She is already distinguished as the third city of the great Mississippi, and is, beyond a doubt, destined to grow with a vigor and promise of permanence, which but few Southern towns can hope to equal. Immense wealth of capital is pouring in to supply her extensive and heavy trade, and the unparalleled development of the fertile territory by which she is surrounded, in the production of cotton, and all other great staples of our country, connected with her almost unequaled facilities of Rail Road and Water communication, with all the great emporiums of commerce, place her future prosperity and growth beyond a question.

Our church in Memphis has before her an inviting field, and a correspondently great responsibility. We doubt not she will be ready and prompt to meet her duty. We know that she has many large minded and liberal members, in her fellowship, who will not be negligent of the great interest committed to their keeping. No city, that we have visited, in all our efforts to rebuild Bethany College, has met us so liberally as Memphis. Her subscription amounted to *three thousand, three hundred and twenty dollars.* Bro. R. T. Torian, whose open hospitality we enjoyed during our sojourn, himself gave us *five hundred dollars*, and Bro. J. W. Hopkins, whose almost measureless areas, have to be reckoned rather by *square miles*, than by *acres*, gave us a Section of valuable land. Besides these, Brethren Trice, Hutchinson, Brown, Dr. Edmunds, and others, lent their aid and influence

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to place their congregation first in liberality towards the rebuilding of Bethany College.

We recall, with great pleasure, the delightful social meetings, we had with the Brethren, and are pleased to learn through our gifted Bro. Dr. W. J. Barbee, for several years past their minister, that they are about to erect a new and elegant church edifice. With the truth on their side, energy in its defence, and harmony in the exhibition of its power, they can and must succeed in building up a powerful influence for good.

Bro. Barbee, we learn, has recently accepted the presidency of the "Senatobia Female Institute," situated on the Rail Road, about 40 miles South of Memphis, in De Soto county, Miss. His accomplished education eminently fits him for academic pursuits, and we wish him great success, in his new field of labor. We are expecting a very interesting work from his pen, before long, on the "Moral Aspects of Geology." W. K. P.

SCHOOLS AND SEMINARIES.

Mount Sterling Seminary:—James B. Crane, Principal. This flourishing Seminary is situated in Mt. Sterling, the County-Seat of Montgomery county, Ky. It has been in a very flourishing condition for years, and is still very largely patronized. It comprehends in its scheme the concurrent education of both sexes. Surrounded by the best influences of a highly polished society, and a healthy and beautiful country, and furnished with a full and efficient corps of accomplished teachers, it deservedly ranks amongst the most popular and approved Seminaries of Kentucky. A number of the young gentlemen who have passed through the preparatory course under Bro. Crane, have attended Bethany College, and we can testify to the efficiency and thoroughness of their instruction.

Madison Female School, Richmond, Ky., Samuel G. Mullins, A. M., Principal. The wide and long sustained reputation of Bro. Mullins as an educator, is, of itself, a sufficient recommendation to any school, over which he is placed as Principal. But we cannot too much admire the energy and liberality of the public, in and about Richmond, in founding this Seminary. The catalogue comes to us impressed with a fine lithograph of the new, commodious and elegant Building which they have erected, at a cost, including grounds, &c., of *twenty thousand dollars*. It is really a beautiful structure, affording ample accommodations for *one hundred* pupils, (sixty boarders and forty day scholars) and, with its surroundings, arranged with the "most judi-

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cious and attractive appointments of school-rooms, dormitories, gardens, orchards, pleasure-grounds, &c.," eminently fitted to afford "the greatest comfort to the pupil and to gratify and cherish her innate love of the beautiful." Bro. Mullins is well sustained by a numerous and efficient corps of instructors, and we are not surprised to see that his school, has, from the very first, been *full*.

Arkansas College, Fayetteville, Ark., William Baxter, President.—This Institution, for some time presided over, and we may say, indeed, founded by our enterprising and devoted Bro. Robert Graham, now Professor in the Kentucky University, is, at present, under the presidency of Bro. William Baxter. These Brethren were classmates, in College, and we are gratified to find them pursuing similar paths of eminent usefulness in the walks of literature and religion. "Arkansas College has been in successful operation for seven years.—Some of the Graduates have already attained distinction in the learned professions, and through its instrumentality the cause of education has been greatly advanced in Arkansas." "The College grounds are beautiful, the buildings commodious and well arranged for convenience and comfort. The course of study is as full and thorough as that of older institutions, in older States, and every year, the managers are aiming at a higher grade of scholarship." We trust that the public will hold up with a liberal hand this noblest institution in all the "far West."

Christian Academy, Houstonville, Ky., John Calien Risk, A. M., Principal. This Academy starts under favorable auspices. We have before us the "First annual announcement." The Institution is furnished with a new and commodious edifice, and its patrons are determined to make it, in all respects, an honorable co-laborer in the great work of education. Both sexes are received as pupils. Instruction in the Bible is made a prominent feature in the scheme of daily studies, and for this duty, the Academy has secured the very efficient services of Bro. W. L. Williams. With her liberal charter, efficient Board of Trustees, competent Faculty, fine location, spacious edifice, and attractive surroundings, "Christian Academy" cannot but succeed.

"T. M. Lawrence College," Prof, Oval Perky, Principal. Located near Alexandria, DeKalb co., Tenn., *forty-eight* miles East of Nashville. It is intended for both sexes, and will aim to prepare students for the higher grade of College and University studies. With other advantages, Lawrence College, is especially commended "by its competent instructors, cheap Board, and Tuition, and healthy location, in the midst of a moral community." It is in a very flourishing

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condition. We trust, that, under the management of Bro. Perky, who was for some time a student with us, it will continue to meet the liberal wishes of its friends.

WOODFORD FEMALE COLLEGE, VERSAILLES, KY., 1860.

DEAR BRO. PENDLETON: In the last "Harbinger," you request of the Brethren such information in reference to institutions of learning as will enable you to give them due notice. We have published no catalogue yet, our College having gone into operation last September.

Woodford Female College, in Versailles, Ky., is a fixed fact, having received a charter from the Legislature this Winter. It has a beautiful location, the buildings are in good taste, roomy and well ventilated, and cost us about twelve thousand dollars. We have now near 50 pupils—can board about 50—can accommodate in the school rooms 150 pupils.

It is unnecessary for me to say to you what we intend to do, for we intend to do a great deal; I state what we have done. You know well the community—the country—brotherhood. This has all been done since I took charge of this congregation—near eighteen months ago. There is one fact, and an important one, which may not have escaped your observation. It is this: In the midst of the heavy draw upon the Brethren for money to endow Kentucky University and to aid in rebuilding Bethany College, whose pulsations are felt—sensibly felt, in almost every State and Territory in the Union, Institutions of learning, both for male and female, have sprung up as by magic, in Kentucky.

Although some complained at the repeated calls made upon them for money, and thought they must stop, because giving away all that they had made, and even getting into debt, yet the glasses their liberal contributions has put upon their eyes, have enabled them to see in the distance, the beauty, the power, the moral grandeur and glory which cluster around and dwell in institutions of learning, so that, in all their squalid poverty, they double and treble, and even quadruple any former contribution, in order to build up something like it in their midst.

Working in the Kingdom of God operates upon our mental and moral vision, like walking in a fog does upon the natural eyes; you see every step, what you never saw before, and never could have seen standing still. What an instructive lesson.

Bro. Pendleton, put forth your power in an essay upon this theme, and the brotherhood will begin to call out, "What must we do;" and this continent will soon be wrought up to the exercise of all its powers to advance the cause of the Lord. I may be, however, too

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sanguine, but you can't tell the pleasure I have in the feeling, and if I could write like you can, I would wear out pens in the effort, and then write with the stubs. The church in Versailles never was in as good a condition.

Give our College a passing notice. I am, as ever, your Bro.

T. N. GAINES.

N. B. I ought to say, that you might see what Bethany is doing for us, in Versailles, that Bro. N. B. Peeler, a Graduate of Bethany, started a high school, for boys, last September, in Versailles, and has now over 40 scholars—commenced with about thirteen, and will, without doubt, build up an Academy of the 1st order. We intend taking as large a share of the educational interests of this country into our hands, as the cause we advocate demands. How many thousands of hearts are now pouring forth thanks to our venerable and loved Bro. Campbell, for the light he has given them upon all the important elements of a glorious success in the advocacy of the ancient gospel!

T. N. G.

"THE HYMNIST."

BRO. A. S. HAYDEN, is about to issue the "*Hymnist*," a new work of Sacred Music, to contain a select class of popular pieces, adapted to Concert Meetings, Prayer Meetings, Sunday Schools, &c.

Such a work cannot fail to meet the wishes and wants of all our numerous brotherhood. The price, 25 cts., single copy, brings it within the reach of all. Published by Bro. H. S. Bosworth, Cincinnati.

PROGRESS OF REFORM.

OHIO.—Bro. L. L. Carpenter, Ottokee, Fulton co., Feb. 18, 1860, writes: Since the beginning of the present year, I have baptized over 20 happy converts into Jesus Christ, within the bounds of my present field of labor. These have been added to the several congregations, and, with the brethren, are rejoicing in the hope of eternal life. The more I see of the workings of primitive Christianity, the more am I convinced, that it is the only hope of the world. Sectarianism never can save the world from sin. Oh, then, let us cling to the Old Jerusalem gospel, with all our hearts, and labor for its spread.

ILLINOIS.—Bro. John C. Perry, Mechanicsburg, Feb. 1, '60, writes we have had quite an interesting meeting held by Bro. Sweeney, Editor of the "Bible Advocate," Jacksonville, at which we had about thirty additions,—among whom were my eldest daughters, Mary and Virginia.

INDIANA.—Brother D. F. Mounts, Poseyville, Posey co., Jan. 16, '60, writes: The cause of Truth is progressing in this section of country. We have one congregation within two miles of this place, numbering near two hundred members, and several other congregations a short distance off, though we have but

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three preachers, in some thirty miles, and there is quite a Territory in the South-West corner of this State, entirely destitute. I have, in my weak manner, the past year, delivered two hundred and five sermons, and witnessed over 100 additions to the army of the faithful. To the Lord be all the glory.

Bro. J. M. Mathes, New Albany, Feb. 23, '60, writes: Our prospects are pretty good here, at present. Since November last, we have had some 25 additions to the congregation, mostly by immersion. Elder James Challen was with us a part of the time.

We have a very large and interesting Sunday School, connected with the congregation. The attendance at our regular meetings, is very good, and gradually increasing; while a larger proportion of the congregation, attend regularly and punctually, all our afternoon meetings for "breaking the loaf," than any other congregation, in the range of my acquaintance.

Missouri.—Bro. T. M. Allen, Boone co., Jan. 31, '60, writes: On the 4th Lord's day of this month, I commenced a meeting in Columbia, with Bros. Wilkes and Rogers, who preach regularly for the congregation there. Bro. Dibble came a few days after the meeting commenced, and is still with us.

The congregations have been large, solemn and attentive, and the interest continually increasing. At the close of the meeting last night, there were 31 additions; 25 of whom, having heard, believed, and were immersed; the others were added by letter, or were reclaimed. Fourteen of the obedient are pupils of Christian Female College, which continues to prosper and flourish under its able and efficient Faculty. Without disparaging any other, I can truly say, that this is one of the best female Institutions in the country, and one of which our brotherhood can justly be *proud*.

☞ The meeting is still in progress, and as the interest is increasing, many other additions are anticipated. You perceive the *ball* is still in motion.

Bro. T. M. Allen, Columbia, February 6, '60, writes: The meeting of which I informed you, that has been in progress for some time, closed last night, with 44 additions. The resident preachers have been here all the time, doing good service.

We have meeting again on Wednesday night, and a number of our other friends are almost persuaded to be Christians. To the Lord be all the praise.

Mississippi.—Bro. K. Baxter, Newtonia, Dec. 14, '59, writes: As an item of church news, I would state, that a few weeks ago I held a meeting of eight days, about twelve miles from this place, which resulted in 15 accessions to the church. A few weeks previous there were 5 additions at the same point; which made 20 in the course of a month. About the middle of November we organized a church at that place, of about 40 members; the brethren are living in peace and harmony, and all things seem favorable for the accomplishment of good. May the Lord bless those young disciples who have lately enlisted in the army of the faithful, and make them a blessing to themselves, the church, and the world.

New York.—Bro. J. Milton Bartlett, Clarence, Oct. 28, '59, writes: I have immersed 25 during the year I have been here.

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MISSIONARY ITEMS.—Bro. Isaac Errett, Feb, 15, writes; Since my former report, I am happy to inform you of about 40 additions in Easton, Mich., under labors of Bro. E. Regal and the Cor. Sec'y; 21 in Niles, Mich., reported by Bro. W. M. Roe, and 7 in Portsmouth, Ohio, reported by Jno. F. Rate.

KANSAS TERRITORY.---Bro. Jacob J. Scott, Palermo, Feb. 11, '60, reports a protracted meeting in the vicinity of Wolf Run, Doniphan county, during which there was a large addition to the army of the faithful. At another point, in said county, a congregation was organized by Bro. Winter, of Indiana.

☞ When men are convicted of sin, and feel their condemnation, it is not difficult to persuade them to make Christ their refuge from the impending vengeance. He is then a covert from the coming tempest, and a hiding place from the storm. A. W. C.

OBITUARY NOTICES.

Died, on the 6th of August, at the residence of her Son-in-law, John McCammant, near Ipava, Fulton Co., Ills., Mrs. Mary Prather, in the 83d year of her age; was a member of the Presbyterian Church for a number of years. In 1829 she was immersed and united with the Disciples Church in Wellsburg, and of which Congregation she continued a consistent, worthy, and devoted member, until 1853, when she removed to Fulton Co., Ills., with her daughter, Mrs. McCammant. She was a sincere and pious Disciple of the blessed Saviour; and died in the faith and hope of the Gospel; leaving five children to mourn her loss, though they mourn not as those without hope.

Died, on the 8th of October, 1859, Sister Elizabeth, the widowed wife of Bro. James Gray, late of Boyle Co., Ky. The deceased became a member of the Christian Church in 1834, of which she continued a devoted member till her death. Her hospitable mansion had been the home, not only of the christian preacher, but of all who loved the Saviour. Though sudden her departure, she was fully prepared for the appointed change, cheerfully resigning her spirit into the hands of her Redeemer.

Sister Clarinda Huffman died July 18th, 1859, in the 50th year of her age. Sister H., in early life, joined the Methodist Church, of which she continued a member till 1847, when she united herself to the Christian Church at Cornishville, Mercer County, Ky., of which she was an exemplary and devoted member till the period of her death.

In her 19th year, on the 27th of August, Sister Mary P. daughter of Geo. T. and Margaret Edwards, of Russellville, Ky. Possessed of a superior intellect, highly cultivated, and of gentle and amiable manners, she was not only one of the brightest ornaments of the social circle, but by her consistent christian deportment, gave evidence of her devotion to the cause of her Redeemer. Her early departure has not only bereaved devoted parents of the object of their fondest earthly love, but has also bereft an aged grand-mother, by whom she was brought up, of the stay and comfort of her declining years. The cheering hope, however, amidst their sorrows, of a happy reunion, leaves them not to mourn as others who have no such hope.

Died, in Chesterfield, Fulton co., Ohio, on the evening of Jan. 18th, Sister Martha Jane Roos, wife of Bro. Edward Roos.

Sister Roos was a living christian. Having embraced the gospel with all her heart, she endeavored to live it out in her every day life, and when she came to the river of death, she was enabled to meet the monster death with a smile, and go gloriously triumphing in Christ, the rock of her salvation. Truly precious in the sight of the Lord is the death of his saints. Let me die the death of the righteous and let my last days be like his.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. III.] BETHANY, VA., *APRIL*, 1860. [No. *IV.*

A THIRD VISIT TO THE CARLTON HOUSE.

Twenty years ago, this present month, the Carlton House was introduced to our readers. Conversations therein held, on a variety of topics, of special and general interest, to a Christian Family, were reported in every number of the M, H. during that year, with a single exception. Numerous and various topics, disquisitions, questions, and narratives occupied the area of these conversations. We have been, once and again, solicited, indeed, importuned, to resume these conversations, or to institute others of a similar character, on themes and topics now demanding special attention.

The christian pulpit with its exhibitions has been suggested as an interesting theme. Its matter, manners, spirit, and tendencies have been pressed upon our attention as worthy of our regard and investigation. A complaint has been prefered against certain alledged imperfections and incongruities in matter, manner, and spirit. These, it is assumed, could be, and ought to be improved, or amended, more or less, in order to its increased respectability and consequent usefulness, both to the church and to the world. There is not a perfect unity of views, as to the qualifications of every official incumbent in the true organization and development of a truly apostolic church;

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both, indeed, as to the number and qualifications of all its official members—their proper duties, character, and attainments. It is, therefore, thought that it would be of no ordinary importance, but of special interest, to the cause of the christian common-wealth to institute a special investigation of its whole Divinely constituted and organized membership—official and unofficial. For it is presumed, indeed not to be questioned, that the God of Order in the Universe —the great system of being—of all existences, material or immaterial, would have displayed the same wisdom, power, and goodness in the organization of his *Spiritual Universe*, that everywhere appears, in bold relief, through all the Kingdoms of material existences, entering into the conception and composition of the word *Universe*. The *will* of God is indeed, the origin of the whole Universe. It is also as truly its center and its circumference.

But, in the dialects of human reason and human imagination, there is but one universe *material*, and just as certainly there is but one universe *spiritual*. But this one universe *spiritual*, is not confined to any one specific region of Creation,—there are spirits in heaven, on earth, in *Hadees*, and in *Gehenna*, usually translated *Hell*.*

But can there be a real Universe Spiritual? Why ask such a question! The only *bona fide reality* in the Universe is *Spirit*. Who ever heard or read of the death or annihilation of a Spirit! Says a skeptic.

"Do we not read, says a sceptic, in Sacred Writ, of "*the second death*?" But is death annihilation? Are decompesition and annihilation equivalents, or tantamount terms?"

Has any man living an idea of *nihilism*—or in more common language, Has any man an idea of *nothing*? Can any man define *nothing*? No man ever saw it, heard it, felt it, smelled it, or tasted it! There is no *such thing* as *nothing*! How the world could have ever entertained the idea of *nothing* is the paradox of paradoxes. Still we cannot dispense with the word any more than we can annihilate something. A treatise upon nothing would be a superlative curiosity. Had we a copy of it, we should present it to the strongest Atheist in the land.

God always was, is, and evermore shall be—"The Alpha and the Omega, the Beginning and the End, the First and the Last." He is in one sentence;—THE ABSOLUTE CAUSE UNCAUSED, SOLE ROOT AND REASON OF UNIVERSAL BEING—the GOOD ONE always attractive, always

* In our common version, rather unhappily, we have four words—*Sheol, Hadees, Tartarus* and *Gehenna* all represented by the word Hell. Neither *Sheol nor Hadees* in Holy Writ, ever truthfully represent what is usually called *Hell* or *Gehenna*. That is the region where the worm dieth not, and where the Fire is never quenched.]

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radiating being and blessedness. Farther than this, above this, beyond this, both reason and imagination are forever dumb. "Come then expressive Silence muse his praise!" "The Patriarch Pupil, in this school will be learning still, and dying leave his lesson yet unlearned."

Still there is an ineffable pleasure in pondering upon the Infinite, the Eternal, the Absolute. There is no satiety in these musings—

> "In all earth's pleasures there is *satiety*,
> But thy words with grace divine
> Imbued, bring to their sweetness no satiety."

Well said Milton, our immortal bard!

But these musings were interrupted by a call from three old friends —representatives of the old Father Goodall's family, around whose hospitable fire-side we had enjoyed, years agone, many a happy evening, in familiar conversations, upon the ever new and heart-stirring themes of the Gospel Kingdom, as it was, as it is now, and as it will hereafter be.

After an interesting narrative of the more important incidents in their own experience during the last ten years in which the popular pulpit themes have most largely figured, we requested them to name to us the more prominent topics that seemed to be of most interest to the communities in which they had spent most of their time.

We received the following report;—"Getting Religion," "Regeneration," "Repentance and Faith," "Work of the Holy Ghost," "Falling or not falling from Grace," "Sabbath Keeping," "The Holy Sacraments," "Infant and Adult Baptism," "Christian Circumcision," and "Family Worship." I do not place these in their exact order of teaching or preaching; for in this there is no where the same precise order, not even in the same denomination. But these are the common subjects or topics of pulpit exhibitions, especially in New York State and in New England. Whatsoever the text may be, these are the most common themes, the standing staple throughout the entire North; and we might add more or less frequent everywhere —all over English Christendom.

An elementary question---very rudimental, indeed, presents itself on the most superficial survey of the whole area of the christian world. It is this. *How has it come to pass that the christian faith---- "the Gospel of the Grace of God"---should have been the only, almost universal theme of doubt, debate, controversy, and of mutual hatred, in all its stages, from the birth of its Founder to the present hour?*

But this intense hatred of Satan and of evil spirits, exhibited against the christian Gospel, is one of the strongest arguments, in demonstration of its Divine Origin, of its gracious and most mani-

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fest Divine philanthropy, and of its immeasurable potency to clothe with eternal infamy, and cover with everlasting desolation, the Devil and *his Angels*, whether assuming a human or a spiritual form.

The gospel is the glory of God, the glory of Angels, and the glory of Man. It is the glory of God to be the author of it, of man to be the object of it, and of Angels to be under it the ministering spirits of ransomed humanity. Secrets in eternity---"hid from ages, and from by-gone generations," are now being divulged and made manifest; "to the intent, that now unto the principalities and powers celestial, might be revealed, the manifold wisdom and grace of God."

But, alas! the pulpit---*alias* --the present "Christian Ministry," is involved, and has been involved ever since the Protestant Reformation, in an unsanctified internal war about "*doctrines*," *alias, theories*, speculations, and disquisitions upon "church politics, church administrations, church doctrines, and church ordinances." These have become a distracting---an interminable controversy because of the introduction of our own unfortunate, unsanctified, unscriptural nomenclatures.

There is in our conception, only one remedy for it, in the whole area of possibilities and probabilities. It is not in the power of philosophy---of any mere human science, to institute a corrective or a preventive of this sad and melancholy evil. There is but one sound and safe expedient---and that is found in the fact, that the Bible---the inspired oracles of God, is a *self interpretive* volume. It not only needs no extrinsic aid, but, in fact, rejects and virtually repudiates it. The most scientific, and, at the same time, the most artistic composition in the whole volume; indeed, in all the literature and science of the whole world, is the *one hundred and nineteenth* psalm.

There are but *twenty-two* letters in the Hebrew Alphabet; and these are placed under each and every one of these *twenty-two* letters, *eight verses*, and in each and every one of these eight verses, there is one encomium upon, or commendation of the oracles of God.—They are expressed and extolled under the following names :—"*the law*," "*the testimony*," "*the way*," "*the precepts*," "*the statutes*," "*the commandments*," "*the judgments*," "*the word*," "*the righteous judgments* ;"—"*thy testimonies*," "*thy righteousness*," "*thy ways*," "*thy law*," "*thy precepts*," "*thy commandments*," "*thy statutes*," "*thy word*," "*thy righteous judgments.*" In all the artistic and scientific compositions in universal literature, eulogistic and laudatory, there is not one more graphic, more exegetical, more commendatory, more agrandizing, more soul-stirring, than these encomiums upon the living oracles of the living God. And most certainly they are the most deserving and the most beatifying eulogies ever pronounced by any man, ap-

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on any theme, in the whole area of human language. Ought they not, then, to be the perennial theme of every man in whose hand, God, in his benignant providence, has placed them? "The entrance of thy word, O Lord, giveth light and makes the simple wise."—"Blessed is that man who makes God's oracles his delight, and who meditates upon them day and night."—"He shall resemble a tree, near planted by a never-failing stream, whose leaves are ever verdant, whose fruit never fails."

But, says old Father Goodall, who of us shall lead or take part in these conversations? I feel myself, almost superannuated, now in my seventieth year, and my former family are grown up to manhood. Instead of my children, whom you formerly knew, I have their representatives. Here are five of them whose fathers and mothers have passed over the Jordan. Here are William, James, and John, representatives of Thomas, Susan and Eliza—and here are Mary and Nancy, representatives of Reuben. They are now nearly of the respective ages of their parents when you were first located in our vicinity. They have, for the most part, received all the education, literary, moral, and religious, that I could give them, and I am glad to say that they have memorized many Psalms of David, most of the proverbs of Solomon, his Son, and have recently mastered the book of Ecclesiasties with Paul's two great Epistles—that to the Romans, and that to the Hebrews. This is as much as I can say of them, as to their moral and religious training; and I am glad to add that, save one, they are all members of the Christian Church, and that I am not without hope that he will soon be added to them in the Lord. I desire that you would specially address William as to his views of the Saviour of the world. He reads much, and seems to read with interest the good book—the Book of all books, but is not as communicative of his views and purposes as I could wish.

I do, indeed, regret that I have not known my duty at an earlier date; I then might have prepared myself to have discharged it with much greater ability and success.

Some of my very zealous and extra orthodox neighbors have indirectly, if not indeed, directly, hinted to me, that "conversion was God's work" and not mine, and that "I must wait his time." Paul, certainly, does not sanction such an opinion or course of action.—He commands Christian parents to "bring up their children in the nurture and admonition of the Lord."

Certainly this was not an impossibility, in Paul's judgment. Had he thought so, he would not have commanded it! And still more encouraging; to his son Timothy, he says; "the unfeigned faith that first dwelt in your grand-mother Lois, and in your mother Eunice, I

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am persuaded dwells also in you;---because from a child you have known the Holy Scriptures," (and these were the Jewish Scriptures,) "which are able to make you wise to Salvation---through the faith in Jesus Christ.

In the old Carlton House this was not a debatable question. Nor should it be in any christian family. The consummation of parental folly terminates and culminates in the labor to amass a fortune of this world's goods for their children and descendants; while daily neglecting, by precept and example, to "bring them up in the nurture and admonition of the Lord." It is positive cruelty to children, on the part of their parents, to cultivate in them pride, avarice, cupidity, the love of fortune and of fame, at the expense or even the hazard, of their spiritual and eternal interests, in this most splendid, august, and glorious universe.

At this moment entered old father Olympas---accompanied by his sons Henry and James; also, Doctor English of the Episcopal Church, Dr. Scott, of the Presbyterian Church, Dr. Owen, of the Congregational Church, and Dr. Clark, of the Methodist Church, each of them having with them a daughter in her teens.

After the compliments and compellations of the evening, *the Pulpit* and *the Press* were proposed by Father Olympas as themes at this time deservedly occupying unusual attention in the whole area of his personal knowledge.

After a few minutes silence, Father Olympas observed that he did not intend to introduce the pulpit and its influence as matters of questionable utility or importance; but rather to elevate and aggrandize both. He desired the pulpit to be still more influential and useful than it was at present, or than it had ever been since the church had been incorporated by the State; and consequently, more or less, pliable, temporizing, and catering to it, for its smiles and its patronage.

Dr. English. It appears to me after all that I have heard and observed upon the subject of Church organization, church patronage, and church movements, that there is a latent evil, in the present forms of the christian profession, more or less in them all, that was more paralyzing and impairing the influence of the Church and Christianity in general, than any legal or State patronage known to me in any portion of what we all concur in calling "the Christian World."

Father Olympas. Would you have the kindness, Dr. English, to lay that matter before us?

Dr. English. With pleasure, Father Olympas, as far as I am posted on the premises.

I presume to say, my Dear Sir, that the speculative philosophizings upon what are commonly called the abstract or "abstruse doctrines

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of theology," have shattered the constitution of the church, and superinduced a metaphysical dyspepsia, seriously involving the health and energy of the whole Constitution of the Church Militant. To suspend the destiny,—or the Church privileges, of any one, or every one, desiring christian fellowship in Christ's Church, on his power of discriminating between *sublapsarianism* and *supralapsarianism* or such like speculations seems to place christianity—that is christian faith, piety, and humanity—so high in the ethereal regions, that not one man in fifty can reach it.

Father Olympas. It looks, I confess, rather ultra. But is not "the doctrine of regeneration," as taught in most of our pulpits, and in many of our books, as inappreciable, on the part of the great masses of our community, quite as incomprehensible as *supralapsarianism* or *sublapsarianism*?

Dr. E. These are, indeed, polysyllabical terms of great comprehension, and would certainly require an instrument of the polyprismatic type, to present them intelligibly to any promiscuous auditory. Will you please explain them?

Father Olympas. Why, my Dear Sir, Noah Webster, L. L. D. our most celebrated lexicographer, has given their current value in old England, Scotland, and in these United States. He says a "*sublapsarian*," is an *Infralapsarian*—one of that class of Calvinists who consider the decree of election, as contemplating the apostacy, *as past*; and the elect as *being* in a fallen and guilty state; whereas the *Supralapsarians* affirmed, that the decree of election contemplated the elect as yet to be created, and to apostatize with the rest of the races; and then to be rescued and saved by Divine grace." What kind of gospel was either of these, for a lost and ruined world?

Dr. English. And how much better is the patented orthodoxy of regeneration before faith, or of faith before regeneration?

As theories, speculations, or church tenets, what have they done? Or what can they do? According to the Doctrine of the Divine Sovereignty, as taught in some schools, either theory is wholly valueless.

Father O. I have never substituted any doctrine or speculative theory of Christianity, for the plain historical statements found in the *five historical books* of the Christian Scriptures. I emphasize on the facts that *All the patriarchal and national institutions of Holy Writ*, are found in the first *five books of the Jewish Scriptures*, and that all we call *the Gospel institutions*, are presented to us in the first *Five books of the Christian Scriptures*. Do you not Dr. English concur with me in these statements?

Dr. E. I frankly concede that these are palpable facts, But in the ever changing conditions of humanity there is of necessity, and there

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has been, an adaptation of the great elements, found in these five canonical books in harmony with the new phases or forms of Society.

Father Olympas. God, indeed, has in his good pleasure permitted these innovations and changes. But that does not prove that he approbates or sanctions them.

Dr. English. I dare not indeed, affirm that his approval of them is a logical inference from his permission of them. Nor does his permission of them prove or disprove their acceptability.

Father Olympas. Are they not, at best, *will worship*---or a "teaching for doctrines the commandments of men!" Has not God a Supreme an indefeasible right to enact and prescribe his own worship and service. When Heaven enquires "who has required this at your hands," will it be an acceptable response to say, I *presumed* that it would be acceptable! Then presumption is not reprobate in the sight of God! Who dare assume such an attitude---or place himself in such a predicament?

Dr. English. *Acceptable worship*, and human "*willworship*" are strongly, unambiguously, and vividly developed and displayed in Holy Writ. The offerings of Cain and Abel are eternal monuments of the differential element of acceptable and inacceptable worship. By faith Abel offered a bloody sacrifice; Cain a bloodless offering. God visibly and most sensibly marked the difference. Fire from heaven was, in the age of bloody sacrifice, *the hand* of the Lord.

The case of Nadab and Abihu illustrates, or rather developes the visible and sensible signs of acceptance. Fire from heaven consumed or accepted the offering of faith. These two sons of Aaron, like the two sons of Adam and Eve, came to the Altar---"Each of them had his censer in his hand---they first put fire in the censer, and then put incense thereon, and offered strange or forbidden fire before the Lord. And fire from the hand of the Lord devoured them." It was unsanctified or common fire, and therefore, it is made an eternal monument of the insolence of will worship. So Aaron understood it and held his peace.

Father Olympas. I have had this case in the eye of my mind, and intended to introduce it, but you have happily anticipated me. There is, then, no controversy pending on this point. But how commanding and comprehensive *the moral* of these facts. Divine worship is not a *moral natural*, but a *moral positive* institution. Hence the positive institutions of the Christian Age are its marrow and fatness.—Hence, those that depreciate them and speak lightly of them, placing the *moral natural* above the *moral positive*, stand in an unenviable and fearful attitude before the Author and Founder of the Christian or remedial institution.

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I cannot close this paragraph without reading and writing the last testimony of all the oracles of the Christian Institution. It is most explicit, most authoritative, and consequently most worthy of profound attention and regard.

The Holy Spirit says—"I testify to every man that heareth the words of the prophecy of this book;—If any man shall add to these things, God shall add to him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the book of life, and from the Holy city, and from the things which are written in this book."

In conclusion, Religion, or Christianity, or the Remedial Institution, however we may designate it, is as immutable, as authoritative and in its consequences as enduring as the throne and government of the Lord our God. It is, indeed, as stereotyped, as fixed, as immutable as the throne of God. We have not yet completed our analysis and synthesis of the illegitimately begotten and born orthodoxies and falsely called philosophies of the living world. But for the present we shall dismiss our company and repose for a season.

A. C.

"EFFUSIONS OF THE HOLY SPIRIT."

We rarely receive a mail of the Religious Press—whether Calvinistic or Arminian; Presbyterian, old School, or new School; Congregationalist or Independent; Methodist Episcopal, or Methodist Protestant; Baptist or Pedo Baptist; in some of whose periodicals we do not at frequent intervals, read of Remarkable "effusions," or "outpourings of the Holy Spirit;" "great Revivals," "large accessions" "glorious triumphs" won, and large additions made to their respective communities! These, too, are proclaimed, and regarded by multitudes, as tokens, special tokens from heaven, in Divine attestation both of *the call and mission* of the preacher; and of course, of *the doctrine, the gospel*, or the theory which he may have promulged. These converts, too, are frequently and publicly presented and alleged as *visible seals* and pledges of the Ministry, and of the Divine call of the prominent actor, or actors, on such felicitous occasions.

It would be regarded as uncharitable, superlatively uncharitable, in this our liberal and magnanimous age, to call in question the Divine Call and Mission of such plausible and devoted men—so zealous—so indefatigable—and so magnanimous and charitable in all their indications and movements. But when we read of the inspirations of Paul, the unquestionable, the divinely attested apostle of the Lord Messiah, solemnly averring, under the plenary inspirations of the Holy

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Spirit, that there are *seven pillars* which Divine wisdom has itself hewed out and planted in his own immutability and sovereign will, on which to erect his kingdom of heaven on earth, for *an habitation of God* by the *indwelling of his Holy Spirit*, as the guest of his own temple, what shall we say! what shall we do!

When his great ambassador to the Nations said—"Other Foundation can no man lay" for the growth, the health, the wealth, the happiness, the power, the glory and the triumph of his Kingdom, than that which he, Paul, as his plenipotentiary ambassador, to the Nations of earth, had laid, according to the beau-ideal which was given to him, not by angels, but by the plenary revelation of the Holy Spirit.

Its seven pillars stand in bold relief as sketched by his own infallible pencil. To the Ephesian Church, he groups them all in one splendid beau-ideal—"One body, one Spirit, one hope, one Lord, one faith, one immersion, one God and Father of all—who is above all, and through all, and in you all." Chap. 4; ver. 5th, 6th.

To erect, furnish, and garnish this splendid edifice, we are consecutively informed by our grand apostle, that he selected a class o Architects to whom he himself gave the heaven conceived *archetype.*

Our great Apostle details the Spiritual Mechanics in the following words—He gave some, Apostles; some Prophets, some Evangelists, some Pastors, and Teachers.—And all these "for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ:" in order to the attainment of *the unity of the* faith, and of the knowledge of the Son of God to perfect manhood, to the complete stature of the fullness of Christ: that we be no longer children—tossed to and fro, and carried about with *every wind of doctrine*, by the hand of men, by their craftiness, in the wiles of deception: but, speaking the truth in love, may grow up in all things into him, who is the head—even Christ: from whom (as the head) the whole body fitly joined together, and compacted by all the joints of supply, by the operation of every part according to its measure, maketh increase of the body, *to the edifying*" (building) "*of itself in love.*" [I quote this passage from the second edition of Bernard's improved version, Philadelphia—on my shelf for many years,—2d edition 1812.]

This is a bold relief, a *nonpareil* development of the essential and all-sufficient instrumentalities of evangelical illumination, in order to faith, to regeneration, to justification, to sanctification, and to adoption into the family of the first-born from the dead, and to the conjoint heir-ship of the universe—that glorious universe, created by him and for him—and held by him in trust for all his junior brethren until they arrive at majority in the resurrection of the just.

But these "outpourings' of the Spirit" so popularized in our mod-

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era pulpits, and in the "Revivals" of our times, demand a special attention at our hand, inasmuch as we have in some instances, been greatly misunderstood and in many others most grossly misrepresented.

Be it then emphatically stated that we do not find in the whole Bible—old Testament or new—such words as "*a revival of religion.*" Nor do we find "*an outpouring* of the Spirit" in the old Testament or New.

Let us then turn our thoughts to the only passage in the christian scriptures, which may have given rise to these words or to the use of this form of words. It is found once in the Acts of the Apostles, and no where else in the New Testament. In Acts 10: 45, we have these words:—"On the Gentiles was poured out *the gift* of the Holy Spirit." And what was it?

"The Holy Spirit fell on all that heard the word, and they heard them *speaking in foreign tongues* magnifying God." It was a miraculous display: "for they heard them speaking *in different tongues* magnifying God." Just as it was at the opening of the kingdom of heaven, on the bay of Pentecost.

The Holy Spirit appeared in tongues of fire on the heads of the Twelve Apostles, and instantly gave them *the power of speaking* in all the languages of the known world, there, and then, represented.—They were, indeed, all Jews, who spoke to the Jews assembled in Jerusalem on that occasion. And what have such cases as these to do with the special operation alledged in every case of regeneration? Just as much, and no more than the creation of Adam and Eve, by the immediate operation of the hand of God, had to do with the creation of Cain and Abel. All creatures began to be, or came into being, by what we call a *miracle*: Or, in other words, by a series of special acts of omnipotent will.

The only absolute power in the universe is will. Hence, the self same *will* that originated the universe, is as essential to its continuance and conservation, as it was to its origination, And so it must continue to be, till the creation of New Heavens and a New Earth.

The Creator has instituted fixed laws and immutable instrumentalities, through which, and only through which, he operates and will continue to operate, as he has done, in what we call "*the course of things*"—things material and things immaterial. His whole power is now displayed in laws material, spiritual, moral, and religious. And through each and every one of these, all things are as they are, and must continue to be, until He creates a new universe;—new heavens, new earth and new tenantries. Farther than this, neither reason nor religion, neither law nor gospel can extend jurisdiction.

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The greatest miracle in the area of reason or imagination, in my horizon, is the creation of that phenomenal thing called *matter*—the antithesis of spirit. True the *incarnation* of the Eternal Word is still more superbly grand, more awfully sublime and attractive. With Paul it is the mystery of mysteries. Into which angels, after their studies of more than 1800 years, still desire to look, with intensified interest, admiration, and adoration.

It has indeed, occurred to some minds, and of large stature, too, that it will forever be essential to our eternal development and enjoyment, that there should be still expanding scenes and new revelations of the fullness of the God head, in him, in whom are hid all the treasures of wisdom and knowledge. But it perfectly suffices the most comprehensive and heaven-aspiring mind to realize, in blissful anticipation, this enrapturing oracle—"we know that when he appears," in all his glory at the consummation of the ages, "we shall be made like to him—that we shall enjoy him in all his full orbed glory and majesty in company with all the eucharistic hosts, all the principalities and powers of the heavenly circles.

"A hope so great and so Divine,
May trials well endure,
And purify our souls from sin
As Christ himself is pure."

But have we not wandered far from our theme, from the stand on which we had located our telescope? It may seem so, to those who are plodding their wearied way through the morass of visionary speculations with a magic lantern in their hands.

But says the sweet psalmist of Israel—"I waited patiently for the Lord and he inclined to me his ear, and hearkened to my cry. He brought me up also out of an horrible pit, out of the miry clay and did place my feet upon a rock. He has put a new song in my mouth—even praise to our God; Many shall see it and fear, and shall trust in the Lord, Blessed is that man that maketh the Lord his confidence who respects not the proud nor such as turn aside to delusions."*

Again he says:—"The law of the Lord is perfect converting the soul; the testimony of the Lord is sure making wise the simple.—The statutes of the Lord are right, rejoicing the heart: The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean—(cleansing) enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired than gold, yea, than much fine gold: Sweeter also than honey even the honey comb—moreover by them is thy servant warned; and in keeping of them there is great reward." Psalm 19, 7—11.

* Psalm 40, 1—4.

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There is no latitudinarianism in all these inspirations of the Holy Spirit. On the contrary, the laws of Grace are as consistent with themselves, as the laws of Nature are consistent with one another.—The laws of attraction and repulsion alike obtain in the kingdoms of Nature and of Grace. There is one sun and one moon, some comets and many stars in our material Solar system. Much of the scenery of earth, indeed of the universe, has been consecrated, or converted into an evangelical typography. Sun, moon, and stars—even comets or wandering stars, day and night, seed time and harvest, bread and water, heat and cold, life and death, &c., &c., have been consecrated by the holy men that were constituted and commissioned the orators and amanuenses of the Holy Spirit of wisdom and revelation. The rationale of this method is found in the fact—*that there is no way to the unknown but through the known.* The parables of the great teacher and the aphorisms of Solomon, are not merely suggestions, but demonstrations of the utility and importance of this method.

The "*revivals* of religion"—"the *outpourings* of the Holy Spirit in the reported conversions of our times, are not only *never once found in old testament or New*, but are in sober reason and reflection, reprobate and delusive in the superlative degree. Religion has never died, and therefore it cannot revive. Men may revive—sin may revive—the heart may revive, and righteousness may revive, but religion can never revive in a heart in which it never existed.

"*A pure language,*" is indispensable to a pure religion, to a pure faith. So deposes the Holy Spirit. It is absolutely indispensable—and therefore we plead for it; During the Babylonian captivity, the children of Israel lost a pure speech. They afterwards spoke in the language of Ashdod. So deposes Nehemiah, chapter 13, 23. The Jews in their captivity, intermarried with the daughters of Ashdod, Ammon, and Moab. Hence, their children spoke half in the language of Ashdod, and half in the language of Canaan. Wait ye upon me saith the Lord. Then will I turn to the people a pure language that they *all may call upon the name of the Lord, to serve him with one consent.*" Then, and then only, thus, and thus only, is it possible to have, and to enjoy, that union, communion, and co-operation for which we pray as essential to the triumph of the gospel. A. C.

As an instance of the necessity of investigating cases where relief is asked for, the Rev. Mr. Blunt, at a meeting of the Fieldlane Refuge, said:—"Not long ago a woman had taken him in with a piteous story that her husband had not had a day's work for six months. It was true, for he was a night watchman!"

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LETTER FROM W. S. RUSSELL.

(*Concluded.*)

4. You seek to throw discredit upon this view of direct spiritual influence within the spirit of man, by attributing to it certain terms, that involve an absurdity, when understood in their strictly material sense. As these: "actual *impact*," "spiritual *contact*," "*physically* opening the sinner's understanding," etc., etc. I have used none of these terms, nor have I seen them used among the intelligent writers of the Christian world, who advocate this doctrine of immediate spiritual influence. But terms of a sensuous character are used in Scripture, in describing these influences; yet he whose mind is at all exercised to discern between the grossly material import of a word, and its higher spiritual idea, is in no danger of error because of the use of such language. The terms of Scripture, in which the agency of the Spirit is described, for the very reason of their rich, sensuous character, convey to us, all the more forcibly, the experimental reality of such influences. They are styled an *inbreathing*: "I said, Days should speak, and multitude of years should teach wisdom. But there is a spirit in man, and the *inspiration* of the Almighty giveth them understanding.* Job. xxxii: 7–8. "Jesus *breathed on* them, and saith unto them, Receive ye the Holy Spirit." John xx: 22. Such influences, again, are spoken of in language usually applied to liquids; as the Spirit is said to be *poured out*; "Saith God, I will *pour out* of my Spirit upon all flesh." Acts ii: 17. "The Holy Spirit which he *shed* [poured out] on us abundantly." Titus iii: 6. And those becoming Christians are said to *drink into* the Spirit: "We have been all made to *drink into* one Spirit." 1 Cor. xii: 13. "If any man thirst, let him come unto me, and *drink*. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive." John vii: 37–39. If, therefore, the immediate influence of the Spirit upon man, is to be discredited, by the use of sensuous terms, the Scripture phraseology itself cannot escape this kind of criticism.

5. You constantly characterize the view herein advocated, as "*speculative*"—"a dogma, opinion or speculation"—and convey the idea

* Which Dr. Conant thus admirably paraphrases: "There is in man a divine gift, a power divinely bestowed, of apprehending truth, which is independent of age, and of the authority which age confers."—*Trans. of Job.*

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that it is speculatively preached to the sinner, in order to his conversion. The contrary of this is true. The position that there are preliminary influences of the Spirit, to aid the sinner from the very start, is worthless, *except so far as a practical use is made of it.* Were it a mere speculation, as you and your associate editor, persist in calling it, I would throw it away at once, or retain it only as an intellectual toy. But I have felt and seen the most precious practical results following its hearty entertainment. When, in the church of Jacksonville, we seek to win souls for heaven—as in a recent very successful protracted effort—no merely intellectual proposition relating to the spiritual influence is speculatively preached, instead of the gospel, as you state; but Christ crucified, as the power and wisdom of God, is constantly held up as the object demanding the sinner's faith; and the imperative necessity insisted upon of seeking, by trust in Christ, obedience to his commandments, and by calling upon the name of the Lord, that spiritual renewal which is imperatively demanded—"Verily, verily, I say unto thee, except a man be born again, he can not see the kingdom of God." But while this is the burden of the preaching to sinners, we *act* upon the belief, herein stated, that God will assist men from the very first, in order to a true faith and obedience—a real victory over Satan, the spirit that worketh within—and, accordingly, we meet daily to make "supplications, prayers, and intercessions for all men," that "they may be saved and come unto the knowledge of the truth," and we are assured that such prayer is "good and acceptable in the sight of God our Saviour." We can, also, offer up specific petitions to the same effect; such as these: That the Lord will "convince the world of sin, righteousness and judgment," by that spirit which Christ promised should work such effects; that those who are "dead in trespasses and in sins may be quickened;" that while we plant and water, "God will give the increase;" that the "word of the Lord may have free course and be glorified;" that a "door may be opened unto us of the Lord;" that the "Lord will open the hearts" of men, "that they may attend unto the things spoken;" that the "hand of the Lord may be with" the preachers of the gospel; that "utterance may be given" unto them; and "that God would open unto them a door of utterance, to speak the mystery of Christ." These are strictly scriptural petitions; and having them, we may certainly plead with the Lord, on behalf of sinners, "Remember THESE thy words unto thy servants, upon which thou hast caused us to hope." And we endeavor to go forth *acting*, in all other departments of Christian exertion, upon this belief that "the disposings of the heart in man are from the Lord;" knowing that our acts will not prove fruitless, because, by reliant

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prayer and faithful activity, we may secure the outpouring of the Spirit of the Lord, so that men will be truly converted to God. Thus it is eminently true, that this doctrine is one to be *acted upon*, not preached to sinners, except so far as they are encouraged to trust in a *present* God and Saviour, from the first step to the last, in the Christian walk.

Now, we could neither consistently pray nor act in this manner, if we believed that the Spirit "works upon neither saint nor sinner but through or by the word," as you so emphatically affirm. It seems to me that if this statement be true, all that we have to do is to preach and circulate the Scriptures, not praying or looking for any assistance from the Lord, that is *present*, working *now!* And, according to this opinion—for this, I am convinced, is the only name it deserves—all that men have to do is to receive the word, and, with their unassisted human faculties, reflect upon its facts and testimonies, and he that is the best logician will make the best Christian. He need not expect, in addition to all preaching of the word, and in co-operation with his own struggles, the quickening and regenerating influences of God's Spirit, to change his sinful nature and clothe him in Christ's righteousness. This certainly is not a part of that gospel "preached unto the poor," and "revealed unto babes;" it is rather a gospel for the wise and the intellectually noble. You are aware, I have no doubt, that in the Reformation there are men, who, holding the position which you so unequivocally state—"that the Holy Spirit works through or by the gospel upon saint and sinner, and upon neither but through or by the word, preached and believed"—have followed out the legitimate consequences of such a theory, and denied 1. *Special Providences.* For, as they very reasonably infer, if the Spirit acts only through the word, given eighteen centuries ago, no *present* interpositions of divine power, in specific cases and for specific ends *now* can be expected; for this would require special divine acts for each individual case, exerted at the present time. God is Spirit, and all direction from the immediate volition of God must be given through the impulse of the omnipresent Spirit; but if this Spirit is limited, in his operations, to the word, no such special volitions for individual cases can be sought; but dependence must be had upon the word in its general directions, and the man, with his sinful and darkened heart, must decide the most vital matters, with no illumination from on high, to empower him to discern spiritual things. If this theory be true, we can not pray now, even though living in the "ministration of the Spirit," as David did under the "ministration of the letter:" "Open thou mine eyes that I may behold wondrous things out of the law." The law was a word then existing before him, but the

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opening of the eyes a present act of God within. 2. This theory leads men to detract from the power of prayer. If the Spirit works only through the word, then we cannot hope to be answered when we pray, for this would necessitate *immediate* influences and impulses from God, instead of *mediate*, through the word of eighteen centuries. Hence, in order to justify prayer at all, there has arisen the theory of "reflex influence;" *i. e.*, the good of prayer consists in its re-acting, with salutary influence, upon the person praying!—not that it actually moves God—as the Bible teaches, both in word and example—to bestow the favor sought upon the suppliant, or upon others for whom he prays. This theory, therefore, makes prayer but a plausible and pleasing self-deception, which the man, if he follows the guidance of his head, will sooner or later find out, and quit praying. 3. A third general ill effect of this view, is that it leads to an overestimate of man's agency in the work of redemption, and thus creates an insufferable denominational pride, growing out of human self-sufficiency. This spirit fixes itself upon the *instrumentality*—the word, placed in man's hands—and forgets a conscious and vital dependance upon the all-powerful *agent*, who works now and immediately, and through whom all instrumentalities acquire their true efficiency.

It is due to you that I should say, that I am fully aware that you are a believer in individual answers to prayer and in special providences—and that you have not adopted by any means, the above consequences of this theory. I have had frequent occasion to notice the same discrepancy between theory and practice, in others among us. While they taught views respecting the Spirit, at utter variance with any *present* operation of the Spirit; their hearts, while in prayer, would rebuke all such chilling speculations, and give utterance to the recognition of a present Helper and Enlightener of men. And this is one instance in which we have cause to thank God for the contradictions of men! But all are not so fortunate. Intellectual views, in many, prevail over the better and wiser impulses of the heart, and consequences follow that are disastrous to a childlike trust in a present Savior, and a fervent 'feeling after God' and 'finding of him.' And on every hand there is abundant evidence of the general insiduous influence of this theory upon the people, in the under-valuing, and consequent neglect, of prayer. It is a moral blight in the soul, upon spiritual joys and divine communion.

In stating these effects of this theory, which confines spiritual influence to the word, I know whereof I affirm. I have felt these, its cold influences; and I have also felt the blessed change, resulting from casting it away and attaining larger conceptions of the work of

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the divine Comforter, And my own experience has been time and again confirmed by the experience of others in the Reformation, who had passed through the same change of views, and thus had new hopes and new spiritual longings awakened.

6. For advocating the views set forth in this letter, firmly set, as they are, upon a broad scripture basis, I am denounced as a heretic, a schismatic, and as one who "can not be esteemed and regarded as a brother in communion with us"– and this by the leader of that denomination which professes to take the Bible as its only rule of faith and practice! The being denounced as 'not of us,' is of little personal concern to me, for the endorsement of a denomination is not an indispensable prerequisite to the worship of God or the preaching of the gospel. But will not the people of this Reformation—those who are in it for the enjoyment of larger religious privileges and not merely as partisans—will not the people require an explanation of this strange contradiction between profession and practice? But if this *should* be the spirit of the whole body, then who would wish to remain in it, seeing that it had become recreant to its first principle; that of trying all things by the word of God—not by the creed, written or unwritten? I feel that I stand more firmly to-day upon the Bible, than ever in my life before; and with this book as my defence, I shall appeal from all decisions of partisan leaders to the people, and urge that appeal, by pen and tongue, with all diligence, God being my helper; for I believe that the truth into which the Lord has led me, with others, is of vital importance to the souls of men, and that it is corrective of serious errors now prevailing among us. Realizing this, my duty is plain. I shall continue to preach the whole gospel, as given in the New Testament, and leave the consequences to God.

I hope to have opportunity, hereafter, of defending myself more at length, against the charge of heresy.

Very respectfully yours,

W. S. RUSSELL.

JACKSONVILLE, ILL., Jan. 25th, 1860.

REVIEW OF W. S. RUSSELL.

That Mr. Russell is not acquainted with the fact that such materialistic terms as "physical," &c., are used by those who hold the theory of "immediate spiritual influence," is a fact for which we are not responsible. It must be charged to his want of reading and observation on this subject. Were it worth while, it would be easy to adduce abundance of examples, both from standard religious works

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and from the language common and stereotyped, as the peculiar dialect of revivals;—but there is no necessity for it.

With much that Mr. Russell has written in this article, as to the *actual* influence and power of the Spirit upon the heart, every Christian will cordially agree. His principle of interpretation, however, is based upon a theory of spiritual influence, that must lead to the wildest extravagances of mysticism. In the 4th paragraph of his article, he, indeed, complains that his "view" is characterized as a "speculation," and that "the idea is conveyed that it is speculatively preached." But, if this is not true, then why has Mr. Russell found it necessary to place himself "in *partial antagonism*" to Father Campbell, on "account of some of his teachings." Has he not, himself, quoted Father Campbell as having "given eloquent testimony in favor of the great *fact* of the indwelling presence and work of the Holy Spirit?" In an article, written by himself, in the March No. of the Christian Sentinel, for 1857, he quotes, from "the aged man whom he delights to honor," these paragraphs:

"Having disowned the great apostate and his ranks, and enlisted under the Messiah, and taken sides with the Lord's anointed, he now proposes to put his Holy Spirit within us, to furnish us for the good fight of faith, and to anoint us as the sons and heirs of God. . . Some will ask, Has not this gift been conferred on us to make us Christians? True, indeed, no man can say that Jesus is Lord but by the Holy Spirit. As observed in its proper place, the Spirit of God is the perfecter and finisher of all divine works. . . . The Holy Spirit is, then, the author of all our holiness; and in the struggle after victory over sin and temptation it 'helps our infirmities,' and comforts us by seasonably bringing to our remembrance the promises of Christ, 'and strengthens us with all might in the new or inner man'. . . Christians are, therefore, clearly and unequivocally, temples of the Holy Spirit; and they are quickened, animated, encouraged and sanctified by the power and influence of the Spirit of God, working in them through the truth." (*Christian System, pp.* 64, 65–66.)

"I would not, sir, value at the price of a single mill the religion of any man, as respects the grand affair of eternal life, whose religion is not *begun, carried on and completed* by the personal agency of the Holy Spirit. Nay, sir, I esteem it the peculiar excellence and glory of our religion that it is *spiritual;* that the soul of man is quickened, enlightened, sanctified and consoled by the indwelling presence of the Spirit of the Eternal God." (*Campbell and Rice's Debate, p.* 616.)

Fully satisfied as to the clear and unqualified admission of the

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fact of the "influence of the Spirit in the soul," he proceeds to inquire into the theory by which we may or must explain the *how*.—In the outset he admits that this point, the question as to the *how*, "has occasioned all the differences between enlightened Christians." Having prepared the way for the theory, which he would present, by an article on conscience; published in the same number of the Christian Sentinel, from which we have just quoted, we find him in the June Number following, entering resolutely upon his work, which is to "make an application of the doctrine maintained in the article on conscience, to religious science," for, he adds, "While revelation is the witness of the soundness of Philosophy, it is equally true that the latter reciprocates her light for the luminous interpretation of Scripture." These things premised, he presents as the special subject of inquiry, "Inspiration, or, the mode of the Holy Spirit's operation in the human spirit." "In venturing upon the introduction of this sacred theme,—we claim," he says, "the privilege of selecting the class of minds we shall attempt to address." "To such a class, we need offer no apology for the metaphysical character of these essays."

Now, we ask, what language could more fully and boldly, not to say arrogantly, set forth the fixed and deliberately formed purpose of presenting a speculative view,—of elaborating a metaphysical theory of the manner of the Spirit's operating in and through man! It is, indeed, claimed that "philosophy and religion have gone hand in hand during the past," and when philosophy languishes, "religion is formal and comfortless;" and, in perfect harmony with this declaration, we have seen nothing from the pen of Mr. Russell that is not closely related to this theme—The *how* of Spiritual influence. We hear, it is the constant burthen of his pulpit dissertations, and, though in the strife and angry feeling, which his persistent and offensive efforts in this direction have excited, we are warned to take many things which we hear, with many grains of allowance,—yet, on the other hand, his avowed purpose to elaborate a theory; the exclusive consecration of his pen to the elucidation and development of this pet idea,—this philosophic bantling of his adoption, (for it is not original with Mr. Russell,) and the mystical extremes to which he has gone in his essays on this subject, all prepare me to believe that it is not without much cause of just complaint. that his brethren have so widely and loudly complained of him, and at last, very generally, almost universally, outside of the partisans of his own congregation, withdrawn from him.

His position is taken in the spirit of philosophic arrogance. He comes not only to Christianity, but to *Christians* in the patronizing tones of a "higher light," and will help them or spurn them, as they

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will or will not sit at his feet and learn. He seems to have caught the spirit of the philosophic fountain from which he has but bunglingly and confusedly drawn, and looks down upon *Christians*, from the heights of philosophy, with a pitying tenderness, for which we ought, no doubt, to feel very grateful. Cousin, however, is before him, and only more graceful, in this proud condescension, and why should Mr. Russell not imitate him. "Gentlemen," says Cousin, "let us not indulge in presumption, for we are of yesterday. I repeat it, and we have advanced but a very short distance yet; but let us have faith in the future, and, consequently, let us have patience in the present.—There will always be great masses in the human race. We must not attempt to decompose them prematurely. Philosophy is among the masses in the sincere, profound, admirable form of religion and worship. Christianity is the Philosophy of the people. He who addresses you here, sprang from the people, and from Christianity, and I hope you will always recognize it in my profound, in my tender respect for all that is of the people and of Christianity. Philosophy knows what has been the course of things in former generations, and it is full of confidence in the future. Happy in seeing the masses, the people, that is nearly all, in the arms of Christianity, it is contented to offer gently its hand to Christianity, and to aid it in ascending to a higher elevation."*

This is precisely what Mr. Russell proposes to do, and to do it by philosophy. He would discover a method by which he can "fully establish the *possibility* of God's making *more revelations*, through man, than those constituting the elements of his spiritual activity, or of his imparting greater energy to those elements already existing in their germs." Now, as of the masses, for whom, no doubt, Mr. Russell feels at least a *Cousin's* tenderness, Christians, in their ignorance and *lower elevation*, will, no doubt, be expected to feel very grateful to Mr. Russell for *establishing* the fact that it was and is yet, *possible* for God to do, what they have all their life of faith most assuredly known, that he had done. If a would-be philosopher had repeatedly made himself ridiculous before the world, it would surely very greatly enhance our confidence and appreciation of the case, for another philosopher to condescend to *establish* the fact that it was a thing entirely "*possible*" for a philosopher to have done, and even to do again! But Mr. Russell feels, no doubt, that he must not hide his light, though it be reflected, and, therefore, *nolens volens*, the world must listen to his theory. Yet he complains that he is unjustly arraigned for preaching "*speculations*."

Having thus listened to the flourish of trumpets with which Mr

* Cousin Hist. Mod. Phil. I. p. 47.

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Russell introduces the theory of inspiration, by which he hopes to *establish* the "*possibility* of God's making *more revelations* through man than those constituting the elements of his spiritual activity," let us look for a moment at the theory itself. Is there any difficulty in recognizing its paternity? I said it was not original with Mr. Russell, and who, that has read Cousin, needs be told a fact so evident! But for others, we deem it important in the outset, to make this statement good, not to convict Mr. Russell of philosophic plagiarism, or to reflect upon his character as a thinker,—for we deem it no discredit to any one that he adopts and freely uses, sentiments or speculations, which he admires or thinks true.—but, for the reason that it will be a shorter way of fully understanding the tendency and scope of views, which Mr. Russell has presented in but an imperfect and fragmentary form, and the mischievous tendencies of which, therefore, may not, at first sight, be so readily seen. Cousin's position as a philosopher, to Christianity is well known. Let it appear that Mr. Russell adopts the theory of Cousin, and then Mr. Russell's position as a philosopher to Christianity will be well known. We proceed to our task. "We have seen," says Mr. Russell, "that in the soul there is a higher reason, not reflective, but spontaneous in its character, giving all men primary inspirations, which compose the elements of thought, and this is determined by the fact that these principles are universal and necessary, exhibiting themselves wherever there is a sane mind, and which it is impossible to conceive as ceasing to exist—which cannot, therefore, have their cause in the finite spirit of man, and must be referred to a higher Intelligence, to the infinite mind of God." "Inspiration," says Cousin, "in all languages, is distinct from reflection; it is the perception of truth, I mean of essential and fundamental truths, without the intervention of will, and without mixture of personality. Inspiration does not belong to us. * * * * It is the result of activity, without doubt, an activity lofty and pure; but not reflective, voluntary and personal activity. * * * * Man not being able to refer to himself this marvelous act, refers it to God, together with the truths which inspiration reveals to him, which he has not produced and which govern him. Is he deceived? No, certainly; for what is God? I have told you, he is eternal reason, first substance and first cause of the truths which man perceives. * * * The absolute affirmation of truth without reflection—inspiration, enthusiasm, is a veritable revelation. Thus in the cradle of civilization, he, who possessed in a higher degree than his fellows the gift of inspiration, passed for the confidant and the interpreter of God. * * * Behold the Sacred origin of prophecies, of pontificates, and modes of worship."

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We could easily extend this parallel both of expression and thought, but what we have given will suffice for this point. We proceed to the next condition. It is necessary to show how with reason, with this natural indwelling of the mind of God in him, it is *possible* for man to be fallible. Mr. Russell says, "Stopping here with only these primordial inspirations before us, we would make man infallible in the sense that God only is. There is another province of the soul which is essentially *ours*; which constitutes our personality.—This includes the will and understanding or reflective power. Will, in that it is free, makes us individuals, responsible to the higher laws of our being, which are the laws of God. The understanding appropriates the knowledge given through sensation by the outer world, and by reflection acquires the materials for expressing thought. It appropriates, also, the intuitions of reason, clothes them in these materials, and thus renders them communicable to others. * * * * If the energizing of the pure reason, therefore, be the method of inspiration, we will find that, no matter with how great power the Spirit of God may invigorate it, the revelations cannot come to us except they be marked by the characteristics of the prophet's own mind, and be given to us in the imperfect forms of his understanding. Thus it is that the oracles of the impersonal reason,—impersonal, because all men possess it, yet cannot control it by their wills, but must be subject unto it—are given with the coloring of a person clinging to them; the great truths of inspiration govern, but they are clothed in the sensuous imagery of the world."*

Before we proceed to trace these statements to their paternity in Cousin, let me call the reader's attention to the fact, that Mr. Russell has forgotten, in this patchwork of rags torn from another man's garments what he proposed to establish. He set out to show how and why man, possessed as he is, of infallible reason, nevertheless, becomes fallible. But he ends with showing only that the "revelation must come marked by the characteristics of the prophet's mind, and be given to us in the imperfect forms of his understanding!" He finds *the will*, but he does not say that the will is "*fallible*," much less *evil*, for Cousin, whom he follows, separates will entirely from reason or intelligence, thus making it, in the language of Coleridge, "a nonentity, a mere phantom of abstraction." Does it follow that because the *understanding* appropriates the intuitions of reason, and clothes them in the materials that it acquires by reflection for expressing thought, that these intuitions must necessarily be *fallaciously* expressed! Do infallible intuitions necessarily

* Christian Sentinel, 1847, p. 168.

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become false by the process of communication? If so, truth must be incommunicable,—its *revelation* is impossible, the coloring of the prophet's mind makes it but a splendid lie, and we behold only to be deceived!

But we will hear Cousin. "Is reason," he asks, "strictly speaking, purely human? or rather, is it only so far human as it makes its appearance in man? Does reason belong to you? Is it yours?—What belongs to you? What is yours? It is only the will and its acts. * * * Reason is not, then, individual; hence, it is not ours; it does not belong to us, is not human; for again, that which constitutes man and his intrinsic personality, is his voluntary and free activity. * * * Reason in itself, is universal and absolute, and consequently infallible; but fallen as it is in man, and thereby in relation with the senses, passions, and imagination, infallible as it was in itself, it becomes fallible. It deceives not itself, but that in which it exists leads it astray; hence, its aberrations: they are numerous; and as they spring from a relation, which in the present state of things, is our inevitable condition, they are inevitable themselves."

This, we perceive, is a little clearer and stronger than the language of Mr. Russell, but it is no more than what he should have said, in harmony with the theory, in order to show how and why man is not "infallible, in the sense that God only is." Besides, Mr. Russell contends that the inspired man, "being compelled to reflect, that he may communicate his truths to us, and reflection necessarily involving the will—will, even under inspiration, preserve his moral responsibility inviolate"—or, as Cousin has it, "reflection has for a necessary element will, and will is personality, is yourself. * * * Upon what condition do you reflect? Upon the condition of memory. Upon what condition does memory exist? Upon the condition of time. Reflection considers the elements of thought only successively, and not all at once. * * * It considers them for a moment, at least, in an isolated manner. * * Hence, not only the possibility, but the necessity of error." So that if even the inspired man must reflect, in order to communicate his truths, and reflection necessitates error, we cannot be sure that even the communications of revelation are true!

One more condition, and we have the whole theory before us. "We are so constituted," says Mr. Russell, "that the soul needs the excitement of outward occasions, reflectively appropriated to arouse it into activity, and call forth into vivid consciousness those principles which lie at the foundation of all our thinking. It being necessary that these principles be embodied in the forms of the understanding, this must be educated and called into livelier exercise, that reflection may give greater distinctness to these primal ideas."

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We have been thus particular in giving this theory of inspiration in the parallel language of Mr. Russell and Cousin, for the reason already stated; and what, in the end, is it? We may compress the whole of it, into a single sentence. It is *the* energizing of the pure reason, so as to give clearer and additional intuitions of truth, not so, however, as to dispense with the activity of the will, or to supersede the necessity of reflection, or of the excitement of outward occasions. In its last analysis it is—*enthusiasm*. "It is not in our power," says Cousin, "to make the reason give us such and such a truth, or not to give them to us. Independently of our will, reason intervenes, and certain conditions being fulfilled, suggests to us, I was going to say, imposes upon us those truths. Reason makes its appearance in us, though it is not ourselves, and can in no way be confounded with our personality. Whence, then, comes this wonderful guest within us, and what is the principle of this reason which enlightens us without belonging to us? This principle is God, the first and the last principle of everything. When the reason knows that it comes from God, the faith which it had in itself increases, not in degree, but in nature, as much, thus to speak, as the eternal substance is superior to finite substance. Then there is a redoubling of faith in the truths which the Supreme reason reveals to us in the midst of the shadows of time and in the limits of our feebleness.

"Behold, then, reason becomes to its own eyes divine in its principle. This state of reason which listens to itself and takes itself as the echo of God upon earth, with the particular and extraordinary characters which are attached to it, is what we call enthusiasm. The word sufficiently explains the thing; enthusiasm, as the breath of God within us, is immediate intuition opposed to induction and demonstration, is primitive spontaniety opposed to the tardy development of reflection. . . . Enthusiasm in the highest degree, and thus to speak, in its crisis, belongs only to certain individuals, and to them only in certain circumstances; but in its most feeble degree . . it belongs to human nature, in all men; in all conditions, and almost at every hour. . . . Enthusiasm also makes religions; for every religion supposes two things; that the truths it proclaims are absolute truths, and that it proclaims them in the name of God himself, who reveals them to it. Thus far all is well; we are still within the bounds of reason, for it is reason which is the foundation of faith and enthusiasm, of heroism, of poetry and religion. . . . Behold the Sacred origin of prophecies, of pontificates, and of modes of worship."

Such is the fearless and frank avowal of the legitimate results of this infidel theory of inspiration, as made by the prime author himself, and, in a fragmentary way, thrown out by Mr. Russell. Indeed,

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Mr. Russell, in that he subjects the "inspired man" to the necessity of reflection, before he can communicate his truths, involves reason, if not in its operation, certainly in its revelation "in all the imperfections of our own personality," and thus, not only lowers the sphere of inspiration to ordinary enthusiasm, but destroys altogether, its *absolute* authority,—for if inspiration is nothing but energized reason, and this again is subjected to reflection and the "imperfect forms of the understanding," before it can express itself, or be communicated,—evidently the "conclusion, as a whole, may be fatally vitiated." Reflection, which is the process, is liable to errors, and the "forms of the understanding," which are the "materials" of expression, are imperfect, therefore, the revelation, which is the product, can have no absolute authority. Any one at all conversant with the processes of logic can throw this reasoning into a formal syllogism, and show that from the conclusion, which I have drawn, there is absolutely no escape. Can Christians of any name, encourage or countenance the efforts of a speculative adventurer, who thus presumptuously lays his impious hands upon the very bulwark of our faith!

We stated in the outset, that the article of Mr. Russell, the conclusion of which we have given in this number, concealed the true grounds of complaint against him, and, as we promised, we have been reviewing those grounds. We are not yet through with them. To some friends who have expressed an unwillingness to have the pages of the Harbinger cumbered with a repeated discussion of the hackneyed subject of the *modus operandi* of spiritual influence, especially with Mr. Russell, I have only to say, I have no such purpose. We have reluctantly parted company with Mr. Russell, as a co-operant in the Reformation, for reasons found in his past writings and course, and it is a review of these, in justification of our decision with respect to him, that we have undertaken to give. We intend to make it as brief as is compatible with justice to him and to the subject.

We beg leave to close this article with a paragraph from Morell, the learned and acute historian of Modern Philosophy. Morell himself is the author of a theory of inspiration, so latitudinarian that it has been earnestly repudiated by orthodox theologians both of Scotland and our own country, yet even he is alarmed at the "door for an almost boundless advocacy of religious skepticism," which this system opens. He says, if this theory of inspiration be true, then "revelation, in the ordinary sense, loses all its peculiar value; every man may be a prophet; every mind has within it the same authority to decide upon truth, as those minds who dictated the Bible; we have only to sit and listen to the still small voice within, to enjoy a daily

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revelation, which bears upon it all the marks of absolute infallibility. This doctrine, of course, may seem very plausible and very flattering; nay, it may arraign some evidence, and boast the explanation of many facts; but, assuredly, it can only be erected and established upon the ruins of all the fundamental evidences of Christianity. When the advocates of this natural spontaneous inspiration will come forth from their recesses of thought, and deliver prophecies, as clear as those of the Hebrew Seer. When they shall mould the elements of nature to their will. When they shall speak with the sublime authority of Jesus of Nazareth, and with the same infinite ease rising beyond all the influence of time, place, and circumstances, explain the past, and unfold the future. When they die for the truth they utter, and rise again, as witnesses to its divinity—then we may begin to place them on the elevation which they so thoughtlessly claim; but, until they either prove these facts to be delusions, or give their parallel in themselves, the world may well laugh at their ambition, and trample their spurious inspiration beneath its feet." W. K. P.

A PECULIAR ORTHODOXY.

" 'DISCIPLES.'—The Watchman and Reflector is responsible for the following, which, by the way, is directly to the point in defining the differences between the 'Disciples' and Baptists.

'Disciples of Christ.' They are best known as 'Campbellites,' or disciples of Alexander Campbell. They are not Orthodox, and they assert the dogma of regeneration in baptism—a long stride towards Rome. They practice immersion, and so do the Mormons; and the one sect has about as much right as the other to be indentified with the Baptists."

A sweet morsel on the plate of Mr. Otis, editor and proprietor of the Louisville Western Recorder, of March 3d, A. D., 1860.

O LORD, who shall abide in thy tabernacle?
Who shall dwell in thy holy hill?
He who walketh uprightly, and worketh righteousness,
And speaketh the truth in his heart.
He who backbiteth not with his tongue,
Nor doeth evil to his neighbour,
Nor receiveth a reproach against his friend.
In whose eyes a vile person is contemned;
But he honoureth those who fear the LORD.
He who sweareth to a friend, and changeth not."

This is one of his happy comments on the 15th Psalm.

"It is," he says, "directly to the point" in defining the differences between the "Disciples" and Baptists." It is a *positive falsehood*

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that "*the Disciples of Christ assert the dogma of regeneration in Baptism.* Let him present the dogma in the words of the disciples. He cannot. Till then he must stand before the public---the uncommitted public, as bearing false witness against his neighbour. His *inferences* will not prove his dogmatic assertion. He cannot produce the dogma and, therefore, he must stand before the public as a convicted falsifier, a *blasphemer of his neighbour.* He does not *take up a reproach* but he takes upon him *to create a reproach* then to print it, and to circulate it, to defame his neighbor. According to David the King---the prophet, and the sweet bard of Israel, he cannot, without repentance, confession, and reformation, ever dwell in God's holy hill, nor abide in his holy tabernacle. To sit down in a calm, peaceful, and unperturbed mind, and deliberately write such a slander with mischievous intent, and then to print it, and to publish it, indicates a degree of depravity not often to be seen in the common walks of life, much less in the pulpit, and least of all, in the press, especially in the religious press, to be spread through the church and then through the promiscuous community. How unworthy such an incumbent in a Baptist Church!!! We know that we have thousands of Brethren in the Baptist community that will feel just as we feel on such an unprovoked attack---such a disregard of truth, honor, and honesty. This youth must have the full assurance of egotism, else he would not have precipitated himself into such an infamous quagmire---such a slough of perennial despond. Amongst that class of Baptists who honor their profession, I cannot conceive how he can hold up his head, or how they can respect and honor him.

I need not say to any of them who are conversant with our writings,---who have ever heard us or read us, that we have never asserted the dogma of water regeneration, or said or wrote more than did the Savior say to Nicodemus; "unless a man be born of water and Spirit* he cannot enter into the kingdom of God!! *This is not "water regeneration,"* nor is it regeneration in water. We were never, since we were baptized "*into the name of the Father and of the Son and of the Holy Spirit,*" either afraid or ashamed to avow, to preach, or to teach the gospel of the Son of God in the identical terms of the original tongue in which it is written. And all Protestant Christendom knows, or ought to know, that "*in the name*" of the Father and of the Son and of the Holy Spirit is not the language of the Son of God, the author and founder of the Christian Institution. That version of it came from Rome, not from Peter or Paul—and most assuredly not from the Lord Jesus Christ. And just as certain as the

* This is an exact and precise translation of the most critical Greek Testament; selected and sent to me by the Bible Union.

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Lord reigns, will all who venerate and love and serve him, rally under his banner, obey his precepts, and conform to his positive institutions, as soon as they understand them.

No man of any well founded pretension to scholarship, would jeopardize his reputation by either doubting or denying the position we occupy on the commission reported by Matthew, Mark, Luke, and Paul; and still less, the opening speech of Peter on Pentecost under the keys consigned to him by the Lord at Cesarea Philippi. Matthew 16, 19.

But Mr. Otis being quite an ambitious adventurer, volunteering in the service of a portion of the Baptist church, I would suggest to him a word of advice based upon his being rather precociously elevated, and of a rather sanguine temperament. It is simply this—First, that he be sure he has the truth before he speaks, more especially before he writes, and most of all, the full assurance of the truth before he prints it. Should this free will offering do him no good, it can do him no harm, unless he be so vain as to seek to immortalize himself at all hazards.

A. C.

LOUIS NAPOLEON AND THE POPE.

The Emperor on the 31st of Dec. last, addressed a letter to his Holiness, most respectfully tendering to him his advice, touching his temporal sway, over the pontifical states, that he should, for the peace of Italy and especially for his own tranquility and security against the seditious spirit of his people of the Romagna, relinquish his temporal sway over the latter, and permit them to form their own Government, and choose their own rulers.—And further advises, that if the interests of the Holy See required the exercise of secular authority, that it should be limited to the city of Rome and its environs. While giving this advice, he repeatedly assures his Holiness of his sincere attachment to the Church, and reminds him of his past services by which he had secured to the Holy Father, despite the opposition of his rebellious subjects, the quiet occupancy of St. Peter's Chair. While he also assures his Holiness, that even if his advice should not be received with that cordial spirit in which it was tendered, it should never alienate his affection from the most Holy Father, or from the interests of the Church, and accordingly subscribes himself his most dutiful son, Louis Napoleon.

After the receipt of the Emperor's letter, his Holiness on the 19th of January addressed an encyclical letter to his venerable brethren of the Episcopacy, throughout the Catholic universe, in which, after pro-

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nouncing his apostolic benediction upon these ecclesiastic dignitaries, and after expressing the consolation and joy which their fidelity had occasioned, amidst the grievous tribulations lately experienced by himself and the Holy See, he especially directs their attention to the startling points of the Emperor's confidential letter; as also, to what he had said in reply to the Emperor's letter, which had recently appeared in the Paris journal, called the Moniteur, replying to a letter of his Holiness. In that letter he "had entreated his Imperial Majesty to protest with his powerful patronage in the Congress of Paris the integrity and inviolability of the temporal power of the Holy See, and to release it from a criminal insurrection. In his letter, alluding to a certain counsel which the Emperor had proposed us on the subject of the provinces which had rebelled against our Pontifical rule, the exalted Emperor advises us to renounce the possession of those same provinces, considering such a renunciation as the only remedy for the present disturbed state of affairs." And just here we would ask, Why should not his Holiness take the counsel of his faithful and powerful friend? Is that temporal power which he claims for the Holy See, a legitimate authority clearly established by the canons of the Roman Catholic Church? For fifty years these same states have been under papal jurisdiction. But according to the doctrine of the Church touching the extent of its jurisdiction, the Emperor advises what is in perfect keeping with its own teaching. The counsel of his Imperial Majesty involves no questions concerning the faith of the Catholic Church. In commenting upon the Pope's Circular, the Constitutionnel, which is the official organ of the Emperor, considers this Circular as purely a political document, and uses great freedom of speech in relation to its character and claims.

It holds the following language: "This letter is a declaration from the Head of the Church, addressed to his venerable brothers of the episcopacy. On the first grounds it imposes upon us a respect which we shall scrupulously observe. But it does not concern questions of faith for the settlement of which the authority of the Pope is only absolute, when conformable to the sacred canons and in accord with the universal consent of the assembled Church."

"A political question alone is here under consideration, and on this point the competency of the Court of Rome could not be admitted without disavowing all the traditions of the Church of France. The memorable declaration of 1682 to which the name of Bossuet is gloriously attached, says textually, "That St. Peter and his successors, vicars of Jesus Christ, and that the whole Church itself, have only received power from God for spiritual things, and which concern salvation, and not temporal and civil things. Thus, in the encycli-

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cal letter of the 19th of January, it is the temporal sovereign who speaks in the name of a temporal interest, but in the forms and with the particular character which appertain to the Head of the Church. There is, then, here an abuse of jurisdiction, which, without dispensing us from a respectful deference, cannot prevent a free judgment. Let us not hesitate to express our full opinion.

The adversaries of the Papacy have always reproached it for its efforts to overstep the spiritual domain, which is exclusively its own. They have raised against it the minds of many independent men, who refused their submission, except in matters of faith. It was in wishing "to subject according to the very terms of the declaration of 1682, Kings and Sovereigns to the ecclesiastic power," that whole nations were alienated from that unity of which Rome is the centre.

Is it not sad, therefore, to see in so grave a document as that of which we speak, the eternal cause of the Church mixed up with, and lowered by interests so little worthy of it, and associated with the fortunes of those Princes who, in Italy, only maintained themselves by the arms of Austria, and could not return there except at her back?

In fact, one of the reasons given in the letter of the Pope, for refusing the separation of the Romagna is, that he could not abdicate that portion of his territory without "*detriment to the rights of the Princes of Italy, who have been unjustly despoiled of their domains.*" Here we have, then, the Head of the Church making himself, as in the days of Boniface VIII, and Innocent XII, the arbitrator of political sovereignties! And, mark it well! this theocratical arbitration, which in our day would be the most dangerous prerogative for the Papacy, is, by a strange contrast, only the undeniable proof of his dependency; for, before, as after the war of Italy, we find Rome bent under the influence of Austria---under that influence which Father Lacordaire so justly considered a cause of decline and fall of the Holy See.

The Emperor, inspired by a devotion which for ten years has never belied itself one single day, first counseled to the Pope reforms which might have saved the integrity of his dominions. These counsels were rejected; the evil has become aggravated, and now it seems no longer possible to lead back the populations of the Romagna, unless compelling them by force. The Emperor thought that it was more advantageous for the Pope to give up the Romagna, than to reconquer it at the cost of the blood of his subjects by foreign intervention. He said so sincerely to the Holy Father, in a letter worthy the eldest son of the Church and of the Sovereign of France. The Pope was at liberty to follow or reject that advice. He rejects it. We are far

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from contesting his right to do so, and we have the conviction that the advice of France will never be turned into menace or constraint.

Thus, then, the duty of France is fulfilled. The injustice toward her, however great it may be, will not have the power to make her desert her task of moderation and protection. At Rome, if needs be, she would still defend the Pope against anarchy; but if the political authority of the Holy Father everywhere else is destined to go through other crises, the responsibility must not fall upon the generous nation which has done everything to obviate them, and which will be always ready to grant that trusty support which is ignored to day."

The above comment upon the Pope's Circular, so far as we have given it, from the Paris Constitutionnel, is most certainly not lacking either in respect or fidelity to the interests of his Holiness, nor yet in manly or independent views touching the main points of said Circular.

The Pope's Circular is shown to be a purely political document, involving no matters of faith but such as are purely temporal and secular. It being a document of this character, the Organ of the Emperor feels its entire competency to treat it according to its true merits. The Letter has the forms and prestige of the Head of the Church while in reality it is the production of a merely temporal sovereign. It is not, then, the Roman Pontiff in his true and proper quality of an ecclesiastic, that is recognized in the document. It is true that this Circular is addressed to the Dignitaries of the church throughout the Catholic universe—upon whom he bestows his Apostolic benediction and through them o the faithful generally. Then he unbosoms to his venerable brethren, his troubles and tribulations—thanks them for the consolations which their faithfulness to their most venerable Head, has afforded him; and concludes this part of the Circular with the advice to his faithful brethren of the Episcopacy, and to all the faithful throughout the Catholic universe, that they shall continue in earnest and fervent prayer to God and to Jesus Christ the Great Head of the church, and especially to the blessed Virgin Mary, that those seditious spirits that are raising rebellion in the pontifical states, and would gladly throw of the temporal authority of their rightful sovereign, might be brought back to a becoming submission, or be utterly defeated in their iniquitous attempts.

The "Constitutionnel" lets all this pass for what it is worth. That, the comment shows clearly, is not the burthen of the Circular. The Emperor's counsel to give up his temporal sway over the States of the Romagna, is the trouble with his Holiness. Were it not for this counsel, the encyclical letter had never been written to the faithful. His Holiness complains that his Imperial Majesty asks for what he

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cannot cede. "It is not," says he, "like the dynasty of a family, but it is the property of the whole church. He cannot, therefore, give what does not belong to him."

But if the power of the Pope extends only to spiritual things and things pertaining to salvation, and not to things temporal and civil, is not the organ of the Emperor right when it more than hints that his Holiness holds these states by an abuse of jurisdiction. An unjust exercise of political power, though it may have continued for fifty years, cannot make the exercise of such a claim legitimate or just. The Emperor, therefore, asks the Pope to cede only that which the church has unjustly acquired by overstepping its proper domain.

The Pope has failed to show any detriment that would ensue to the church by surrendering his temporal sway over the Romagna.—The detriment would be to his faithful children of these States, thousands of whom would sacrifice their lives rather than submit to a tyrannical power that would set rulers over them whom they must detest as oppressors. Such detriment will most probably ensue if the Emperor's advice be rejected.

If the most enlightened men of the Church of the 17th century decided justly, and that, too, in accordance with the traditions of the Catholic Church, as declared by the Church of France, in 1682, that the power of the church extended only to spiritual things and not to temporal and civil things; and if it has always proved a cause of reproach to the church to claim power beyond this its spiritual domain, how must the present attempt appear, when it is sought to subjugate a people whose native love of liberty has ever spurned submission to the rod of the tyrant, and that, too, at a period when the prestige of the Church of Rome has never given it less favor or influence than at the present time.

This, the latter part of the Emperor's own letter to his Holiness, clearly indicates, as well as gives him to understand that an enlightened policy with reference to the peace of Europe, requires that St. Peter's Chair should be no longer propped with French bayonets.

A. W. C.

When it is desired to examine a small object, and a microscope is not at hand, an extempore one may be quickly made by filling two small, white glass bottles, such as homœpathic medicines are put up in will do, with water or other clear liquid. Cross these at right angles over one another, and look at the object through the cross, when it will be seen considerably magnified.—*Scientific Artisan.*

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THE CHURCH IN NASHVILLE, TENNESSEE.—LETTER FROM BRO. CHALLEN.

NASHVILLE, Feb. 29, 1860.

BRO. CAMPBELL:—Having visited the City of Louisville, I spent some time with the first Christian Church, under the ministry of Bro. D. P. Henderson. I found and left the congregation in a highly prosperous condition, and we had three confessions and immersions during my sojourn. I then, by request, went to New Albany, and held a meeting of some days, which resulted in adding fourteen members. This congregation has for its minister Bro. J. M. Mathes, and is rapidly increasing in numbers and in influence. The Psalmody here is admirable. They sing in the spirit, and with the meaning understood. Why do not our congregations devote more attention to church music?

At the close of my meeting in New Albany, I came to this city, and was cordially received into the hospitable family of Bro. P. S. Fall. It is well known that the congregation of the Lord in Nashville, was, for some time, in a prostrate condition, owing to the withering and blasting influence of its former "pastor"—J. B. Ferguson, and of the newly vamped system of infidelity—under the false name of spiritualism—which he advocated and taught. Its old phase has been known for ages in China, in Burmah, and in Africa—as well as it was among the old Greeks and Romans; and our Saviour met it, in every step of his progress, among the apostate Jews. But it fell like lightning to the earth, before the glance of Him who is the true Head of the spiritual system:—Head over angels and men:—Head over all things for the church which is his body—the fullness of Him who fills all with all. The apostles encountered demoniac mediums; and the church wrestled not against flesh and blood only—against which it is not manifest that spiritualists wrestle—but "against wicked spirits in the heavenly regions." It is no marvel, therefore, if now—on the eve of some great crisis in the Kingdom of the Messiah, to which prophecy looks, and which present events foreshadow—there should be a mustering of the forces of the great adversary, and if attempts shall be made to ignore and to destroy the Christian Institution, by the introduction of an old—but, as the ignorant suppose, a new—system of spiritualism. Many have, every where, been deluded by it, and have fallen; and all who tamper with it will become willing slaves of the tempter.

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A sad state of things had obtained in the christian congregation here, when Bro. Fall consented to remove to the city. By his wise, and prudent, and patient labors, it is rapidly rising from the dust, and regaining its former position and influence; and the day is not far distant when, with the divine blessing, the congregation here will not only occupy its once enviable and honorable place amongst us but will even far exceed it.

When an attempt was made to rally the scattered members of the flock, 42 white, and 14 colored ones answered to the call. The congregation had no house of worship of its own–its splendid structure on Cherry Street, having been burned to the ground–but it rented the old one, which had been sold, and finally re-purchased it. This has been reconstructed, and is finished in a most chaste and beautiful manner. A baptistrery has been introduced into it, under the floor of the pulpit,—with dressing-rooms on each side,—and it has been made a most commodious and comfortable house. The outside will soon be renovated, when it will be altogether as attractive as can be desired.

Bro. Fall has been here now about two years; and the desert begins to look like a field that the Lord has blessed. He has enjoyed the hearty co-operation of his brethren and sisters, and their warmest sympathy, in his efforts to re-construct the congregation. Last Lord's Day some *two hundred* broke the loaf together. Many have already been immersed; more have united by letters which had been held up; one by one, former members have returned; the attendance upon Bro. Fall's ministry is large, and is regularly increasing; a fine Sunday School has been organized; and also an interesting Bible class. The congregation is, indeed, redeemed; and it has in it all the elements of prosperity and strength.

A few adhere to the fallen fortunes of J. B. Ferguson—who has no church organization, and no Christian influence. He speaks in the Theater, without the exhibition of any thing Christian, reformative or saving.

The lesson which this congregation gives, should serve as a beacon to all those who would sail in dangerous seas, without a true chart or a compass to guide them. Whilst it may not be a serious detriment to a denominationalist to leave one party creed or church to join another, or to turn from one theory to its opposite; it is dangerous in the extreme, to turn away from the Apostolic church to any other; as it leads to certain apostacy.

The sisters of this congregation meet regularly in their sewing circle; and are thus laboring to supply and relieve the suffering poor.—In addition to this the weekly contribution, which is sacred to the poor, amounts, upon an average, to at least five hundred dollars per

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annum. Bro. Dr. Wharton is preaching to the convicts in the State Prison. They receive the word with all readiness, and many of them have obeyed the gospel. Young Bro. John Eichbaum, and Bro. W. S. Hawkins—who is a member here—are preaching in other places, as opportunities offer. Bro. John Harding, whom you immersed, with fifteen others, on December 28th, 1830,—immediately after your debate with Dr. Jennings,—is still a constant attendant at the church. He sits before the pulpit; and, although he cannot hear a word, he watches intently the countenance of the speaker, and catches his spirit as he proceeds. He is now 83 years old; and a more grave, dignified, venerable or lovely disciple of Christ I have not seen. On last Lord's day night, when three confessed the Lord, he was overwhelmed with joy, and tears ran freely down his furrowed cheeks. We have had four immersions, and a most favorable hearing. I trust that much good has been done. Yours in the Lord, JAS. CHALLEN.

PROPHECY.—*No. II.*

A miniature of prophecy is all that is contemplated, and, indeed, all that has been attempted and consummated by any one of the most gifted interpreters of this portion of the inspired oracles. And, as we have already intimated, that the testimony concerning the Lord Messiah—as to his person, his offices, and his work—is the spirit, *the intent and the object*, of the prophetic oracles, we shall primarily, as much as possible, concentrate our attention upon the prophecies that specially relate to him.

In attempting this much, it will, indeed, be essential to our own profit and to that of the reader, or rather the student of prophecy, that we do not wholly abstract the person mission, and work of the Lord Messiah from their connections with the Divine character and the character and destiny of man, as far as revealed to us in the oracles of God.

But the testimony concerning the tempter and the tempted, the offspring of the woman and that of the serpent who beguiled and seduced her from her loyalty and subjection to the *revealed* will of her creator and benefactor, equally underlies, and is more or less incorporated with, the whole drama of humanity and with that of the whole physical, moral and spiritual universe of God. Hence there is an *intention* on the part of our Heavenly Father, clearly indicated in the judgment pronounced upon Eve, and Adam, and the serpent, involving their own future destiny and that of their patrimonial estate.

The consequences of actions of a moral, a spiritual, or a religious nature, are necessarily everlasting, in some, if not in all, their bear-

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ings, influences, and results. This is demonstrated in the expulsion of fallen angels from the Divine presence, and in expelling Adam and Eve and their posterity from the original Paradise of God.

The judgments pronounced upon Adam, upon Eve, and upon the Serpent, though not formally and strictly prophecies, became the basis of many a prophecy, many a promise, and many a threatening.—Indeed, a Divine promise and a Divine threatening are virtually, if not formally, prophecies.* They are oracles of God more or less *involving*, and at the same time, *evolving* the future conditions of society—or of an individual.

Promises and threatenings, in reality, though not in form, are prophecies. Noah, in *fact*, if not in *form* predicts the respective destinies of his three sons. "Canaan shall be a servant of servants to his brethren." Again, "Blessed be Jehovah, God of Shem, and Canaan shall be his servant." And again, "God shall enlarge" (or persuade) "Japheth and he shall dwell in the tents of Shem; and Canaan shall be his servant." This, indeed, in its length and breadth, is a very significant prophecy.

We are distinctly and formally told by Moses, the servant of God, with a peculiar emphasis, "Genesis ix: 18: that the sons of Noah that went forth out of the ark, were Shem, and Ham, and Japheth; and that *Ham is the father of Canaan*, (in Hebrew *Chenaan*). His name is not found on this side of Gen. xxviii: 1, and then with an inhibition annexed; forbidding intermarriage with his posterity.

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* While discoursing or writing upon prophets and prophesyings, it is essential to proper conceptions of the scriptural currency of this word, and, indeed, of its whole family, that it be properly defined. It is not limited to the foretelling of future persons or events. It is frequently used to indicate, neither more nor less than the interpretation, or development, of the Divine oracles. The men of God and the *angels* of God are *prophets*, in so far as they express or interpret the oracles of God. It is in view of this currency that Paul says: "The spirits of the prophets are subject to the prophets." Hence, explaining or interpreting the inspired oracles is, by Paul, called "*prophesying*." See 1 Corinthians, xi: 4--5, xiv; 1. To *speak* of future events with confidence or to *interpret* the oracles of God is fully and properly indicated, according to Paul, by the word prophecy. Hence, "the spirits of the prophets are subject to the prophets."

Webster gives three definitions of this word. 1. "A *foretelling*, prediction." 2. "A *history*, as the prophecy of Ahijah, 2 Chronicles, 9th chapter. 3. Preachings; public interpretation of Scripture; exhortation." Proverbs 31. This comprehends its whole currency in the Christian Scriptures; and we may add in the Jewish Scriptures also.

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The Noahic covenant, or charter of rights and privileges vouchsafed to Noah and his heirs, is reported in the following words:—

"And God spake unto Noah, and to his sons with him, saying;

And I, behold I, establish my covenant with you, and with your seed after you:

And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the Ark, to every beast of the earth.

And I will establish my covenant with you, neither shall all flesh be cut off any more, by the waters of a flood, nor shall there any more be a flood to destroy the earth.

And God said, This is the token of the Covenant which I make between me and you, and every living creature that is with you, for perpetual generations.

I do set my bow in the cloud, and it shall be for a token of a covenant, between me and the earth.

And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud.

And I will remember my covenant, which is between me and you, and every living creature of all flesh: and the waters shall no more become a flood to destroy all flesh.

And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature, of all flesh that *is* upon the earth.

And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh, that *is* upon the earth."
—*Genesis, ix*: 8–17.

This is the first occurrence of the word *covenant* in the Archives of the Bible, and, consequently, in the Archives of earth. The Romans had a *pactum*, and a *compactum*. The Greeks had a *suntheekee*. The Hebrews had a *Berith* represented by the *Diatheekee* of the Greeks. Now the difference between a *suntheekee* and a *diatheekee* is this:—the parties are viewed as equal in the former (in *suntheekee;*) but in the latter, (*diatheekee*) the one is superior in rank and authority to the other.

Absolute Monarchs present to their subjects a *Diatheekee;* but limited potentates a *suntheekee*. The parties are regarded as equal in a *suntheekee*, in a *diatheekee* one is superior to the other. God's institutions and constitutions are not *suntheekees*, but *diatheekees*. Hence, in the Christian Scriptures we find *diatheekee* thirty-three times, and *suntheekee* not once in any transaction in which God was a party!!

"No Prophecy," according to Peter, in his second Epistle, "ever

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came *by the will of man;* but holy men of God spake as they were moved, by the Holy Spirit." 2 Peter i: 19–21.

Prophecy is, indeed, a rare gift, and Prophets, too, in the primary sense, are few and far between. We have, indeed, an all-sufficient supply of them in the primary sense of the word. The Bible, in its two Testaments, spans the entire arch of time; leaning upon an eternity past and upon an eternity to come. History is the record of the past, and prophecy the revelation of the future. Facts and events are the materials of both. We read and study history with special reference to the present and the future. We meditate upon the past and the present for the sake of the future. "Man," in his own conceptions of himself, "never *is*, but always *to be* blest." Hence, his intense interest in the future, and hence, again, his delight in the study of prophecy.

But without farther introduction we shall proceed to the more prominent and interesting prophecies given in the Patriarchal age, as recorded by Moses.

From Adam to Noah, a period of *one thousand six hundred and fifty-six years*, that is, *two thousand, three hundred and forty-eight years*, before the birth of Jesus Christ, we have but one *oracle* prophetically indicative of the ultimate destruction of a fallen seraph or angel; and this, too, by a son of Eve—the mother of the world—the parent of the human race.

This comprehensive, this superlatively comprehensive oracle, is in the following words;—"Because thou hast done this"——"I will put enmity between thee and the woman, and between thy offspring and her offspring;—*He shall bruise thy head*, and *thou shalt bruise his heel.*'

This still prophetic oracle continues in all its integrity, significance, and power. A portion of it is yet to be consummated; for there is a still more literal bruising of the serpent's head, and a still more perfect crushing of his power indicated in a promise which Paul gave to the Romans in these words:—"The God of peace will speedily *crush* Satan under your feet." Romans xvi: 20.

Another of thase rudimental developments may suffice for the present. In the days of Noah, Shem, Ham, and Japheth the corruption of humanity became in the sight of God intolerable. "Every imagination of the thoughts of man's heart was evil, and only evil, and that continually."

And so he drowned the whole world; one family alone escaped. It was, indeed a day of judgment. Canaan was cursed. Shem was blessed. Japheth was enlarged. Such were the issues of that day of judgment.

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But it was not a final judgment. Only one family in its three branches, passed through it. Both the blessings and the curses were prospective and prophetic. They, therefore, legitimately come under the head of prophecy. And as such we now contemplate them. In their fruits and consequences they remain until the present day. But circumstances compel us to lay down our pen for the present. A. C.

SHORT SERMONS FOR BUSINESS MEN.—*No.* 2.

Our theme of meditation for the present hour is the discussion of a question propounded by the greatest, the wisest, the most profound and the most renowned philanthropist, that ever appeared in human form upon this planet, vulgarly called *Earth*, in our mother tongue. It is propounded by himself in the following words:—Matthew xvi: 26:—"What is a man profited, if he gain the whole world and lose his life?" or, in other words, "what ransom shall a man give for his life?" To this is added an awful, and yet a glorious oracle in the following words;—"For the son of man will come in the glory of his Father with his angels; and then he will render to every person according to his conduct."

We have for many years preferred, in this case, the word *life* to the word *soul*. Some, indeed, many of our Rabbis seem never to have studied Paul to the Hebrews, chapter iv: 12. In other words never to have learned the difference between the *soul* and the *spirit* of a man. They are as distinguishable as flesh and bones. Hence, Paul says the word of God is *living* and *energetic** sharper or more *discriminating* than any two-edged sword—piercing between soul and spirit—discerning, or discriminating between soul and spirit, and is a critic of the thoughts and intentions, or of the aims and purposes of the heart. Never was written a higher or a more truthful *commendation* of the word of God.

The best demonstration of the power of God's oracles—of the words of his mouth—is that he employed his word as the sole instrument or means of making *nothing something*—or of giving being and positive existence to the whole universe; material and spiritual, temporal and eternal.

But what is the universe of God? This question must be answered before we can appreciate the power, the superlative power, the awful omnipotence of its creator and conservator. The discoveries of science, properly so called, must be laid under contribution to the de-

* *Zoon, living,* and *energeo* (from which we have our English word *energetic*) are indicative of a superlative permeating influence

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velopment of the universe, in its length and in its breadth; in its height and in its depth, before we can form or entertain any adequate conception of the power, of the wisdom, of the knowledge and of the goodness of its eternal and unoriginated fountain and founder.

The word *universe* is awfully majestic and sublime. What is the analysis and synthesis of this mysterious term? What is that idea, or what is that class of ideas, of which it is the exponent? Universe. Universe, what does the word represent! What does it indicate!—Motion and repose are intimated, indeed, indicated, in the structure of the word itself. Motion and repose are equally and eminently constituents of this Roman word. *Omnis ad unum versus*, is the happiest approach in Roman etymology to the foundation, of this now popular symbol. But it is rather vague and indefinite, and, therefore, unsatisfactory to inquisitive minds. Every circle has its center, and around this center it must move, if it move at all. The center also moves, but not as does the circumference. It moves not its position. In that it is fixed.

The origin of every movement is, therefore, extrinsic of the thing moved. Hence, the *primum mobile*, the original moving cause of the universe was not *matter*. Matter is naturally, necessarily, and, therefore, perpetually inactive, and inoperative. There is no inherent self-moving principle in any form of matter.

There are material agents both operating and operated upon; but not in or of themselves. The moving cause is wholly extrinsic of every thing that moves. Mind is naturally, necessarily, and forever active. Matter is as naturally, necessarily and forever passive. There is no legitimate objection to these positions arising from the fact that wind, and water, and fire are occasionally active, any more than that the club of Hercules performed great exploits at the command of Juno his stepmother.

It was *the will* of Hercules that seized and moved the club; and not the club itself, that achieved those exploits. So of all the mighty deeds of the hero men of all time. The fact is palpable, candidly considered, that *without the will* of the agent, nothing worthy of praise or blame, of admiration or condemnation, is done, was done, or will hereafter be done, by all the physical machinery of humanity. In confirmation of the soundness and truthfulness of this position;—*that all the power of any rational, moral, or religious agent in the universe is resolvable into an act of his own will*, volition necessarily precedes every moral and religious action, performed by any and every agent in the universe. But there is a *motive* necessarily preceding every volition of every heart; and this essentially decides the character of the act, so far as the agent is concerned. The same

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action may be both good and bad, not in its motive but in its consequences. A wicked motive actuated the sons of Jacob to sell their brother Joseph to a company of Ishmaelites coming from Gilead, with their camels, bearing spicery, balm, and myrrh, on their way to Egypt.

But in the course of some 22 years, Joseph by his virtues, arose to be next to Pharaoh in honor and authority—in fact, Governor of Egypt.

When famine in Canaan constrained his father to send his sons to Egypt to buy corn for his starving family, Joseph having recognized his brethren, and learning from them that his brother Benjamin was at home with his father, he took Simeon as an hostage or pledge for their bringing Benjamin to Egypt when next they visited it for bread. They did so.

But after the death of his father, his brethren suspicious that he might requite them for all the evil they had done to him, sent a messenger to Joseph to ask his pardon.

He happily received this message, and to allay their fears said to them:—"Fear not; for am I in the place of God? As for you, you thought evil against me; God, however, meant it for good, to bring to pass, as it is this day, to save many people alive." Thus he comforted them and spoke kindly to them.

From this heart-thrilling narrative are we not warranted to say that the same action may be both good and bad;—bad in its motives, but good in its consequences? A wicked motive actuated them, but a good and benevolent motive actuated God, who converted this calamity into a superlative blessing.

This feature of the Divine government is conspicuous in many prominent events in Bible history. But in none so much as in the case of the crucifixion of the Lord Messiah, terminating in the eternal salvation of untold millions of the human race.

But in no case is the presumption warrantable, which assumes the position:—"Let us do evil that good may come." It is competent to God to bring good out of evil; but never to man, to do evil that good may come out of it.

This we especially submit to business men who prefer short sermons, adding only two periods from King Solomon a business man of high celebrity. "A word seasonably spoken is like apples of gold in pictures of silver. As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear. A word spoken in due season how good is it." Proverbs xxv: 11; xv 23.

"If thou faint in the day of adversity, thy strength is small."

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"ABRAHAM'S OFFERING."

MIDWAY, KY., March 12, 1860.

[W. K. PENDLETON.—*Dear Brother:*—In Lockhart's edition of the Life and Writings of Burns, there is a quaint old song called the "Life and Age of Man." In reference to it the Poet says:—"I had an old grand-uncle with whom my mother lived a while in her girlish years; the good old man—for such he was, was long blind ere he died, during which time his highest enjoyment was to sit down and cry, while my mother would sing the simple old song of the "Life and Age of Man."

I have been struck with the simple and touching picture. The "clay biggin" in which the humble Scotch peasants lived in the days long past—the "bonnie" girl at her wheel, sweetly singing, and the good old blind man sitting there in "ever-during darkness" crying. I have read the old song many times for the old man's sake, and, though it is of very uncertain measure, I have come to like it well.

With this, has long been associated in my mind, another song and scene. In the autumn of eighteen hundred and thirty-one, when on the eve of leaving Virginia, to seek a home in the West, I called to take, what proved to be a last farewell of Bro. John Archer,—a good man, who then lived at Bethany. While I yet lingered, he sung with tremulous voice, "Abraham's Sacrifice,"—nor were tears wanting; for while he sung he wept. The song and the scene made a deep impression on me, and during all the toils, labors, and disappointments, of twenty-seven years, the echo of two lines had remained audible in my soul;—

"And with the third day's twilight shade,
Moriah's lofty hill appeared."

But in all this prefacing, I more than suspect myself of deprecating criticism, being afraid to blurt out at once what I believe—that the song following is the best metrical paraphrase extant, of Gen. xxii.

Several years ago, I obtained a copy of the song from one of Bro. Archer's sons,—now, alas! with his father in the grave. Several good brethren, who have overheard me humming remembered fragments of the piece, have desired me to procure them copies of it, and, under these circumstances, it occurred to me, that it might be well to publish it in some one of our periodicals—it may serve to encourage, here and there, a faint heart. I have only to add that I know nothing of the author.

Truly yours, L. L. PINKERTON.]

"The morning sun rose bright and clear,
On Abram's tent it gaily shone,
And all was bright and cheerful there,
All, save the Patriarch's heart alone.

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When God's command arose to mind,
It forced into his eye a tear,
For though his heart was all resigned,
Yet nature fondly lingered there.

The simple morning feast was spread,
And Sarah at the banquet smiled,
Joy o'er her face its lustre shed,
For near her sat her only child.
The charms that pleased a monarch's eye,
Upon her cheeks had left their trace—
His highly augured destiny
Was written on his youthful face.

The stricken father turned aside,
And walked the inner tent, apart,
He felt his fortitude decay,
For nature struggled in his heart.
'And must this son, for whom was given,
The promise of a blessed land,
Heir to the choicest gifts of heaven,
Be slain by a fond father's hand?'

'This son, for whom my eldest born
Was sent an outcast from his home,
And in some wilderness forlorn,
A savage exile, doomed to roam?
But shall a feeble worm rebel,
Or murmur at the Father's rod?
Shall he be backward to fulfill,
The known and certain will of God?'

'Arise, my son, the cruet fill,
And store the scrip with due supplies;
For we must seek Moriah's hill,
And offer there a sacrifice.'
The mother raised a speaking eye,
For all a mother's heart was there;
She feared the desert drear and dry,—
She feared the savage lurking there.

Abraham beheld, and made reply—
'On Him, from whom all blessing flow,
My sister, we by faith rely,
'Tis *God's command*, and I must go.'

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The duteous son in haste obeyed—
The scrip was filled—the mules prepared,
And with the third day's twilight shade,
Moriah's lofty hill appeared.

The servants at a distance wait,
Alone ascends the son and sire,
The wood on Isaac's shoulder laid—
The wood for his own funeral pyre.
No passion swayed the father's mind—
He felt a calm—a death-like chill;
His spirit, chastened and resigned,
Bowed meekly, though he trembled still.

While on the mountain brow they stood,
With smiling wonder, Isaac cries,
'My father, lo the fire and wood,
But where's the lamb for sacrifice?'
The Holy Spirit staid his mind,
While Abram answered, low and calm,
With steady look and voice resigned—
'God will provide himself a lamb.'

But lo, the father bound his son,
And laid him on the funeral pile,
And then stretched forth his trembling hand,
And took the knife to slay his son.
While Abram raised the blade full high,
To execute God's great command,
An angel's voice, as from the sky,
Cried, 'Abram, spare thine only child.'

[But let no pen profane like mine,
On holiest themes, too rashly dare,—
Turn to the Book of books, divine,
And read the precious promise there.]
Ages on ages rolled away—
At length the appointed hour had come,
When on the Mount of Calvary,
God did provide himself a Lamb."

Goodness of Heart.—The heart is the spring and fountain of all natural and spiritual actions, it is the *primum mobile*, the great wheel that sets the other wheels going; therefore, keep it with custody and caution, or else bid farewell to all true joy, peace and comfort.

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OUR LIST.

We have received many letters of earnest interest as to the circulation of the Harbinger, and we are gratified to be able to state that our List is steadily growing. Though the clubs are later in coming in than usual, we have no reason to think that our friends will suffer the number to fall short of the subscriptions of last year. We propose in our next issue to give a list of our friends who have sent us clubs, with the number of names forwarded by each, and thus afford some public acknowledgment of our indebtedness. For the present we tender them our cordial thanks. W. K. P.

RELIGIOUS SERVICES IN THE CAPITOL.

We see from the National Intelligencer, that the Capitol was opened for public religious worship for the first time during the present session on the 19th February, and that Bro. D. P. Henderson, of Louisville, Ky., was invited to preach. From the notice of the discourse, we perceive that Bro. Henderson availed himself of this favorable occasion to proclaim fully the "Ancient Gospel," and with his wonted clearness and power to enforce its claims upon the audience. We notice this fact, that *the brethren may be again reminded of the importance* of erecting a suitable house *of worship in the National Capital.*

W. K. P.

REV. H. J. EDDY PROPHESYING.

We clip the following from the New York Chronicle:—

"We have received from Rev. H. J. Eddy of Bloomington, Ill., a communication in reference to his account of a change of views in certain members of the Disciples denomination in his State. He corrects his previous statement in regard to the participation of Prof. Loos and President Murphy in that change; though he says that at the time of giving that account, he had reason to suppose that those gentlemen were associated with the movemnt. He says that the majority of Mr. Russell's Church is with him in his change of doctrinal views, and that "the evangelical portion of the Disciples will cleave to him."

Time, we doubt not, will prove that the Rev. Mr. Eddy is no better at prophesying than at stating facts! The signs of the times are all against his prediction. If "the weakness of humanity," in Mr. Eddy, is such that he cannot report facts correctly, we may well mistrust the clearness of his "Spiritual Intuition" as to the results of the future. At any rates we shall be excused for waiting a little!

W. K. P.

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POSTAGE ON THE HARBINGER.

We are sorry to learn that the enormous and illegal sum of *twenty-four cents* per annum has been, in some cases, extorted from our subscribers as postage on the M. Harbinger. The law is explicit and can be found on page 43 of "the List of Post Offices and Laws and Regulations" for 1859, a copy of which is furnished to every P. M. A tabulated view of rates as arranged by the Department will be found on page 73. The Harbinger weighs less than *three ounces*, and the postage is *one cent and a half* per quarter, or *six cents* per annum, *paid in advance*. If the postage is not paid in advance, the P. M. has a right to exact *double rates*, or three cents per quarter, and *twelve cents* per annum, but in no case, *twenty-four cents*. W. K. P.

A CORRECTION.

In the January and February Nos. of the Harbinger certain views are attributed to myself, which I wish distinctly to disclaim and the more because the holding of such views is urged as a reason for removing me from my present position. It is sufficient at present to state, that the imputations of political and religious aboltionism, and sectarianism are disctinctly denied, not for the purpose of avoiding any odium supposed to attach to these terms, but because they do not express my views or sentiments. And when such imputations are insisted on, I hold myself ready to show that they are groundless and untenable. A. R. Benton.

MISCELLANY.

In order to interest the young as well as the aged, and to cultivate an inquisitive and thoughtful habit, we purpose in the current volume to furnish a due proportion of interesting matter to this class of readers—and thus adapt our monthly communications to the inquisitive and thoughtful of all classes of our diversified readers.

The following are taken from the British Millennial Harbinger, edited by Elder James Wallis of Nottingham, England; London, January 2nd.

"REASONS FOR LEAVING THE BAPTISTS.

Permit me to offer a few reasons for leaving the Baptist church.—First, I was immersed into the Baptist church, August 14, 1853; and was immersed into Christ's church, "for the answer of a good conscience," August 14, 1859.

My first teaching led me to the Baptist church, as the church of

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Christ. My recent investigations show me the imposition; for I cannot identify any one branch of the Baptists with John's teaching, or John's teaching fully with that of the Apostles. John taught baptism for the remission of sins, and all the Baptist Zions deny this.—John was the greatest of prophets, and none of his successors claim this distinction in the same sense. John preached a prophetic Jesus, and the Apostles a Jesus in fact—one already come.

Paul baptized some who had been baptized into John's baptism, (John xix.) and if John's baptism had been Christian, Paul would not have baptized them. And our quondam friends declare all immersions, not performed by a regular immersed administrator, null and void. John never was immersed. The Gospel or law of the Lord was to go forth from Jerusalem (Mich. iv, Isa ii.) John was never at Jerusalem, as known to me.

The Apostle exhorts—"Whatsoever you do in *word* or *deed*, do ALL in the NAME of the Lord Jesus, giving thanks unto God by him." This is what no religious party does. The phrases—Baptist Associations, Baptist church—baptized into the faith or fellowship of our church, &c., are unknown in the nomenclature of heaven.

But the name *Christian* is our New Testament patronymic. John died *ere* the Gospel church was organized, and therefore, never entered into it. "Thou art Peter, and upon this rock will I build my church" (Matt. xvi.) Not yet built, and John is dead! The great Carson, the brightest star that ever gleamed in the Baptist heavens endorsed my views on this subject.

See the learned discourse of Bro. Buckbee on union, delivered in the church where Dr. Armitage holds forth. He says, "Sectarianism is the blight of Christianity," and that parties, Baptists and all, must come back to the Bible.

But if the Baptists are right, what party should be crowned?—1st, The Particular Baptists of England and Wales. 2d, The General Baptists of England and Wales. 3d, The Mennonites of Holland. 4th, The Scotch, or Weekly Communion Baptists. 5th, The Associated or Calvinistic Baptists of the United States? 6th, The Seventhday Baptists. 7th, The Six-principle Baptists. 8th, The Tunker Baptists. 9th, The Free-Will Baptists. 10th, The Emancipators. 11th, The Free Communion Baptists. And 12th, The *Baptistees*, or Immersers, or those who do the immersing. To this last class some of us belong philologically.

If John's disciples did not lack anything to bring them up to the full standard, where was the ground for Aquila and Priscilla to expound unto Apollos the way of God more perfectly? He knew only John's baptism. Call Luke into court, and interrogate

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him as to the existence of such a church as the Baptist, in his Acts of Apostles, and he will answer, None whatever.

What does the great immersionist, Elder Thompson, say? "The *name* Christian shall be the glorious badge of all the followers of Christ."

Baptist brethren, these are revolutionary times, and we must settle the great issues ere the war is hushed. There has too much light gone forth within the last forty years, to keep men in darkness. And the longest and sharpest swords are drawn against sectarianism by those who have lived longest under its baleful influence.

By your kindness, I will show, in a few short essays, why John's baptism is not Christian, and let this suffice as my reasons why I exchanged twilight for the risen sun. 1, I will sketch the character of John the Baptist; 2, His mission; 3, The character of his baptism; 4, Demonstrate that it is not Christian baptism; 5, Show that there is not a Baptist church in the world, the Bible being judge. All affectionately submitted. N. L. TOWNSEND."

ALMOST.

"WHEN the ordinances of the Lord's house have been forsaken and men return to them, put away human substitutes, and earnestly seek the former ways, we may surely say, there is a revival. Ever and anon we hear of persons who are active in such revivals. Mr. M'-Vicker, of Ballymena, is one of that number. He says—

LETTER I.

My dear brother,—Having seen recently an announcement of a change in the constitution and arrangements of the church over which you have been pastor, I have taken the liberty of writing you on that subject. It pleased the Lord not long since, in a rather unmistakable way, to bring me to the knowledge of His Son Christ Jesus. I was then pastor in a very strict sect of Presbyterians over a congregation of some 350 communicants. At once on my conversion I was stripped of all reverence for the confessions of faith, catechisms, testimonies, covenants, &c., with which the communion in which I had been brought up was fenced round, and the Word of God alone remained my standard of faith and practice. As a natural consequence, infant baptism and Presbyterian government soon appeared before me what they really are, human inventions; and when they were so seen they were at once cast off. Of course the consequence was, I was cut off from my former connections. I have commenced preaching here within a few miles of my former residence, and for so far God has smiled on our effort. A church has begun to be formed. We have for name, "*Disciples of Christ*," for standard, *God's Word*, and for

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terms of communion, faith in Jesus Christ, witnessed by a credible profession and exemplified in a holy life. We have no officers as yet. But nothing is plainer than that the "*one minister*" system was unknown to the early disciples of Jesus. My greatest puzzle is to know how elders are *to be chosen.* I know of no example for our proceeding in that matter from God's Word.

We are not "strict communion;" we have some among us not yet baptized. Yours in the Lord Jesus.

JOHN G. M'VICKER."

BRECON.

"It may be gratifying to you and the readers of your valuable periodical to hear that the disciples of the dear Redeemer's kingdom are increasing in Brecon. We have added twelve to our number since the last Tuesday in October, making our church twenty-nine. One of those lately immersed was the son of a Roman Catholic, another is from the Wesleyans, and a third from the Calvinistic Methodists, 71 years old. I am happy to add, there are many more inquirers for the good old path. Our meeting-room has become far too small for those who seek admission to hear the word of life and salvation. We are purposing to build a room, for which object our Lord Lieutenant, Colonel L. V. Watkins, M. P. has kindly given us a piece of land. We are in earnest, and feel desirous to begin and complete it as soon as possible. Any of the dear brethren that can assist us with the prayers and contributions will command our hearty thanks.

We have an interesting Sunday School of between forty and fifty each day. We commence the Lord's day at six in the morning, soon after seven go down to the river Usk, read the Scriptures, sing a hymn, and address the congregation assembled; and then go down into the river and immerse the candidates on a profession of faith,—Each meeting has gone off happily. We have ten, sometimes fifteen services in the week, not omitting Saturday evenings. We have received a dear brother from the Baptists, who is very useful in our labours of love; one has also been restored, who is rejoicing in his liberty from the thraldom of sin and Satan. To the Lord be all the praise.

Berkeley Place, Dec. 12, 1859."

THE DEAD SEA.—"I will trouble you with some of my reflections on this subject, occasioned by the recent perusal of Bro. Thomson's work entitled "The Land and the Book." The mystery with me has been to trace the original course of the Jordan to its mouth, previous to the destruction of the cities of the plain. Mr. T. admits that

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Lot resided at the south end of the Dead Sea, and remarks justly that "It seems to be implied that the land there belonged to the valley of the Jordan, was watered by that river, and that therefore it was immensely fertile," He also says, "a grand chasm, valley, or crevasse, runs the whole length of the Jordan, and along the Arabah to the Adriatic Gulf, and even down that Gulf itself into the Red Sea," and calls it the "most remarkable phenomenon of our globe." He further says, "that there may have been at one time a water communication throughout this long and unbroken depression."

I conclude from these facts that this was certainly the original course of the Jordan itself. How was it changed? By the miracle which destroyed the wicked cities of the plain, and made the plain a salt sea? Mr. T. suggests that there is difficulty in adopting this theory.—What it is he does not say, farther than to call it geological.

I remember that Lieutenant Lynch, in his excellent work relating to the mystery of the Dead Sea, says that he ascertained that the bottom of the Sea was a plain, and thus far would correctly correspond with the the statement of the Bible. He shows also that depression of the plain began in a very striking manner just below the present mouth of the Jordan, and embraces the whole extent of the Sea; that the course of the stream originally is traceable some distance in the bottom of the Sea; and that there is evidence that the communication on the south to the Red Sea was cut off by this depression. With this theory I am satisfied. Without it, the Dead Sea is an inexplicable mystery to me."

G.

No Influence.—"I have no influence." Ah, my brother, I was sorry to hear you say that. "No influence!" Are you sure? Has the dew no influence in promoting vegetation? And if the whole dew together does this, many an individual particle says, I am such a tiny affair that I am not of the least consequence? What if all the dew of a night waters the earth less than one five minutes' shower, and your influence is only one particle among millions, is it, therefore, nothing? Be it, if you will, that your influence can no more be perceived than the smallest dew-drop can be measured in a cup; what then? God can comprehend that which is too great for your mind to grasp; and may he not be able to perceive that which is too small for your perception? Indeed, so far is it from being true that you have no influence, that others are even now receiving impressions from you, durable as their immortal being. I pretend not to name all, or indeed, any of the ways in which you are making your influence felt, imperceptibly it may be to yourself, in the community where your lot is cast. But it can not be, but that every professed disciple of Christ is doing something

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for good or evil by the general tenor of his life, by his words, by the manner in which he speaks, and by his silence itself—by his presence in the house of God, and by his absence—by the humble and reverential, or by the self-indulgent and cross-shunning manner in which he there comes before God—and in innumerable other ways. Let me affectionately ask you to pause and reflect before you again say, "I have no influence."—*Vt. Chron.*

The following eloquent passage occurs in the Baccalaureate Address of Hon. A. B. Longstreet, President of the South Carolina College, at Columbia, to a recent graduating class:

'You are embarking upon a strange world, my young friends. It banished Aristides, poisoned Socrates, murdered Cicero, and crucified the Lord of Glory. The spirit of Themistocles, of Melitus, of Anthony, and Caiaphas, is still in the world—greatly subdued and law-bound, to be sure, but not extinguished. You may expect, therefore, at times, to be depressed by your rivals, condemned for your patriotism, and tormented for your benefactions; to have your confidence abused and your integrity derided, and to suffer a thousand impositions in smaller matters from those from whom you had a right to expect better things. These are hard things to bear, say you. They are so, my young friends, and you never will bear them as you should, unless you take the Good Book for your guide, and look daily to its Author for supplies of strength sufficient for your trial. Do this, and all will be well at last. With that chart in your hand, now launch your bark upon the troubled ocean of life; and when the squalls strike you, be at least as prudent as the common sailor, and be found at the helm, with your chart before you, and your eye fixed on Bethlehem's Star.' —*Paris Flag.*

Speak Gently.—It is not an easy task to command the temper perfectly amidst all the disturbing scenes of our every day life, yet it is a christian duty and possible for every one. Even those most disposed to fall into the sin of anger on trifling occasions, may acquire such degree of self-control as to surprise and delight all who are associated with them.

I well remember an aged man who came punctually to our village church, and was known among our people as Father K———. He was a model of meekness, gentleness, and Christian love. And yet he had been, in his youth, one of the most passionate and irritable young men in the place. On being asked how he succeeded in breaking the chains of such a habit, he said, "I always observed that angry people raised their voices. So when I felt myself growing irritated, I spoke

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low and gently. I could not long keep ill-tempered when I spoke in a pleasant tone."

The good old man's receipt might be useful to many others. It certainly succeeded well in his case, for he said, so entirely was victory gained, that he did not know he had felt a ruffle on his spirit for fifteen years!

There are few who have lived many years in this world of sin, who cannot remember words spoken with an impatient, angry spirit, which they would give very much to recall.

Daughter, do you ever, when wearied and care-worn, speak hastily and unkindly to that aged mother who sits by your fireside? Ah, watch well your lips and heart. The memory of such words will be a serpent in your bosom, when the coffin lid and the cold earth shall shut out forever from your sight that bent and way-worn form. Remember all she has been to you in infancy, in girlhood, and your early womanhood, and now if she is a child again herself, oh, lead her tenderly, as she did your first tottering footsteps, even down to the silent valley.

Man of business, those impatient words you spoke to your aged father this morning, when he proffered advice with regard to your affairs, will all come back to you again. "Oh how differently I would speak now," said a young man to me, as he recalled an incident connected with his father, whose white hair had been long lying under the prairie mould.

Oh speak gently, lovingly, to all with whom you associate, and let no poison drop of anger make sad the heart of even the humblest dependent. "Pleasant words are as an honey-comb, sweet to the soul, and health to the bones."—*Sunday School Times.*

Spiritualism Exposed.—Mr. Harris, well known in this country as a spiritualist and a spiritualistic poet, has recently preached against spiritualism in London. His descriptions of the physical and moral effects of the delusion are terrible. He represents it as thoroughly demoralizing, as pantheistic or infidel in its leading doctrines, and dangerous to the most sacred relations of life. The report of his discourse gives a fearful picture of the character of spiritualists, as seen by one who has been fully initiated. He sought, says the reporter, in language the most eloquent, and in tones the most earnest, to warn his hearers of the dangers to their mental faculties and their physical frames here, as well as of their guilt in the sight of God, and the consequent danger to their souls hereafter, of having any thing to do with *seances*, circles, table-rappings, and those other transactions with spirits, which were becoming so common in England, and which had wrought

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such incalculable mischief to the soul and body in America. He wished to impress upon them, as speaking with the eye of God upon him, and as conscious of his responsibility to the great Supreme, that the only true spiritualism was the spiritualism of the Scriptures; the spiritualism produced through the operation of the Holy-Spirit; the spiritualism of the apostles and first Christians; the spiritualism of Owen, and Baxter, and of the Puritans generally; the spiritualism of such men, in the bygone generation, as Fletcher and Wesley, men whose spiritualism had, during their lives, been the means of converting myriads of sinners, and whose holy example and writings—by which, and through their disciples, they, being dead, yet speak—had proved the means of converting many millions since their death.

A NEW SUNDAY SCHOOL PAPER.

Messrs James Challen & Son, Philadelphia, will publish early in April, a large and elegantly illustrated Juvenile Paper—"*The Sunday School Gem.*" Such a paper has long been needed, and we earnestly request all the readers of the Harbinger to send on their own subscriptions, and after the first number is received, form a club for it. The price is so low that no one can decline subscribing for it; and a large list is necessary to sustain it. Send your subscriptions either to the Editor of the Harbinger, or to Jas. Challen & Son. Remit 30 cts. in P. O. Stamps.

AMERICAN BIBLE UNION.

I have now lying before me the "Documentary History of the American Bible Union," Volume III; New York, Louisville; Bible Revision Association, 1860. It is, indeed, a beautiful volume of 496 pages octavo, got up in the very best style of typography, as, indeed, we must say all its issues are.

We copy only a part of a notice of its success:

"It would not be proper to dismiss this part of our history without a distinct recognition of the blessing of God, and the guidance of heavenly wisdom. Few and feeble as we were at the commencement, 'a little one has become a thousand, and a small one a strong nation.' The Lord has hastened it in His time.

The cry of those who once opposed us, was:—

"They are too few to succeed" Now we number nearly fourteen thousand life members, directors, and members in part.

It was frequently said:—

"They act under excitement, and will commit the Union by adopt-

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ing an immature and imperfect translation." It is now seen that our measures have been deliberate and judicious, and that our undertaking has steadily progressed toward what is acknowledged by all to be a most desirable and creditable consummation.

Many foretold that we could not secure the co-operation of superior scholars, in the preliminary revision. Our publications have proved that we had scholars of great talents and acquirements employed in it, and, were we at liberty, as we hope some day to be, to publish the entire list, it would be seen that the names would do honor to any enterprise."

We do ardently hope that our whole brotherhood will continue their liberality to this greatest and best work, this grandest enterprise of the age. We would have had much pleasure in co-operating in the final Revision had our other imperative duties permitted us to be absent from home for so long a time. But we could not, in view of all our responsibilities consent. We have, however, the fullest confidence in the ability of the final revisers, and confidently expect from them an able and satisfactory review. A. C.

PROGRESS OF REFORM.

Illinois.—Bro. R. Moffett, Cherry Grove, February 23, '60. writes At Pine Creek, we commenced a meeting on the 3d inst., and closed on the 12th, which resulted in 26 additions. The cause is prosper ing gradually here. May God aid us with a strong arm.

Bro. M. March 19th, '60, reports from the same point, (Pine Creek,) We are in the midst of another protracted meeting here; 7 have joined, and many more are under conviction. A fine church has been established here, within a year.

Bro. A. B. Fillmore, Paris, Edgar Co., March 3. '60, writes: I spent three days with the church at Bruceville, Ind., in February.—Two became obedient to the faith, and I think others could have been gathered in, had I not been compelled to close the meeting in order to meet other engagements.

Bro. Francis Apperson, Vermont, Fulton Co., Nov. 22, '59, writes There were four additions to the Table Grove Church on the 18th October. They all "heard, believed, and were baptized." Bro. Jas. R. Ross did the preaching. We had a social prayer-meeting, one hour before preaching.

By request, I will inform you that Bro. John M. Harris began a meeting there on October 29th, and closed it on the next Tuesday. There were no additions, but good was done indirectly.

On Wednesday and Thursday, the 2nd and 3rd inst., we commenced a meeting in the Thomas School-house, in McDonough co., and closed with 3 additions, who, upon a profession of their repent-

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ance towards God and faith in our Lord Jesus Christ, were immersed by Bro. Harris into the obedience of Faith. A small church was formed of about 25 members. Some of them had been members of the Disciples Church in Bushnell, and some of the Christian Church, or the New Lights.

On Friday, November 4th, Bro. Harris began a meeting here, and closed it on the next Monday evening, with 6 additions to the church by confession and Baptism. What a blessing it will be to us, as a denomination, if our members in general, and our Preachers in particular, were as earnest united, liberal and devoted in teaching and exhorting the brethren, as they are in preaching to and exhorting sinners to believe, repent and be immersed.

P. S. I enclose you some of the remarkable series of Tracts issued by Thomas Holman, whom I find to be a Disciple in sentiment, or belief, although a member of the Baptist Church. F. A.

PENNSYLVANIA.—Bro. Edward Riggs, California, Wash. Co., Pa., writes us as follows: About one year since we started a small church at this place, which is located on the West side of the Monongahela River, five miles below Brownsville. In our Borough and vicinity, we have about one thousand of a population, principally Methodists, out of whom we have gathered 40 Brethren during the last year, with a fine prospect for the future. We have also a Seminary here that has been and still is in a flourishing condition.

☞ We put your invitation on file for future consideration. Should Bro. R. bring up the question in June, we may be able to speak definitely. A. W. C.

TENNESSEE.—Bro. A. Sallee, from Lodi, February 29, '60, reports a large field in that section of the State almost destitute of Evangelical labor. Though several attempts have been made by the congregations around it, to co-operate in the good work of sending forth laborers, the attempt has hitherto failed of success?

☞ How is this brethren? Where lies the failure? Heaven has been most bountiful in bestowing upon you the means. What congregation amongst you is not blessed with a surplus of means over and above a full supply of all the wants necessary to the comfort and health of the body and improvement of the mind.

Need we ask brethren who are professedly constrained by the Divine love to do all to the glory of God and for the salvation of men, what disposition ought to be made of this surplus of Heaven's bounty? All cannot preach; but all can give something, and pray fervently that their means may be blessed to the salvation of many.

A. W. C.

MICHIGAN.—Bro. P. C. Gray Detroit, March 13, '60, reports as follows: The Church in this place has been in existence for a number of years, and made but little progress, which makes what follows re-

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ry interesting. We have lately had the ministrations of our dear Bro. Thomson, of Illinois, sometime of Edinburgh, Scotland, through which we have been rejoiced during the months of January and February, by having 10 additions to our small number. Bro. Thomson also during the same time baptized 4 others in Canada, on the shores of Lake Erie.

Besides our own little meeting here, there have been a few French brethren assembling themselves for sometime in full sympathy and fellowship with us, only using the French language. Last Lord's day we were gladdened by their telling us there were some ready to confess the Lord. Accordingly we accompanied them to the river side, in the afternoon, when 7, three men and four women, were buried with Christ by baptism into death, in order to walk in newness of life. There was a large crowd present, and among them a great many French Papists—still they were on the whole decorous;—the exercises were in the French language, accompanied with a very short address by a Brother in English, for the benefit of the English present. To the Lord be all the praise.

Bro. Isaac Errett, Muir, February 20, writes; Bro. E. Regal and myself, in the last nine weeks have, by the blessing of the Lord, gathered about 150 converts at different points in this (Ionia) County.

Bro. Isaac Errett, Muir, January 30, 1860, writes: I send a statement of Missionary matters for the Harbinger. I have just closed a five weeks meeting at our County-seat, the immediate result of which is about 50 additions to the church. These are mostly substantial accessions—many of them are among the very best citizens. In one year the church has grown from nothing to about one hundred members. We have now in this country, four churches, with about 300 members in all;—where three years ago, there were but about 25 disciples. Taking in three adjoining counties we have altogether about 10 Churches, and, perhaps, 500 members, where, three years ago, we were not known.

We began yesterday at Muir. This is the *seventh* week of unremitting labor, and there are probably four or five more ahead.

News from our Missionaries.—Since the beginning of the current missionary year, there have been been reported over 250 additions, and 8 new churches organized. Among the accessions are numbered two preachers.

Several feeble churches have been strengthened, and the cause has been lifted up out of the dust in some important centres of influence.

These statements by no means exhaust the facts in the case. Much of the labor has been but imperfectly reported; and at many points the work performed has been merely preparatory, and cannot yet be seen in its fruits.

We have now *eleven* evangelists employed in the home fields, and *two* missionary families in foreign lands. Isaac Errett,

March 20, 1860. *Cor. Sec'y.*

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MISSOURI.—Bro. T. M. Allen, Hannibal, March 6th, '60, writes: On the 4th Lord's day in January, I commenced a meeting in Columbia, with Bros. Wilkes and Rogers, and continued my humble labors for four weeks, with others. Bro. Dibble came to our aid, and labored with great ability and satisfaction for eight or nine days. Forty-two additions had been obtained when he left. Bros. Rogers, Wilkes and myself protracted the meeting, until Bro. M. E. Lard came and commenced his able efforts on the 8th of February, I believe. Crowded houses listened with profound attention to his brilliant efforts. Up to the night before I left, the additions were 46; and by letter I learn that Bro. Lard was still preaching on last Lord's day, when there were 5 other additions, making 51 up to that time. On the 11th ult., Bro. Ruffner came from this place with letters from the congregation and brethren here, urging me to come forthwith to their assistance. It was with much reluctance that I left the meeting at Columbia, and especially Bro. Lard, who was preaching with so much ability and interest; and who had also generously agreed to spend a few weeks in an effort to raise money to pay the indebtedness of Christian College, and prevent its being sold, and passing into other hands. But as I had spent four consecutive Lord's days in Columbia, and other brethren being there to assist him, I felt it duty to come here, and still think I did right. On the 14th of February, I started in company with Bro. Ruffner, and at 10 o'clock that night reached this City, and soon found myself in the hospitable home of my old and beloved Brother, A. Robards, of this City. The meeting was in progress; Bro. John Lindsey, of Palmyra, (the successor of Bro. Hopson,) was here, assisting Bro. Wm. Hatch, the pastor, and Bro. Dr. Morton, who still resides here, and devotes all the time he can to the proclamation of the Word. There had been 22 additions before I came.

On Wednesday, the 15th ult., I commenced my humble labors, and have toiled on day and night to the present evening; embracing three consecutive Lord's days. Since I came, there have been 48 additions, making with the 22 before my arrival, 70 in all

It has been truly a glorious meeting, the brethren are greatly encouraged and strengthened, rejoicing in the many accessions to the congregation; composed as they are, of so much intellectual, moral, and personal worth. While engaged in this interesting meeting, I was not unmindful of Christian College, and have obtained a very liberal subscription from the brethren and friends here, for its benefit. Since I came here I have spoken twice at Mt. Zion meeting-house, about six miles from the City, and had 1 confession there. Bro. Lindsay left a few days after I came, to resume his labors in Palmyra; but his place was well supplied by Bro. A. Wilson, of Paris, who is always ready for every good work, and is ever greeted with pleasure by the brethren. Bro. Hatch is a very laborious man, and is working with zeal and ability in the discharge of his responsible duties, and to good effect. Bro. Dr. Morton has been long favorably known for his zeal, ability, and faithfulness to the good cause. He has had the satisfaction and pleasure to witness the prosperity and progress of truth, for which he has so long ardently and faithfully labored in Hannibal. I expect to start for home in the morning, and desire a few days rest, as I have been in the field of labor, almost every day since the 7th of January.

The campaign has opened early this year in Missouri and is progressing favorably for the prosperity and spread of truth. Numerous additions have been

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obtained in many portions of our State; may they grow in knowledge and grace, be steadfast, and abound in every good work. May all be up and doing while it is called to-day, knowing that the night of death cometh, when no one can work.

Bro. G. B. Park, Oseola, St. Clair co., January 26, '60, reports a meeting of a few days, held by brethren Speed and Landon, which resulted in 9 persons making the good confession. The brethren intend shortly to organize a congregation and to erect a church-edifice in the vicinity of Oseola.

From the Gospel Advocate.

OBITUARY NOTICES.

Elder John Gilmer, late of Columbus, Miss., is no more. Seldom, if ever, has it fallen our lot to record the death of a brother whose loss has been so deeply regretted by his acquaintances, as that of Elder John Gilmer. He was born in Georgia, May 25th, 1792, and died Jan. 12th. 1860, and consequently lacked but a few months of being sixty-eight years old.

Bro. Gilmer was a man of untiring energy, and hence was successful in business. He left his family a large estate, and was most anxious to do good with his means while he lived. Perhaps no man in Mississippi was so desirous to contribute of his abundance in promoting the cause of Christ. In 1842, he heard the writer preach in Columbus, and from his first hearing, maintained that the disciples advodate the truth of the gospel, but was not obedient to the faith till he heard Bro. P. B. Lawson, in October, 1854. From the day he took the yoke of the Messiah, he was not ashamed to bear his cross. The very first evening after his submission he began to read the word to his family, and call upon the Father for his mercies. This course he continued to the close of his career. Two or three years since, with the view of becoming more useful, he removed to Columbus, and was in the strict sense of the word, a bishop over the flock till a few weeks before his demise. He possessed the rare power of introducing the Christian religion into every circle without disgusting even the light-hearted. He was in earnest, and his associates felt in their hearts that he looked for a better country.

Bro. Gilmer was seriously afflicted for months, but on hearing, a few weeks before his demise, of the death of his brother, Ex-Governor Gilmer, of Ga., he seemed not anxious to live longer. As a Christian, Bro. Gilmer was devoted, as a husband, father, and master, he had perhaps no superior, and all who knew him, respected him as a high-toned gentleman. He has left a most devoted sister wife, and quite a large connection to mourn his loss. His brethren of the church are deeply grieved at his loss. We feel, ourself, sincere satisfaction in the privilege of mingling our sorrows with our much loved sister Gilmer, the heart-stricken members of the family and the dear brethren who feel so keenly the loss of one so useful as was our gifted and excellent brother. "He rests from his labors, and his works do follow him." T. F.

☞ On reading the above I could not withhold it from my readers. So far as my personal acquaintance with Bro. Gilmer extended, it is but a just tribute to his character. A. C.

General Isaac Hodgens, born near Rich Hill, Ireland, Anno Domini, 1795, died, February 24th, A. D. 1860, aged sixty-five years, leaving six sons and one daughter; formerly a member of the Christian Church. He was much esteemed by a large circle of friends and acquaintances, and having myself known him from a boy, in the vicinity of his nativity in the old world, and ever since his migration to the United States, A. D. 1807, I can say of him, that as a citizen of his adopted country, he deservedly stood very high in the esteem of his fellow-citizens, as a gentleman of probity, of genuine patriotism, and unsullied reputation. He had acquired a good literary taste, and took a lively interest in education, and in the extension of it throughout the whole community. A. C.

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Died, March 11th, on board the Steamer Lebanon, at Cincinnati, Bro. Robert A. Boyd, son of our Bro. John Boyd, of Mount Vernon, O. He had been spending the Winter in the South, mainly in Kentucky and Tennessee. Consumption, while preying upon his vitals, was flattering him with hopes of life. When advised by a Physician that "his days could be but few," he started homeward,—though slow to believe that his end was near. In conversation with several brethren, and especially with his attendant, he frequently expressed his readiness to die. He died ere he reached home—away from his father's counsel and his mother's caresses—but leaning on the arm of his God, cheered by the presence and smiles of his Father in Heaven.

The deceased, blind from infancy, was educated in our State Blind Asylum. There he learned to read the Living Oracles, from whose pages he memorized so largely. And to the persuasion of their holy truths he early yielded obedience, and embraced Jesus as his only Saviour. From his naturally strong and active mind, his fine social powers, his retentive remembrance of God's Word, his zealous devotion to the cause of primitive Christianity, and his ready utterance, joined to a voice formed for melody and tuned to praise, large hopes were entertained of him alike by father, friends and brethren. But his Christian career on earth is ended, the ending was as its beginning, in earnest faith in Christ, and assurance of acceptance through his most precious blood. And he whose eye on earth ne'er saw the sun, now gazes undimmed and undazzled on the superior splendor of the Sun of Righteousness. R. R. S.

Our dear Bro. Jordan Post, of Pickering, fell asleep in Jesus, on the evening of the 1st. inst.

We have lost for a "little while," the society of a brother beloved by all who knew him. He had an unwavering confidence in the truth; and was truly hospitable and kind, forward in contributions, and ready always with advice and counsel to promote the cause of our Master. He had, unquestionably, "a good report of them who are without." Many of us have lost a *friend indeed*. The congregation will feel his vacancy much. May the Lord strengthen those who remain. He has left a sister wife, beloved, who will deeply mourn. But few women possess the moral excellency of our dear Sister Post. O, that the Lord may sustain her! The family are a pattern of amiability and purity of morals. A son and a daughter have obeyed the Gospel. Bro. Post has "fought a good fight, has finished his course, and has continued faithful; and there is laid up for him a crown of righteousness. L.

CANADA, 3d March, 1860.

Priscilla Welch was born Nov. 23, 1823, was immersed upon a profession of her faith in Christ, by Eld. J. N. Mulkey, in October, 1842, and was married to Elder William M. Purcell, April 6, 1842.

Sister Purcell was an affectionate, kind and dutiful *wife*, a fond and careful *mother*, and a pious and devout *Christian*, during the time she sustained these relations. Our beloved Sister *suddenly* fell asleep in Jesus, on the 11th of August, 1859, leaving a kind, but weakly husband, and six children. Our brother does not "sorrow as those who have no hope," for the question, "If a man die, shall he live again?" is now fully answered by the *resurrection* of Christ. AN OLD READER.

TOMSONVILLE, KY.

Died, on the 22nd January, 1860, Sister Susan Lukins, in the 28th year of her age. She was the daughter of Bro. John Berkebile, who once lived in Somerset, Pa., where the deceased was born; she was immersed in Guernsey Co., Ohio, in 1845, and became a member of the church of Christ, in Columbia, Mo., in 1849, of which she continued a worthy member up to her death. Having lived the life of the righteous, she was resigned, and died as she had lived, a Christian. This is a great comfort to her aged parents, her companion, and two children, that survive her. M.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

Vol. III] BETHANY, VA., *MAY*, 1860. [No. V.

THE BIBLE IN COLLEGES.

"Christian people have never doubted that the Bible might be made a text-book in our Colleges; but the question has been asked, whether there were not practical difficulties, which might interfere with so desirable a result. The recent catalogue of Hamilton College, Clinton, N. Y., indicates how the Bible may be introduced into a collegiate course, without interfering with the already established studies.

The suggestions made by President Fisher, in his Inaugural Address, has been shown to be practicable. A systematic arrangement of the various portions of the Bible has been made, adapted to the various classes, so that in his college course, the student cannot fail to acquire a thorough Biblical knowledge.

This study of the Bible is not voluntary, but forms a part of the required studies of the course, and the student's proficiency in it enters into the estimate of his standing as a scholar. It has been found by the experience of the past year in Hamilton College, that students, so far from regarding such a study as irksome, are enthusiastic in its pursuit.

We think the Christian public ought to know that there is at least

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one College where the Bible is made "the twelve tables" of a Christian education, and that with complete success.

And in this connection we are pleased to record the commendable liberality of the Messrs B. S. & Wm. D. Walcott, father and son, of New York Mills, the former of whom has subscribed $15,000, and the latter $5,000, for the endowment for the Walcott Professorship of the Evidences of Christianity in Hamilton College. Rev. Dr. Fisher, the excellent President of the College is the present incumbent.

We learn further from the Utica *Herald* that sixty thousand dollars have been secured to the College by its agent, Rev. Dr. Goertner, most of it in Oneida county, during the twelve or thirteen months he has acted as Commissioner, and his efficiency and skill are the guaranty of as much more during the coming year."—*Meth. Protestant.*

Bethany College, is the first College known to us, in the Old World or in the New, founded upon *two Bibles*—the *Theocratic* and the *Christocratic*. In the *Theocratic* Bible, including the Patriarchal and the Jewish dispensations of Religion, or of a remedial system, *the one only living and true God* was the central idea—the all attractive, the all radiating centre of affection, association, and co-operation.

It is all important to the student of the Bible that he should have a perfect and complete conception of the area, or general contents of the whole volume, before he presume to dogmatize upon a single paragraph of its contents. God's Book proper is now called *the Bible* or "the Old Testament;" Christ's Book proper is now called "the New Testament." "Testament with us is indicative of a solemn authentic instrument in writing, by which a person declares his will as to the disposal of his estate, usually called a *will*."—*Webster.*

"In reference to the canonical books—*Old Testament and New*, the name is equivalent to the term *covenant*," says the same lexicographer. But with us Christians this, though canonical, is not scriptural. We have *two* words in the Greek language representative of *two* distinct documents—a *Suntheekee* and a *Diatheekee*. The former indicates an agreement between two parties equal to each other in rank and dignity—each of them *stipulating* or *restipulating* terms or conditions of agreement in any matter.

The latter, *diatheekee* also indicates an agreement between two parties, but *unequal* in rank or dignity—one of which stipulates terms or conditions of agreement or co-operation in reference to some specific object, to which the other consents. The Romans called it a *consensus*—a *foedus*, a league equally binding on both parties. The conqueror, or the hero of the day, propounded the terms; the conquered submissively assented to them. Each party ever after, during the

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period contemplated in the covenant, was to fulfill his obligations in their full import, letter and spirit.

Now we have, in the Greek Scriptures of the Christian religion the word *diathcekee* thirty-three times—and *suntheekee* not once. The Absolute Governments of earth legislate, adjudicate, and execute their own laws. If every absolute monarch was immutably good and righteous, omniscient, omnipresent, and omnipotent, we and all others would say, Let him, during life, occupy the throne and wield the sceptre. But this is out of the area of human philosophy and human experience. We have three distinct Divine institutions in that Book of books, the Bible. We have, indeed, *two Bibles* of Divine institution;—the Jewish and the Christian. The first is a *theocracy*, the second a *christocracy*. Preceding these there was necessarily a *patriarchy*—extending from Adam to Moses. The Adamic and the Noahic preceded the Mosaic. The two former were necessarily family institutions. Each of them, indeed, had its own prophet, its own priest, and its own king. These three for a time were merely family institutions, in its most literal acceptation; and hence, every father was the prophet, the priest and the king of his whole family or household.

The expansion or extension of any society does not change the nature of it. A single family, perfect and complete, is a miniature world. The father is the *prophet*, *priest*, and *king* of his whole family circle; and to him the Queen of the household herself, is by a Divine ordinance to be subject, in all respects, excepting the legitimate area of her own conscience.

But our main object in noticing the article above quoted—under the startling and exciting annunciation "the Bible in Colleges"—What! The Bible in a College! as though a phenomenon of vast proportions and indications had spontaneously sprung upon us. Having for eighteen years had the Bible in Bethany College—indeed, from its first enrollment of its first class of students, we have had some experience, of much encouragement to those who are about to make the experiment. There is but one plausible objection in all my reading or hearing presented or propounded by any writer or orator upon this theme. We shall pay our compliments to it. It is "the danger, the alleged imminent danger to which our sons and wards are exposed in a college, or in a school, where the Bible is read without an orthodox catechism or some cautious, sound, orthodox teacher who will induct them into the true doctrines of our own church."

"Your own church!" Yes, your *own church!!* But, tell me, did you ever meet with the name of your own church in Bible or Testament? We read of Christ's church in the Christian Scriptures, but

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never met with your own church from Moses to John. It is not once named from Genesis to the Apocalypse!

"Your church," your "*sound doctrines*," are uncanonical. They are not once named from Moses to John—unless in the apocalyptic views of the apostacy! Did any man ever see the name of your church in Holy Writ? The Papal church, the Episcopal church, the Presbyterian church, the Congregational church, the Methodist church, the Baptist church, the Burgher church, the Anti-Burgher church, the Universalist church, the Particular Baptist church, the General Baptist church, the Mennonite church, the Dutch Reformed church, &c., &c.!!! "*Divide and Conquer*," has been the Devil's motto for more than eighteen hundred years. There is but one Divine church on earth, and it is frequently unhappily called "*the invisible church!!*" But this vocabulary of church institutions is inadequate to the fearful realities of the still existent Papal apostacy.

Opinions, theories, speculations, philosophies, orthodoxies, heterodoxies, creeds and catechisms, so far as reliable evidence intimates, never saved Jew or Greek, Barbarian, Scythian, bond or free.

We are all in this age greatly addicted to doctrines. Hence our doctrinal and speculative theories have supplanted the oracles of God and made the gospel—the doctrine according to godliness of little or no effect. These idols of the age are as gross and as outlandish as the doctrines of the Epicureans and the Stoics of ancient date. They are, to speak in a figurative style, wholly outlandish—foreign or barbarous innovations, that gender strife, without one redeeming quality.

The Bible, in every school, from the primary to the college, and the Bible therein read and studied—not in its "*doctrines*," as interpreted by the prosy Rabbis of the "*five points*," or of the "*thirty-three sections*" or of the "*thirty-nine articles*," which never saved man, woman or child, since Noah landed on the mountain of Ararat, in Armenia; near the superficial centre of our earth. The Bible in the school and in the college—not in the library on the shelf, but in the hand of teacher and taught; not in its alleged *doctrines*, but in its great and grand and magnificent facts, precepts, and promises. These are the *pabulum vitæ*, the congenial nutriment of an immortal being—the bread and the water of life to every one who feeds and feasts upon them. Jeremiah said, "I found thy word and I did eat it."* "Thy *testimonies* have I taken as an heritage forever." Psalm cxix: 3. "I have rejoiced in the way of thy *testimonies* as in all riches." "I will speak of thy *testimonies* also before kings, and will not be ashamed."—"Thine *ordinances* have been my songs in the house of my pilgrimage." "I have more understanding than all my teachers: for thy *tes-*

* Jeremiah xv: 16.

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der the direction and inspiration of the Holy Spirit. The Bible deals not in theories, in speculations, in philosophies or in abstractions.

It is not a theodicy, a theogony, a theocracy or a theology. It is an encyclopedia of Divinity and humanity. It is a revelation of God in man, and of man in God. It is a revelation of the mysteries of the universe so far as relates to the mystery of godliness and of the past, the present, and the future of man. It is, to us, the library of God, and the library of man as he was, as he is, and as he will hereafter be.

It spans the arch of time, leaning upon an eternity past, and upon an eternity to come as respects both Divinity and humanity, in all their attitudes and relations past, present, and future. It is THE BOOK *of books*, the book of life everlasting, to a ruined world.

What a treasure in itself! What a gift to man! It is self-interpretive, and has done for man what all the libraries on earth, without it, could never have done. Come, then, expressive silence muse its praise.

A. C.

IS ACTS VIII : 37, GENUINE SCRIPTURE?

Professor Hug in the 30th section of his Introduction to the New Testament, gives an account of a manuscript called "The Cambridge MSS." marked E. He says, "There is a most evident resemblance to this MSS. in the Code of William Laud, Archbishop of Canterbury, which once, it is clear, belonged to the venerable Bede, and is now preserved in the Bodleian library at Oxford. It contains the Acts of the Apostles, and bears the mark E. among the MSS. of that book."

"The character of the text of this period in another country, Syria, is presented as faithfully as it could be by a single document, in the Church-version of the Syrians, the Pschito."

"The ancient fathers have quoted this book much less frequently than the Gospels. These latter documents of Christianity were much the richest in information and in materials for moral and doctrinal discourses, and also for polemical purposes. For these reasons, Justin and Theophilus, of Antioch, and even Clement of Alexandria, have seldom made use of the Acts of the Apostles. The same holds true also of Origen, a very voluminous writer. Irenaeus, from the order of his subjects and the method pursued by him, was led more frequently than any other of the ancients to this book; but unfortunately, we have scarcely the tenth part of this father's haeresiological works in their original language. Time has destroyed the rest, and has left us, instead, only a Latin translation. Yet we can sometimes still discover, from the connection, what he read in his copy of

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the Acts of the Apostles. But this agreeable assistance is not afforded us so frequently as we could wish, or as we stand in need of it."

Codex E. has in Acts viii : 36, after *Ti koolusi me baptistheenai*, the words, *eipe de autoo ho Philippos ean pisteueis eks olees tees kardias sou exestin. Apokritheis de eipe pisteuoo eis ton Christon, ton uion tou theou einai Iesoun Christon.*" "Thomas of Charkel found something similar in his ancient Alexandrian copy; D. wants this. Now it appears from a free citation by Irenæus, the Greek of which is still extant, that this addition certainly existed in his copy of the Acts."

When speaking of the various editions of the Peshito Prof. Hug says, "The words in Acts viii : 37, eipe ho Philippos . . . Christon," and in Acts xv : 34, are put in the lower margin. If there were not a latent opposition to this passage, why should the friends of the Peshito fail to note the fact shown by Hug, that, although the passage, Acts viii : 37, was doubted, yet it was put in the lower margin! Moreover, it is always found in the vulgate, and in the class of MSS. from which the vulgate was made.

In the notes of Prof. M. Stuart, moreover, it is the conclusion of that sober critic, after looking at all they have gained by their recensions; "The result of all is, the reader may now well see, that no *terra firma* is yet won." So judges De Wettee, who is no ordinary judge; so also, in substance Schott, in his Isagoge. Of course, the estimation of the value of readings, which proceed from *classifications* merely, or principally, is not to be confided in; and, consequently not a few of the decisions of Griesbach, who has gone far in criticisms of this kind, may be justly subjected to revisal, and some of them, doubtless, to reversal. With such facts before him, the critical reader of the New Testament should look well to it how he trusts himself implicitly to the guidance of the so-called *critical* editions. Much land yet remains to be possesed. The labor of collation is, as yet, very imperfectly performed; and that of quotations by the fathers from the Bible, as yet very imperfectly estimated or examined.—The remarks of Hug, certainly a good practical scholar, as exhibited above, are a voucher for the correctness of this affirmation." Hug's Introduction to the N. T., p. 686.

Of the edition of Scholts, which has met with the approval of the *Bagsters*, Stuart thus speakz: "This work seems to have found but little favor in Germany, although the learning and the diligence of the author are commended very liberally by such writers as DeWette and Schott. In England, more interest has been taken in it; and efforts have been there made in order to enable the editor to go forward in his second volume; which, it seems, has been likely to fail for want of patronage. Solidity, acuteness, and stability of mind and

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judment, seem not to be leading and prominent characteristics of this critical editor."

Moses Stuart was competent thus to speak upon such subjects, and should be minded in what he so candidly utters. I agree fully with him in saying that as yet we have no *terra firma*, to justify so great and decisive a course, as that of rejecting verse 37 from the eighth chapter of the Acts. Moreover, the family of manuscripts from which the old Latin copy was made, must have contained it, and that would be sufficient with me to allow it to stand. Such a passage, once getting in, should never be allowed to pass away from its place. It is much easier to account for the wish to get rid of it, as a genuine passage, than to account for an effort to foist it in upon the supposition that it was not genuine.

"Lachmann, on the other hand," says Stuart, "has been encouraged by the success of his small critical edition of the New Testament, to engage in the arduous labor of a new and large critical edition, with full apparatus. The reader who is unaccustomed to the studies of *lower* criticism, *i. e.*, that which occupies itself with the establishment of a pure text, can hardly conceive of the difficulties that press upon this subject, and the labor necessary to surmount them. To no part of Sacred Literature have we more occasion to apply the striking declaration of Aulus Gellius, that *truth is the daughter of time*, than to that of criticism in respect to the text of the New Testament." P. 689.

Thomas Hartwell Horne in his introduction says, "The oldest Latin versions of the New Testament, being of very high antiquity, notwithstanding they contain some false readings, are nevertheless, of great value, because they lead to a discovery of the readings in very ancient Greek manuscripts, that existed prior to the date of any that are now extant. The vulgate, for instance, in its present state, being (as we have already seen) a mixture of the Old Italic version, and that of Jerome, points out the state of the original text, partly in the first, and partly in the fourth century, and it gives great authority to those readings which it clearly indicates; it also contains several that are preferable to the present readings, and are supported by some of the best and ablest manuscripts." Vol, 1, p. 287.

Dr. P. Fairbairn, in his "Hermeneutical Manual," p. 71, says:— "Still, considerable weight must always be attached, especially in respect to the meaning of particular words and phrases, to those versions which were made by competent persons at a time when the original language of the New Testament continued to exist as a living language. And of such versions so made, the vulgate seems entitled to hold the first place. The vulgate, that is, as it came from the hands

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of Jerome, and as it appears with probably substantial correctness in the Codex Amiatinus, the oldest MSS. of the vulgate, extant, not the common vulgate of the Romish Church, which in many parts has undergone alteration for the worse."

In Bengel's Gnomon, 8 : xxxvii, "*Ei pisteueis eks holees tees kardias*," (*if thou believest with all thine heart.*) Supply from the previous interrogation, *then nothing hinders thy being baptized.* Some have supplied *sootheesee, thou shalt be saved*, or *exestin, thou mayest.* Lest the reader should wonder at the fewness of the witnesses for the shorter reading, let him remember the observations which I have made in my apparatus concerning the multitude of MSS. which are without this verse. The same is the case with the reply given by the Eunuch, to which again, many have added the name *Christon*, which is so frequent everywhere." Again, Bengel says: "*Holees* (the whole of,) which was more than Simon had done, v. 13. Philip, though deceived by the magician Simon, does not, however, hesitate to baptize the believing Eunuch."

When it is remembered that, as Prof. Hug has shown, the passage is found in a great variety of forms, in those MSS. which contain it, we need not be surprised that it was attached upon the ground of its being unusual for any at that early time to speak of the Saviour in the use of the names *Jesus Christ.* Almost all the passages have the definite article before *Christos.* "*An interpretation* is sometimes betrayed by the circumstance of its being delivered in the language of a later church. In the time of the Apostles, the word Christ was never used as the proper name of a person, but as an epithet expressive of the ministry of Jesus, and was frequently applied as synonymous to "Son of God." The expression, therefore, 'Christ is the Son of God.' Acts viii; 37, is a kind of tautology, and is almost as absurd as to say Christ is the Messiah, that is, the anointed is the anointed." Horne, 1 vol. p. 292.

I can but consider the above as no objection at all to the genuineness of the passage. It should be remembered that the Eunuch confesses just what Peter confessed in the first instance. See Matthew xvi: 13, 14, 16. In addition to all which, too, it must not be forgotten that the Eunuch's question is to this day unanswered, if that verse be rejected as a gloss. And, instead of something being necessary, as, according to the commission it always was, the proceeding of Philip would make the impression that the baptism of a candidate was a *nolens volens* proceeding, not calculated to impress a party with feelings of much solemnity.

In conclusion, let us consider how naturally the whole narrative hangs together as it stands. Philip is preaching to him *Jesus.* He

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had shown that Jesus was the Messiah promised in the Old Scriptures. That is "The Anointed" of God, to do a work for men, for their salvation, which none could do for themselves, nor none could do for them, but He. He told him of his commission, and while hearing of this, he saw the water, and how natural to inquire: "What doth hinder me to be baptized?" *Timidity*, though believing, would suggest something to prevent, to hinder. The Preacher met it by saying, "If thou believest *with all* thine heart, *thou mayest?*" The Eunuch replied, "I believe that Jesus is the Christ, the Son of God." This was the fruit of the preaching. It was this that Philip preached.—The Eunuch "confessed with his mouth, the faith he had in his heart, and was baptized upon it." Let this be the end and aim of our preaching to set Jesus Christ before the people. This age is glutted with disputes about *doctrines*, but is sadly deficient in facts about the Lord Jesus, in its faith.

On *Pisteuoo*, PARKHURST, says: "Since believing in Christ, or in the Gospel, is the distinguishing characteristic of a Christian, hence, *believing* is often put absolutely for *believing in Christ.* See Mark xvi: 16, 17: Acts ii: 44; iv: 32; viii: 13; xi: 21: xiii: 12; *et al.* Comp. Acts viii: 37; but observe, that this whole verse is wanting in no fewer than thirty-four MSS. and in the ancient Syriac version, and is accordingly marked by Wetstein as what ought to be expunged, and is thrown out of the text by *Griesbach.* I own, it sounds to me of a later age than the Apostolic." This, I acknowledge, has great weight with me. *Parkhurst* was a true friend of God's Word, and set himself against every man, Jew or Greek, that would tamper with it. The best of men, though, can easily be mistaken.

If that passage is spurious, then we have no *facts* in *the Acts of Apostles* to explain Paul's remarks in the tenth of Romans upon. "The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

TOWNSEND, in his Notes on Acts, says: "This verse is wanting in a great number of manuscripts. Griesbach, Matthai, Michælis, and others, would expunge it from the canon. In the manuscripts where it is found it is read variously. Whitby would retain it; observing that the verse was probably omitted, in later times, because it opposed the delay of baptism, which the catechumens experienced before they were admitted into the early church." I agree with Whitby, that, no doubt, when this passage made baptism accessible

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upon *faith in Jesus Christ*, all that they were adding to the profession would be discountenanced by it. That it stands in the *Vulgate*, is more in its favor, than if it had been found in the *Peschito* and not in the *Vulgate*. Especially when we recollect *the source* from whence corruptions came in upon the simplicity of primitive Christianity!

That Erasmus published the 37th verse in his edition, although it seemed to go against much that his church had done from early times, is a proof that the testimony, in his estimation, was strong in its favor. Stephens, who followed him, published it also; and *Beza*, the Reformer, he also published it, and translated it into Latin, thus: "*Dixit vero Philippus, Si credis ex toto corde, licet, respondens autem ille dixit, credo Jesum Christum esse filium illum Dei.*"

Boothroyd, following Griesbach has expunged it from the text.—*Wakefield*, however, allows it to stand with not even a suspicion in his Notes that it is doubted! Any one may see at once a good reason for the shyness of so many as to this passage, if they will only look in *Mosheim* and *Neander* as to the parade they put the *Catechumen* through between their first lessons and their public profession in Baptism! *Mosheim* says: "Whoever acknowledged Christ as the Saviour of mankind, and made a solemn profession of his confidence in him, was immediately baptized and received into the church. But, when the church began to flourish, and its members to increase, *it was thought prudent and necessary* to divide Christians into two orders, distinguished by the names of *believers* and *catechumens*." Vol. 1. p. 38.

That "*prudence*" and "*necessity*," doubtless *blurred* suspicion on the 37th verse of the 8th of Acts! *Neander* says: "Originally, as it was of great consequence that the Church should extend itself rapidly, those (among the Jews) who acknowledged their belief in Jesus as the Messiah, or (among the heathen) who acknowledged their belief in the *one God and in Jesus* the Messiah, were immediately baptized, as appears from the New Testament. *It gradually* CAME TO BE THOUGHT NECESSARY to give those, who wished to be received into the Christian Church, a more careful instruction by way of preparation, and to subject them to a more severe trial. This whole class of persons were called "auditores," *katecheoumenoi*, and these names implied that they were persons, who were receiving a preparatory instruction in Christianity, and who as yet were only in a state to listen to the Holy Scriptures, when they were read, and to the sermons. The time of probation must have been different according to the different conditions of individuals; but the council of Elvira determined generally that it should last two years. In *Origen* we find two classes of these catechumens distinctly separated from each other. 1. Those who were for the first time receiving private instruction. 2. Those

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who were admitted to the congregations, and were under immediate preparation for baptism." (His. Ch. Rel. and Church in three first centuries p. 193.)

"*It gradually came to be thought necessary*," to depart from the *Divine plan*, and, therefore, the wish to get that troublesome passage out of the way. I concur to the letter with *Dr. Daniel Whitby*, the great Commentator on the New Testament, when he argues that the delay of baptism in the case of the Catechumens was the reason of the omission of the passage in all the MSS. that rejected it. And here I leave it to the judgment of all true lovers of an uncorrupted, and all authoritative Bible. Let us cling to its teachings with the tenacity of life, and eschew all liberties with it, and departures from it.

JAMES HENSHALL.

SIR FRANCIS BACON.

*Extract from the General Preface to his Works.**

"He did good service when he declared with all the weight of his authority and of his eloquence that the true end of knowledge is the glory of the Creator and the relief of man's estate. The spirit of this declaration runs throughout his writings, and we trust has worked for good upon the generations by which they have been studied. And as he showed his wisdom in coupling together things divine and human, so has he shown it also in tracing the demarcation between them, and in rebuking those who by confounding religion and philosophy were in danger of making the one heretical and the other superstitious.

When, not long before Bacon's time, philosophy freed itself from the tutelage of dogmatic theology, it became a grave question how their respective claims to authority might be most fitly co-ordinated. It was to meet, perhaps rather to evade, this question, that the distinction between that which is true in philosophy and that which is true in religion was proposed and adopted. But it is difficult to believe that the mind of any sincere and truth-loving man was satisfied by this distinction. Bacon has emphatically condemned it. "There is," he affirms, "no such opposition between God's word and his works." Both come from Him who is the father of lights, the fountain of all truth, the author of all good; and both are, therefore, to be studied with diligence and humility. To these who wish to discourage philosophy in order that ignorance of second causes may lead men to refer all things to the immediate agency of the first, Bacon puts Job's

* New Edition. Brown & Taggard, Boston.

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question, "An oportet mentiri pro Deo,"—will you offer to the God of truth the unclean sacrifice of a lie?

The religious earnestness of Bacon's writings becomes more remarkable when we contrast it with the tone of the most illustrious of his contemporaries. Galileo's works are full of insincere deference to authority and of an affected disbelief in his own discoveries. Surely he who loves truth earnestly will be slow to believe that the cause of truth is to be served by irony. But we must not forget the difference between the circumstances in which the two men were placed.

Next to his determination of the true end of natural philosophy and of the relation in which it stands to natural and to revealed theology, we may place among Bacon's merits his clear view of the essential unity of science. He often insists on the importance of this idea, and has especially commended Plato and Parmenides for affirming "that all things do by scale ascend to unity." The Creator is holy in the multitude of his works, holy in the their disposition, holy in their unity: it is the prerogative of the doctrine of Forms to approach as nearly as possible towards the unity of Nature, and the subordinate science of Physics ought to contain two divisions relating to the same subject. One of these ought to treat of the first principles which govern all phenomena, and the other of the fabric of the universe.* All classifications of the sciences ought to be as veins or markings, and not as sections or divisions; nor can any object of scientific inquiry be satisfactorily studied apart from the analogies which connect it with other similar objects.

But the greatest of all the services which Bacon rendered to natural philosophy, was, that he perpetually enforced the necessity of laying aside all preconceived opinions and learning to be a follower of Nature. These counsels could not to their full extent be followed, nor has he himself attempted to do so. But they contain a great share of truth, and of truth never more needful than in Bacon's age. Before his time doubtless the authority of Aristotle, or rather that of the scholastic interpretation of his philosophy, was shaken, if not overthrown. Nevertheless the systematizing spirit of the schoolmen still survived, and of the reformers of philosophy not a few attempted to substitute a dogmatic system of their own for that from which they dissented.

Nor were these attempts unsuccessful. For men still leaned upon authority, and accepted as a test of truth the appearance of completeness and scientific consistency. This state of things was one of transition; and probably no one did more towards putting an end to it than

* The latter is in effect what is now called Kosmos.

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I could this very day easily introduce into the *church* two old converts of a certain mission here, who, though they may rank somewhat above many of their associates, still do not appear to be sufficiently exempt from sordid motives to justify me in the administration of the initiatory ordinance. I greatly apprehend that you do not appreciate such language as this; nor can you possibly do so fully without actual experience as an evangelist in this latitude. But be this as it may, I am sure you will rejoice to learn that I so far discerned what manner of spirit actuated a certain *inquirer* a few months ago, as to send him away *sorrowing*; for he had only been received into his late communion a short time, before his Jewish and carnal proclivities were so unblushingly manifested, that, on sharp remonstrance he went back to the synagogue, where, after having undergone a slight penance, terminating in forty stripes, save one, (administered, however, by the lenient hand of a partial rabbi,) his orthodoxy was fully endorsed; and he is now commissioned to go forth as a special solicitor for the Khaluka, or general fund for the Jerusalem Jews.

How completely you express my view of the matter when you remark that "the whole history of the Jews seems to be defiant of the ordinary principles that regulate human movements, and of the conditions on which nations generally predicate success. They have, indeed, been a peculiar people, and are such now, and will be peculiar in the methods of their restoration." But the time *must* come when the "veil which is on their heart shall be taken away." It is quite a singular coincidence that on opening a meeting held here a few nights ago I was led to select (in connexion with the 18th of Isaiah) and a large portion of the 60th, almost identically the passages to which you refer, as evolving the fact with which you were so "much struck in my (your) late family reading—that *after* the promise made (Is. 59 : 20, 21) which Paul to the Romans so clearly applies to things yet future—immediately *after* this comes the beautiful and glowing picture of the 60th chapter, which must, therefore, also be future." But apropos—of this meeting. Firmly believing that the time has at last arrived when decided efforts should be put forth for the amelioration of the present condition of the Jews, in reference to their emancipation from their political durance abroad as well as for their liberation from the grinding oppression of the rabbis in their own land, I took advantage of the presence of several gentlemen of influence then on a visit to the Holy City (after conference with a few friends) and invited general deliberation in public meeting—the result of which was the adoption of incipient measures for the formation of "the Abrahamic League for the restoration of Israel." But

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the idea has just occurred to my mind that it might be well just to jot down a brief account of the meeting on a slip of paper, and get the favor of you to hand it over to Bro. Campbell for publication, should he deem it of sufficient interest to occupy a corner in his wide-spreading sheet.

The Christmas Holydays of the Latins not coinciding with any of those of the oriental sects this year, passed off more quietly than usual—there having been but slight disturbance even in Bethlehem, usually the scene of so much religious rowdyism; but I learn that there is at present, a very serious collision there, between the Armenians and the Arabs, which has already proved fatal in one or two instances.

Mr. Johnson, the eccentric Baptist from London who fancied himself the "Elijah that was for to come,"—of whose narrow escape from death when he once ventured into the church of the Holy Sepulchre, habited as a Jew, you have perhaps heard—was found dead, by some friends, on breaking into his residence a short time since. His house joined hard by the Anglican church, the worshippers at which he was in the habit of greatly annoying by the loud blast of the trumpet whose warning voice he felt impelled to sound forth at certain hours daily; but with all his eccentricities, I am happy in the assurance, derived from long personal acquaintance, that he was a very good man.

You will be pleased to learn, I am sure,—as evidencing the high estimate in which our country is held in this land,—that in addition to other honors shown our excellent Ambassador, he was permitted to make a leisurely exploration of the Horam es-sherif, (the site of the temple) accompanied by every American then in the city. Mr. W's. sympathies and patriotic feelings were so aroused in favor of the poor down-trodden Jews, on witnessing their mournings, groanings, and lamentations at that portion of the temple wall called the "wailing place," that he determined to attempt something for their relief on returning to Constantinople—an act that does much credit to his heart. You will also be pleased to learn that he is in treaty for a large table of stone, lately exhumed at Nabulus, filled with Samaritan inscriptions, of the highest antiquity and deepest interest, that he intends presenting to the U. S. Government. By the by, Prof. Levison, of Russia, and Elder Kraus, of the United States, with whom I am in daily intercourse, are developing matters of much interest in the collation of their ancient manuscript of the Penteteuch, with other versions.

Amongst other visiters to the sacred localities is the Rev. Mr. Mills, of London, the indefatigable Secretary of "the Palestine Archæolog-

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ical Association," engaged in topographical explorations and other Biblical researches.

Quite a large company of Americans were robbed of much of their clothing and other property, a few days ago on the banks of the Jordan; but the crafty sons of Ishmael were so considerate as to propose (on going aside for deliberation) to suffer the travellers to redeem their clothing on payment of a Napoleon a piece, which, of course, was gladly accepted. The robbers came down upon them in such strength that resistance was altogether useless, though well armed (some of them, at least,) with Colt's revolvers. But the robbery being made known to one of the Sheikhs having charge of the desert between Jerusalem and the Jordan, to whom is committed the guardianship of pilgrims for stipulated consideration, he succeeded in recovering the money and almost every article of which they had been robbed. But the injured party are not disposed to accept the transaction as an *amende honorable;* and hence, they have placed in the hands of the Consul a full statement of the outrage, demanding of the Pasha every needful reparation and satisfaction.

Finding the printing of Tracts at Beirut rather expensive and inconvenient, I have made preparation to bring them out hereafter entirely myself. But being thus printer, publisher and colporteur, as well as author, you may well conceive that much of my time is consumed in getting up and distributing the forthcoming series. But it seems to be a measure highly promising in its results—if, indeed, not indispensibly necessary under existing circumstances—and, therefore, all needful labor and trouble are cheerfully bestowed upon it.

In passing over the site of the Russian College, hospice, convent, infirmary, &c., now being erected upon the hill Gareb, on the North side of the City, I could but come to the conclusion, that it is really true, as reported, that, when completed, they will occupy a space about one-half as large as that of the Holy City itself? How the prowling bear can thus plant his paw upon the breast of the Turkey, is matter of no little surprise to many. But doubtless the precarious state of the Ottoman Exchequer will sufficiently explain the secret; for it is just as true now, as when the expression was first penned here, some three thousand years ago, that "money answereth all things."

My *special* friend, lord Valergs, for many years Latin Patriarch in this City—having been fairly outwitted by some of his inferior clergy, with whom he had been long quarreling—is about to be removed. This is the same Italian dignitary who, as you may possibly have heard, forcibly ejected me from the church of the Nativity some years ago, because I refused to bow the knee to his scarlet mistress; and a

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few days afterwards actually banished the liberal minded padre Rush for merely venturing to remonstrate with him on the commission of an act so ungentlemanly and unchristian. He is said to be superseded by a French Prelate—a decided improvement, it is to be hoped. Lord Gobat (Sam. Anyl. Hierosal) has been out of Palestine for a while—having just stepped over into the borders of his little bishopric—Egypt, Abyssinia, Mesopotamia and Syria! The Patriarchs of the Armenians and Greeks (with the former of whom I have several times had very pleasant interviews) take rank rather above that of lords, and are both of them much esteemed. I learn from reliable authority, that the Emperor Napoleon lately sent a large sum of money to commence improvements on the property in this city with which he was presented by the Sultan. But more than half the amount has already been expended in buckshishes and other necessary expenses in *clearing the way*. Many opine, however, that in due time "he will plant the tabernacles of his palace between the seas in the glorious holy mountain."

The Greek feast of "the baptism of the cross," in Jordan water, came off last night; but the hour was so early (1 A. M.,) that I did not attend. I learn, however, that the rush for the water in the large copper laver, after the third dip of the cross, when the priest announced the healing virtues thus imparted to the water, was about as great and disgraceful as the usual rush for the sacred fire!

Most ardently wishing you every blessing—temporal, as well as spiritual—believe me, dearest brother, very sincerely yours, in most endearing relationship. J. T. BARCLAY.

ELDER ERRETT, *Cor. Sec. Am. Ch. Mis. Soc'ty., Cincinnati.*

AT a meeting held in Jerusalem, on the 11th of January, 1860, to take into consideration the duty devolved upon the friends of Israel in reference to their present condition and future prospects as involving the best interests of humanity, the following Preamble, together with the sketch of a provisional organization of a Society entitled the "Abrahamic League for the Restoration of Israel," being submitted for ratification was formally adopted, *i. e.*—

Assured that the time has at last arrived in the good Providence of the Lord, when special and strenuous efforts should be put forth for ameliorating the condition of the "lost sheep of the House of Israel," in reference to their social position as well as their spiritual wants;—and persuaded, moreover, that nothing is required in order to secure the co-operation of all the humane and patriotic, as well as the pious of all nations, in behalf of this noble though much injured race, but the diffusion of information relative to the present condi-

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tion and future prospects of Judea and the Jews, in connection with some suitable organization through which the contributions and efforts of the benevolent may be made effective. We, therefore, pledge our efforts to these objects hereby, as a council of management for the Abrahamic League, consisting at present, of the founders of the Society resident on the site of operations, together with corresponding members in other parts of Palestine, and Honorary Members abroad.

It is expressly stipulated, however, that this organization being merely preliminary and provisional will merge in a Foreign Society, to which it will become subject as a *council* of *management* with mere *executive* powers, on the formation of such foreign association, based upon the principles involved in the following sketch of its constitution and Regulations. * * (Omitted for the present).

This meeting was held in pursuance of a public call, signed by several friends of Israel.

Fletcher Harper, Esq., of New York, was called to the chair, and the meeting opened with prayer and the reading of the 18th chapter of Isaiah, in connection with a portion of the 60th, also a few other passages of Scripture. The Preamble and Constitution above indicated were then introduced with explanatory remarks by Dr. Barclay. Spirited and interesting addresses were then delivered by the Rev. Messrs. Arnold of Australia, Jones of Jerusalem, Mills of London. Benton of California; Kraus of Germany, Mr. A'Jacobsen, of London, and Mr. Diness, of Jerusalem. Numerous difficulties and objections being started, an animated discussion arose on several topics that came under consideration during the evening; but on taking the vote, the decision was unanimous in favor of the Preamble, and also of the organization as far as developed.

At quite a late hour the meeting adjourned apparently much entertained, edified and interested.

THE GIST OF THE CREED CONTROVERSY.

Some curious developments have been made recently in the *New York Observer*. It would seem, from its statements, that in spite o ortbodoxy of creed, and the scrupulous questioning of candidates for the ministry, New England Theology has become sadly and terribly corrupt, and the land of the Puritans is overrun, if not with "all sorts of men," certainly with "all sorts of doctrines;" enough so, at least, we sincerely think, to warrant the valorous Dr. Rice in turning his vigilant eye, so keen to detect heresy, from the Campbellism which he hates, to the Calvinism and Creedism which

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he loves, and guarding the Puritan citadel from the subtle heresies which in spite of the flaming sword of the Westminster Confession of Faith, are gaining possession of New England.

We furnish for the Harbinger only one of the cases referred to—and we select this one, because it really contains the gist of the controversy on the creed question. On our part it has ever been urged that human creeds, as bonds of union, are schismatical in tendency—and that at the very least, they have failed to hinder a schism, and are, therefore, useless, if not pernicious. On the other hand, it has been argued that a human creed *must be* had, to interpret the Bible, and that it always exists, if not in a written, in an unwritten form, with every party, and in every mind.

Now, in this case, published in the *Observer*, the points in this controversy are handsomely and effectively brought out, albeit it is merely in an incidental way.

It was charged that in the examination of a Mr. PARKER, by a committee of Congregational Ministers, at Hartford, Conn., numerous startling heterodoxies were confessed by the candidate; but that he was nevertheless, ordained.

In reply, Messrs. Dr. HAWES and SPRING say:—

"Mr. Parker (the candidate) read a somewhat long and particular creed before the council, which was followed by a careful examination, chiefly in the line of the articles of faith adopted by the church, and in which all the members of the council participated who chose. The creed referred to is before us, and this, with our own recollection, will enable us to state what is true in the case, and to correct what is untrue."

From this creed they proceed to argue that Mr. Parker is no heretic. Rev. Mr. CHILDS rejoins in the following strain, to which we invite the attention of all who argue the necessity of human creeds as interpretations of the Bible:—

"Dr. Hawes and Spring appeal to his creed. This is their main reliance. In regard to this we observe, 1. That there are no men on earth who *ought* to know better than Drs. Hawes and Spring the utter insufficiency of a written creed to prove a man's soundness in the faith in New England. Do they need illustrations?

2. If that creed was sufficient and decisive why the long and tedious examination that followed? What was the use of that oral examination at all, unless it was to reveal *in what way the candidate interpreted his creed?* With all due deference to these venerable men we beg leave to take the candidate's own interpretation of his creed rather than theirs. And this is precisely what was done by the writer of the letter. This is what we shall insist on doing. The reading of

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the creed excited no special attention—it was defective—it foreshadowed some of the subsequent developments; but it was not until the oral examination was fairly opened that the very serious errors and defects of the candidate's views were revealed.

3. Subsequent events throw some light upon this point. If we are not misinformed, Mr. Parker's first sermon after his ordination was from the words, 'By their fruits ye shall know them;' and, unless he was grievously misunderstood by intelligent minds, the burden of that sermon was this—a man is not to be judged by his *creed* or his speculative faith, but by his life. As an illustration of his meaning he maintained that in his judgment the author of that fiction, 'the Conflict of Ages,' was just as good a man and just as reliable a religious teacher as if he had never held or published those speculations! Are Drs. Hawes and Spring ready to endorse this also?

Thus much for the force of a written creed."

Drs. Hawes and Spring, respond to this in the following tame language:—

"Your correspondent has dwelt at some length upon what he regards as discrepancies between Mr. Parker's creed and his subsequent 'interpretation' of it. We are gratified to learn that, in the opinion of your correspondent, the creed 'sounds pretty well.' We think more than this; it sounds *very* well; and if the candidate could—and we believe he could—*ex animo*, adopt that creed, we did not feel, nor do we now feel, that his correctness in the faith should be called in question. His subsequent examination, or, if you please so to call it, his interpretation of his creed, was not an absolute necessity, but was entered upon in compliance with an honored and a general custom, partly to afford the candidate in such cases a more full opportunity to explain his views, and to satisfy any listeners, whether prejudiced in his favor, or possibly captious, that he is to be relied on as a firm friend, and an able defender of the truth."

From all which it is evident,

1. That the New England Calvinistic Theology, as set forth in the Westminster Confession, and embodied in the Articles of Faith of Congregational churches, does not sufficiently *interpret the Scriptures*;—but a candidate must needs add a creed of his own, to *interpret these interpretations*.

2. That this creed of Mr. Parker's also needs to be "interpreted"—that it is "insufficient to prove his soundness in the faith." Hence, the long and tedious "*examination*," to ascertain "how he interpreted his creed." So we have 1, The Bible interpreted by the Calvinistic symbols. 2. The symbols interpreted by Mr. Parker's writ-

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ten creed. 3. This creed interpreted by himself under examination. We have thus reached an interpretation of an interpretation of an interpretation of the meaning of the Bible!

3. Even this last interpretation was not sufficiently definite to keep out heresy! But while some of the Committee refused to concur in approving the theology of the candidate, even Drs. HAWES and SPRING, though consenting to his ordination as sound in the faith, still declare that his views were in some respects "*repulsive to their moral sense*!"

The editors of the *Observer*, in reviewing the case, say:—

"On the subject of a future state of probation, the testimony of Drs. Spring and Hawes will be regarded as decisive by nineteen-twentieths of the Protestant Christian world. According to the testimony of these venerable men, the candidate held such views of the future state, that if he were called to a dying sinner ignorant of Christ, he would not shut him up to the necessity of receiving the Saviour, or of being lost. His views were, they say, 'REPULSIVE TO OUR MORAL SENSE.'" They are so to ours. They are so to the whole Protestant Christian world, with here and there an eccentric exception. And then the question meets us, Should a man be ordained to preach the gospel whose views on a fundamental doctrine of the gospel are 'repulsive to our moral sense?' Let us stand alone in the opinion, if it must be so; let the united judgment of all the Councils from that of Nice down to Hartford condemn us, but when, by holding up the right hand or saying AYE, we vote to ordain a man whose expressed sentiments are *repulsive to our moral sense*, let our right hand forget its cunning, and our tongue cleave to the roof of our mouth."

Now, we ask creed advocates what they gain by piling creed on creed—interpretation on interpretation, in this way? We freely admit the danger of error in doctrine; and the possibility of failure in attempting to try false teachers by the Word of God. But is this danger of error avoided—this possibility of failure overcome by this tedious lengthening of the process?

Why not in every case, as it arises, go immediately to the Bible, for a true interpretation, rather than receive the fourth or fifth dilution of New England Theology,—and be compelled, after all the filterings and manipulations, through which it has passed, to admit the presence in it of corruptions "repugnant to the moral sense."

ISAAC ERRETT.

ONE watch set right will do to try many by; but, on the other hand, one that goes wrong may be the means of misleading a whole neighborhood; and the same may be said of the example we individually set to those around us.

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REVIEW OF W. S. RUSSELL.

In the March No. of the Harbinger we aimed to fairly place before our readers, the theory of Inspiration, adopted and urged by Mr. Russell. This theory we showed to be this:—*The energizing of the pure reason, so as to give clearer and additional intuitions of truth, not so, however, as to dispense with the activity of the will, or to supersede the necessity of reflection, or of the excitement of outward occasions.* This theory, is deduced by Mr. Russell, in the June No. of the "*Christian Sentinel*," for 1857. In the July No. following, he proposes to subject the theory thus *deduced from principles*, (!) to the test of "*induction from facts.*" We have examined the theory in its principles, and shown that it amounts to neither more nor less, than *enthusiasm*, and that it makes every man potentially a divinity to himself;—the light to his own path and the lamp to his own feet; an original spring of authoritative inspiration, and an independent tribunal of spiritual jurisprudence. The fountain of law, in the impersonal reason, and the authority of the judge, in the conscience, are both and alike, in each and every man,—and except in the *degree of energy*, there is no difference in the inspiration of Paul and that of Mr. Russell himself. Indeed, who can say but that, the pure reason of Mr. Russell is at this very hour more fully and truly energized by the Holy Spirit, than ever was Paul's! How are we to tell! If some one should rise up and, professing to be carried away by the energizing of his impersonal reason, declare that there had been three incarnations of the Logos, one in Jesus, one in Luther, and the third in Walter S. Russell, how could we gainsay him! Upon this theory, how could we! In fact this is precisely what, in a general way, Theodore Parker and others have said time and again, and it is one of the unavoidable extravagances and blasphemous absurdities of the speculation. The Parker school, in the authority of their "clearer intuition," have found out many blunders of the Saviour himself, and demonstrated by "higher insight," that, while he was, without doubt, very respectably gifted, he did not, by any means, as his followers supposed, possess the "Spirit without measure!"

But we must come to the test of facts. Mr. Russell very properly proposes to submit the theory to the test of *induction*, but, like most other theorizers, we discover, that the facts which he admits into his crucible are like the readers to whom he addresses himself, a very *select* class of facts. They are such only as he could twist around the little finger of his metaphysics,—and fit up to the figure of this hy-

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pothesis of Inspiration. How ridiculous would a man make himself who would propound a theory to explain a class of Natural Phenomena, and say that he had made it out inductively, when he had in truth, tested it by only one specially selected fact! As if I should *deduce*, from the fact that there are magnetic rays in the solar beam, that, therefore, all magnetic action is caused by the sun; and then urge, as an *inductive* proof, the single fact, that a steel needle, when placed in the solar rays, under peculiar circumstances, becomes magnetized?

I have to confess, that I do not feel respect enough for this speculation to enter upon a detailed refutation of it, with any interest to myself; and were it not that others have requested it, and thought it necessary, I could not have found an adequate motive for the time and pains, which it requires. But we must get down to it. What, then, is the *positive* element in inspiration—that which is furnished to or flows in upon the man? *Will* is man's own; —*outward occasions* are accidents, contingencies or providences, Mr. Russell does not say which; at any rate they are not a *positive element in inspiration*. That which is *positive* is the *energizing of the impersonal reason*. But what is the *impersonal reason*? Mr. Russell would say, "It is a faculty in the soul giving us intuitions of truth." But of what kind of truth? Does it give us direct and immediate knowledge of sensible relations? Does Mr. Russell, does Cousin, does any metaphysician contend that the sensible, phenomenal relations of things and events in time and space, are the objects of the *impersonal reason!* Let this question be definitely understood and as distinctly answered. I will put it in a simpler form. There is now lying before my window a most living and lovely landscape. The shadows of the April clouds, are chasing one another over the undulating hills; along a long line of fence, the spotted herd are cropping the early grass; upon a solitary Indian mound, the young lambs are sporting in their first grateful gambols; the bees are lingering amid the music of their own joyous wings, over the opening blossoms of the orchard; the Buffalo, but yesterday an angry rushing flood, is gliding quietly on to its ocean home; the sound of the hammer, and the rattle of wheels, and the shouts of the children mingle in the ear, and sweet odors borne on balmy breezes, all, and a thousand other presences and powers are impressing me and revealing themselves to my mind. While I gaze and admire, a frightened pigeon, on rapid wing, darts across the view, and the next instant is seen struggling in the talons of a devouring hawk. Now, I ask myself, was it possible for me, by any stimulus or additional *energy* of the *impersonal reason* to have foreknown, yesterday, or one year, or five hundred years ago, that precisely at this hour, and in this place, all this combination of things and events would be actu-

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ally exhibited to the eye of an observer situated as I am! Can a faculty, the distinguishing characteristic of which, is that it does not judge according to *sense*,—that it rises above the *forms* of the *understanding* and deals with *speculative* and *moral truth*, as distinguished from *sensuous and phenomenal fact*, can such a faculty, by increase of *energy* transcend the sphere and limits of its action, and give us knowledge of relational existence in time and space? To the metaphysician, I presume to say that this is as absurd, as it would be to claim, that by simple increase of *energy*, the *eye* could be made to *hear*, the *nose* to *see*, or the *ear* to *smell!* Increasing the *energy* of a faculty does not change the *sphere* of its action,—and, therefore, no increase in the energy of the *impersonal reason*, can convert it into a faculty for foreseeing the *sensible* relations of things and events as they come up in the field of actual observation and experience.

But a theory of inspiration which does not account for this power of foreseeing the actual facts of the future, as they transpire in time and space, is not adequate to the explanation of the Bible facts,—for such was the remarkable nature of the power possessed by the Prophets. Let it be remembered that it is not enough, that a theory explains *some facts*; it must explain *all* the *facts* that come under its principle. Mr. Russell seems to have fallen into the mistake of supposing that, because, under his theory he can explain very satisfactorily, to himself, certain—a few—only *three* characteristics of revelation, therefore, his theory is true. He thinks he has accounted for the *facts*, that, the *prophets*, *though inspired*, *have given their communications the coloring of their own minds*; and that, *even in the heat of inspiration, the prophet preserves his moral freedom.* Suppose we grant it, and what then? If this is all it does, it is surely not worth contending about. For not only can both facts be readily reconciled to even the *mechanical* theory, but, unless we are particular to limit, to its strictest sense, the expression "*moral freedom*," we cannot admit the latter, to be a fact at all—for if it be claimed that in the revelation, which God has given to us, the prophet has been left so *free*, as to have the *practical liberty* of giving the suggestions of the Spirit just as it may have pleased him, according to the arbitrary decision of his own will, keeping back one part, altering another, and adding to some other, then we can have no reliable or authoritative revelation at all, and it were well if we had the "*light within*" to fall back upon.

I would not willingly misunderstand Mr. Russell on this point. His reasoning here is very confused. He evidently confounds the question of *moral responsibility* in the prophet, with that of *freedom in the exercise of his will and judgment* in the *utterance* of the revelation given him to communicate. The examples which he gives of

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Moses, at the rock, and Paul under fears, and self-discipline, lest after having preached to others, he might himself be a castaway, &c.,—certainly prove the *moral responsibility* of these men, notwithstanding their distinguished gifts of inspiration; but if this is all Mr. Russell meant to say, what, we may ask, has this to do with his theory?—Does *any theory*, even the mechanical, require us to think that a prophet is not responsible for his conduct, just as any other man? Surely not. If, therefore, the point be a *point* at all relevant to the question, Mr. Russell must mean by "*the prophet's preserving his moral freedom*, that he is left so far free, as to be allowed the power to keep back, in whole, or in part, to modify, change or to interpolate the revelation given to him by the Spirit, just as his own discretion may decide. Now, that this is *a fact*, as to the revelation of God, we wholly and totally deny—for the reason, *first*, that it would utterly destroy the absolute authority of the Word, by introducing into it a human element, at the will of the prophet, which we could not distinguish from the will of the Spirit; and *second*, that it is in the face of positive example to the contrary, as in the case of Balaam, who resolutely and repeatedly, opened his mouth to *curse*, but was restrained by the Spirit, as often to *bless*. He was not allowed to utter his own will, and this is what is meant, when it is said Prophecy "came not of old time by the will of man, (that is not by attention and reflection, which are sustained by a *continuous action of the will*, and logical *inference* from the primary truths of the energized reason), but holy men of God spake as they were moved by the Holy Spirit."

We have now noticed two of the *three* facts characteristic of revelation, to the explanation of which Mr. Russell, so complacently applies his theory; and we have shown that, with respect to one of them, that concerning the *moral freedom of the prophet*, it is in no sense, in which the theory can apply to it, a *fact at all*—and, therefore, if this theory assumes it, this of itself becomes an objection to it. It is suicidal. It explains revelation, by an assumption that destroys the authority of revelation. We beg to be delivered from such treacherous theories, held out to us, though they be, by the gracious and condescending hand of Philosophy. *She* will, no doubt, excuse us in *our lower elevation as Christians!* The *third fact* to which Mr. Russell applies his theory in the exultant confidence of a triumphant success—is this: That the "subjects of inspiration had first to be addressed from without and instructed, in order to put their minds in a *receptive state*. Objective occasions, of a certain character, arouse the spiritual capacities of the soul, and awaken desires for truth without which the prophet could not preserve his moral being under inspiration."—"We confidently turn to the Bible," continues Mr. R., "for the ex-

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tablishment of this position. In consulting its facts, we require, as a necessary preliminary, that the outward occasions surrounding a man before inspiration, bear an intimate relation to the after products of the Spirit given through him. If we find this the case, we at once conclude that these instruments from without are furnished on account of something in the nature of man, not of God; and that the Creator is accommodating himself to some law of the human mind, which he would otherwise violate."* The illustrations of this condition of revelation drawn by Mr. Russell from the Scriptures, are the preparatory education of Moses in the court of Pharaoh; the carrying away of Daniel into the captivity of Babylon, that he might be placed "in the midst of such suggestive surroundings, as to give him a standing-point from which, by the help of God, he could discern the momentous future of the great kingdoms of the world;"—and the history of the Apostles' early instruction as given in the New Testament, while "Christ for about three years continued to unfold to them the fundamental principles of his dispensation." These illustrations Mr. Russell regards as forming an *induction*, corroborative of his theory! *Three* facts, selected with special care out of the *three hundred* or more, set forth by a philosopher as constituting an *Inductive* proof of this feature in his theory! This is too bad! How simple he must take the world to be! Why, look at one of the Apostles—the illustrious Paul, to whom, more than to any other, were given revelations of the will of God! He never enjoyed these happy "*occasions*" at all. He was taken abruptly from the most blinding prejudices of the Jews' religion, and, without a single hour of previous training, such as the other Apostles had enjoyed for more than three years, and at once initiated into the profoundest mysteries of the kingdom. He did not confer with flesh and blood, but receiving his authority and his inspiration directly from the Master, he proclaimed boldly and at once, every where in the synagogues the unsearchable riches of Christ!

According to this theory the Spirit is in a large measure dependent upon the previously acquired knowledge of the agent, whom he may employ to communicate his "*after products.*" Paul was mistaken when he said "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty."† He should have said, according to this higher philosophic light, "Christ sent me forth as his apostle, not to baptize, but to publish his glad tidings; and that, by the wisdom of argument, that the cross might be harmonized with the workings of the natural powers of man, and preached, in the light of sound metaphysics, as a higher philosophy. Where is the Phi-

* Ch. Sentinel, p. 197, (1857). † 1 Cor. i: 27.

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losopher? Where is the Rabbi? Where the Reasoner of this world? Has not God chosen such, because of the favorable preparation they have enjoyed, to expose the folly of the simple through the *after products of the Spirit?*"

But to look more closely into this *condition* of inspiration, what is it introduced for? Simply to justify the hypothesis, that in inspiration, the mind of the prophet, works only in a *natural way*, but with a greater *energy*. All action of the *impersonal reason* is the work of the Spirit, under this theory—and as the truths and reasonings of *mathematics* are purely of the reason, *mathematics* is the most perfect system of spiritual revelation we have. There is less of the coloring of the mathematician's own mind in it, and it is more fully furnished with "those outward occasions" which are necessary to "*arouse the spiritual capacities of the soul!*" But the "impersonal reason" in *man, is itself God*, and, therefore, when the Spirit is said to *energize* the *reason*, the simple meaning is, that it energizes *itself*. Still, this divinity within us, even in its highest energy, works only in a natural way, and Daniel in foreseeing and predicting the distant fortunes of the great kingdoms, went on to his conclusions just in the *natural way*, that is, by logical inference, from given data,—*primary principles* unusually *energized*, and facts of *outward experience and observation, suggestive surroundings for a standing-point, from which he could discern* (that is, deduce), *the momentous future!* The prophecies of Daniel, therefore, are only the wise and far-seeing conclusions of a clear-headed logician, applying elementary principles to observed political relations, and deducing therefrom the outcome of the momentous future! Now, if any body of common sense can look over the prophesies of Daniel,—place himself in the presence and under the power of these awful and sublime visions,—meditate upon the majestic sweep of the prophetic eye,—consider the mysterious symbols under which the dim shadows of distant events float up out of the fathomless depths of the future,—note the precise and definite relations of *time* and *space* and *persons* which they disclose, and all the details of facts, yet covered up in the womb of time, and see in them nothing but logical inferences and deductions of the *higher reason*, aroused by the "*suggestive surroundings*" of the prophet, we confess we are puzzled, to know what to say to him! The case is too hard for us! We fear we would have to hand him over to a strait jacket, and water gruel, for at least a moon or two, before it would be worth while to undertake him! W. K. P.

Hatred stirreth up strifes: but love covereth all sins.

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"CONVICTION OF THE SPIRIT."

"Nevertheless, I tell you the truth, it is expedient for you that I go away for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you.

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.

Of sin because they believe not on me.

Of righteousness, because I go to my Father, and ye see me no more.

Of judgment, because the prince of this world is judged."—*Jno. xvi: 7–11.*

Bro. Pendleton:—Being prevented, or rather deprived, of the privilege, of either preaching, or hearing preaching, this beautiful 3rd Lord's day in March,, 1860, I have concluded to appropriate a part of the day in penning some thoughts on the above subject. They were suggested by the reading (last night) of your "Response to W. S. Russell," in the last *Harbinger*—which response, by the way, methinks, must satisfy him—if capable of appreciating a metapbysical argument—that he does not *know it all!* A more complete *Reductio ad absurdum* I have not seen for many a day.

But to my task. My object in the following remarks, is, not to assist you in demolishing our quondam brother's theory of spiritual influence in conversion and sanctification. That, I consider already most effectually accomplished. My object is, to illustrate, by the history of its practical working, *how* the Holy Spirit, as Christ's Advocate, or representative with men, does convince "of sin, of righteousness, and of judgment."

"If I go not away," says the Lord, "the Comforter [advocate] will not come unto you; but if I depart, I will send him unto you. And when he is come, he will convince the world of sin, and of righteousness, and of judgment." This is evidently in accordance with the following Old Testament Scriptures; David, in the 68th Psalm, 18th verse, has the following language, which Paul, Eph. iv: 8–11, applies to the ascension of Messiah: "Thou hast ascended on high; thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." Joel also, as quoted by Peter, Acts ii: 18, says, "And on my servants, and on my hand-maidens, I will pour out, in those days, of my Spirit; and *they shall prophesy.*" [the Italics are mine].

Now, these Scriptures, with many others of like import, abundantly attest the following particulars:

1. That the Holy Spirit, as a miracle-working power, is Christ's

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boon, or rather the embodiment of all the "gifts" which he received "for men," when he ascended on high; leading captivity captive; and its *manifestation* "is given to *every man to profit withal.*" 1 Cor. xii; 7.

2. That its bestowment is "*For the rebellious*, that the Lord God [may] dwell among them."

3. That it was to be bestowed *upon* the "servants and hand-maidens"—shall we say in trust "*for* the rebellious?" Yea, doubtless, for these servants and hand-maidens were to "prophesy"—evidently for the instruction and benefit of the *rebellious.*

These points being satisfactorily established, as we think, we will next proceed to notice *what* he was to do, and the *reasons* respectively assigned for the different services he was to perform; as also, to examine the *history* of his doings when he had actually come.

1. He shall convince "of sin, because they believe not on me." How shall this be done? Any school-boy occupying our present stand-point, would tell you, that, to convince them that he, on whom they have not believed—had not only rejected, but crucified—was actually their long promised and long expected Messiah, would be the most effectual method of convincing them of sin.

Are there any historical facts, corresponding with this view of the subject? Let the reader carefully examine the second chapter of Acts, to the 36th verse, and methinks he can be at no loss, on three points, of importance in this investigation. First, he will see precisely, *how*, *when*, and *where*, the Spirit was poured out, or manifested, upon the Abrahamic portion of "*all flesh*;" second *who* the "servants" were, *upon* whom this "manifestation" was bestowed; and third, how the spirit, through the "prophesyings" of these "servants," convinced this *first* audience of sin. That they were convinced of sin, is manifest, from the language of the 37th verse:—"Now, when they heard this, they were pierced in their heart, and said unto Peter, and the rest of the Apostles, Men and brethren, what shall we do?"

2. He shall convince "of righteousness, because I go to my Father, and ye see me no more."

This is the next thing to be done; and the Lord gives a very significant reason, why his Advocate should do it. "Because *I* go to my Father, and ye see *me* no more." If *He* were still accessible, it would be *His* province to do it; but "*I* go to my Father; therefore, my agent—the Holy Spirit—shall do it in my name." How beautifully this is corroborated by Paul's testimony to the mission of Jesus, as the Messenger of the New Covenant; Heb. 8th, 2 Cor. 5th, and

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Rom. 3rd chapters. The latter is peculiarly apropos to our present inquiry. Rom. iii: 25-26, we are informed, that Jesus Christ was "set forth * * to declare his [God's] righteousness for the remission of sins that are past, through the forbearance of God: to declare, I say, at this time," says Paul, "his righteousness; that he might be just, and the justifier of him who believeth in Jesus."

From this we learn, that the mission of Jesus, as a public teacher, was, to "declare"—publish, or make known—God's righteous plan of pardon for *past* sins; that by such publication, and an invitation in good faith, tendered, alike to *all*, the ways of God could be justified, in the estimation of men, angels, and devils; when he, either justified an obedient believer, or condemned an incorrigible rebel.

In the first chapter (Rom.) and 17th verse, he gives the following reason for affirming the gospel of Christ, to be the "power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek, (v. 16.) "For therein is the righteousness of God revealed; from faith to faith; as it is written, The just shall live by faith." (Common Version).

From the foregoing, and many other scriptures that might be adduced, it is manifest that the *revealing*, *declaring*, or *publishing*, of God's righteousness for the remission of sins, formed an essential feature of the gospel message: that without it, the gospel would be powerless to save; that if it could only convince of sin, and had no righteous, uniform, plan of pardon to propose, instead of saving, it would only exert *condemning* power on them that believed it!

We also learn from the foregoing, and other scriptures, that without its publication on the part of Christ, and submission to it on the part of men, Jehovah could not be just, and justify, even a believer! How important, then, that the same agent, who, after the departure of the Lord, was to convince of sin, should also be empowered to convince of righteousness! Or, in the name, or by the authority of Christ, "Declare His righteousness for the remission of sins that are past, through the forbearance of God!"

Accordingly, we find him, after having convinced this first audience of sin, proceeding, through the same medium—the *prophesying of the servants*—to convince them of righteousness, in the words following, to wit: "Repent and be baptized, every one of you, *in the name of Jesus Christ*, for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Does any one doubt this being the righteousness of God for the remission of sins, which Jesus would himself, have declared, had he

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been personally present on the occasion? To doubt it, would be to discredit the Holy Spirit himself; and who is prepared for such an issue? But we must pass to our third and last item.

3. He shall convince "of judgment, because the Prince of this world is judged." Of this office, or service, of the Holy Spirit, and the reason assigned by our Lord, the cogency and fitness, are not so palpably apparent, as in the two foregoing; neither will my prescribed limits, in this article, admit the elaboration of the materials we have. Nevertheless, I hope to be able, by the blessing of God, to make the matter sufficiently plain, to satisfy the *honest* inquirer after truth. Suffice it to say, then, that, "with many other words, did he (Peter) testify and exhort, saying "*save yourselves from this untoward generation.*" (Verse 39.) Had those "other words," been recorded, I doubt not, the "testimony" in reference to the judgment, would have stood out in bold relief. There is evidently an *allusion* to it in what we have before us. He tells us in another discourse, that "God has spoken of it, by the mouth of *all* his Holy Prophets since the world began." The Apostles all, whose teachings have descended to us, have borne more or less direct testimony to this point. But the reason assigned by the Lord: what does he mean by the Prince of this world being judged? I presume it must refer to the miraculous power by which diseases were cured, demons expelled, and even the dead raised to life by the Apostles—thereby giving evidence that they derived their commission from a power *capable* of judging the living and the dead.

But my limits are exhausted. If the foregoing thoughts should be considered worth the space they would occupy, I should like to see them in the *Harbinger*, with such notice as you may deem necessary. If deemed unfit to enlighten the readers of the M. H., perhaps they may serve to *light* the lamp in your study, and thus be of *some* service. In either case, believe me, dear Brother,

Yours for the Truth's sake, B. K. SMITH.

The Pew System.—"Rev. James A. Bolles, D. D., pastor of the Church of the Advent, (Episcopal) in Boston, preached a sermon recently in favor of free churches as against pewed establishments.—The pewed system—1. Shuts out Lazarus and lets Dives in. 2. Is at war with the Universal invitations of the Gospel. 3. Makes the house of God a house of merchandise. 4. It is an anomaly unsanctioned by nature, Scripture, or primitive antiquity, and unknown till the sixteenth century.—*Ex.*

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PRAYING FOR THE REMISSION OF SINS.

[We extract the following pithy article from "*The Christian Pleader*," a paper published in Sydney, the Capital of New South Wales, and the oldest and finest City of Australia. We have no announcement of the names of the Editors, but we cannot be mistaken in the source of its controlling articles. It breathes the true spirit of the primitive gospel, as we learn and preach it, from the pages of the New Testament. There, as here, it meets with sectarian opposition, and the same questions which have long engaged our attention in the United States, are now, we are happy to see, agitating the good people of this distant settlement of the overflowing millions of the British Isles. God speed the good cause in Australia! Let us cling to the Scriptures, and God will bless our labors, the world over!—W. K. P.]

To the Editor of the Christian Pleader.—Sir,—My few remarks on the article entitled "The Highland Maid," &c., having called forth four letters, I now beg to offer a few remarks in reply.

"A Lover of Truth" quotes Luke xviii: 13,—the Publican and Pharisee. I do not deny that it was the duty of a Jew, living under the law of Moses, to pray; but the parable teaches *humility*: it does not teach *unconverted* sinners to pray. Read the whole parable again. The thief on the cross, Luke xxiii: 42.—Christ had not then given the laws which were to govern his reign or kingdom. His last words on earth were, "All power is given to me in Heaven and on earth; go ye, therefore, and teach all nations, baptizing them, &c., teaching them to observe all things which I have commanded you," &c.; again, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Now, I ask, is there any *promise* of salvation to any but those who obey these commands? Christ said to his Apostles after his resurrection, "Whose-soever sins ye remit they are remitted unto them, and whose-soever sins ye retain they are retained;" and to Peter, "Whatsoever thou shalt bind on earth shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven." Peter opened the kingdom of Heaven to Jews and Gentiles, and the first thing he bound was, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Christ's way of remitting sins, as made known to us in his Word, is Faith in Him, Repentance toward God, and Baptism into the name of the Father, Son, and Holy Spirit. The Apostles were Christ's

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legislators, and they always taught these things. *They never taught any one to pray who had not believed and been baptized*; but they always remitted sins in baptism and in no other way. I say this in the fear of God, and without fear of contradiction.

Paul's conversion was a *miraculous* one, but he also "washed away his sins" in baptism. His praying was a part of his Jewish religion; it had not been told him what to do to obtain remission of sins till Ananias taught him. Reference is also made to Simon, the sorcerer, in three of the letters. Simon was a baptized believer, and his case is strong proof of the truth of my position, and is against that of my three friends. All those who have been believed and been baptized are taught, exhorted, and commanded to pray, "without ceasing," "in faith," "believing," "lifting up of holy hands," "for all men," "that they may lead a quiet and peaceable life," &c., &c.

H. S. speaks of conversions. All the conversions in the New Testament under the Apostolic teaching correspond exactly in these particulars—the same things taught, the same things believed and obeyed, and the same results, viz.,—peace and joy; and I ask how are we to know that conversions are scriptural and acceptable to God if they do not correspond with these? And I say again, that those in the New Testament who obeyed the teaching were never in distress or doubt as to their salvation for a single hour. Whether this is the case in the present day under the "orthodox" teaching I leave your readers to judge.

In reference to the Holy Spirit. He was poured out on the disciples at Pentecost, and on Cornelius and his friends. These are the only cases of a pouring out, or a baptism in or with the Holy Spirit. The first of these cases, Peter told the Jews, was a fulfillment of the promise in Joel. Whom am I to believe? Peter, or some other man? Surely my friends will not contend that "*all flesh*" is to be taken literally. If so, it will prove too much for them. The other was a miraculous interposition of God to show Peter that He had granted unto the Gentiles, repentance unto life. The promise in Zech. xii: 10, is to "the House of David and the inhabitants of Jerusalem."

I say that the Holy Spirit was never poured out on the unconverted in order that they might be saved, and there is no promise of it, and we are nowhere taught to pray for it. And for men to pray to God to send the Spirit to convert sinners, or to apply the Word to their hearts with power, seems to me like asking God to do that which he has not promised and to do more than he has already done. He tells us that He has done all that He can, consistently with His character and our constitution. He has given His Son, and with him will freely give us all things; and to teach sinners to "ask God for mercy,"

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and "power to believe," -&c., &c., when He beseeches us all to be reconciled to Him, seems to me as though they doubted His veracity.

God will give his Holy Spirit to those who believe and obey him. His Church is placed under the Spirit's teaching, and His people are to be filled with the Spirit, to pray for the communion of the Spirit, to hold the faith in the unity of the Spirit, &c. But is this praying to or for the Holy Spirit as men do in these days?

A "Ram's-horn blower," uses a great many assertions without a shadow of proof. He assumes that "repent and believe" is the Apostolic teaching to the exclusion of baptism; that every "orthodox" preacher teaches the same things as the Apostles; that Saul's and Cornelius' prayers saved them; that the disciples were praying for the outpouring of the Spirit previous to Pentecost; that I am an unbeliever in prayer and the agency of the Holy Spirit; that the Spirit is separated from His Word; that the Spirit has often been poured out since Pentecost, &c., &c. I ask him for his proof for these things. As to "Revivals." Where is the sign of them in the Scriptures? No doubt a deal of good was done in the days of Wesley; but he taught and exhibited more of Christianity than people had heard or seen for a long time. So in America, the people saw and heard more of the Gospel than they had been accustomed to.

But to call this an outpouring of the Holy Spirit is perplexing to me, as the same signs do not accompany it, viz.,—foreign tongues, &c. Many of the things said to occur in these revivals are quite unknown in the Scriptures. Such as being stricken down," "calling for mercy," &c. I ask if the Holy Spirit strikes down some, and applies his word with power to the hearts of some, can we reconcile these things with "God is no respecter of persons," "willeth all men to be saved," &c.? As to names for things pertaining to salvation. If they are Bible things, can we find a better than a Bible name for them? We are taught to use "sound speech," "wholesome words," &c.

In conclusion, sir, I am willing and desirous of being taught on all these things if it is from the Word of Truth, for truth is my riches, and the more of it I have, the richer I am.

Trusting the PLEADER may spread the light of truth and righteousness far and wide. I remain, yours sincerely, T. G.

Some people split the Bible. They set aside all the precepts, and appropriate all the promises; they cull out all the doctrines, and do away with all the duties; and in this one-sided fashion they never become the blessed and beautiful characters which the Bible could make them.

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ARTICLES FROM DR. SHEPARD'S ADDRESS.—*No*, 2.

For whom is Baptism Intended?

Some respond, for adults—some, for infants. But the Sacred Oracles say nothing of either. Not one word is said, in all the Revelation of God, concerning either infant or adult baptism. No man was baptized by the Apostles because he was an adult—no one because he was an infant. It is not written, He that is an infant, and is baptized shall be saved; nor yet, He that is an adult, and is baptized, shall be saved. But it is written, "*He that believes* and is baptized shall be saved." How different this from the institution of circumcision. The law in that case, "made and provided," reads, "He that is eight days old shall be circumcised." Faith and belief had nothing to do in the affair of circumcision. As it regards qualification for that institution, they were equivalents. Not so with baptism. It matters not how old, or how young one may be. That is not the question. "If thou believest with all thy heart thou mayest," is the exponent of the qualification required. But as the phrase "infant baptism," in this controversy, is used of the baptism of persons too young to believe, I shall use it in that sense. And here we take the broad ground, *that there is not a single command in all God's Word to baptize a babe.* And further, *that there is not a single instance on the Sacred Record, of the baptism of a babe.* No man living can show a command of God for it, or an example of it. John did not preach the baptism of babes, but the baptism of penitents. The Apostles and their joint laborers preached "*He that believeth* and is baptized shall be saved." "Repent and be baptized every one of you." "If thou believest with all thy heart thou mayest." In accordance with this preaching we are assured that when the Samaritans "*believed* Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, *both men and women.*" But not a word is uttered concerning the baptism of their babes. Read over all that has been written in defense of infant baptism, and you will find, that not one author has ever found a command to baptize a babe, or an example of its having been done by any of the Apostles. It is, therefore, entirely destitute of Scripture authority. The Catholics are honest. They confess that it is not to be found in the Scriptures, but justify it on the authority of their Church.

But out of respect to Protestants who practice this rite, and who desire to find some Scripture promises from which they can infer it,

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I will notice "the household baptisms," so often referred to by them, in justification of their practice.

Read the 16th Chapter of Acts. Lydia and her family were baptized. On this statement great reliance is placed. But let me inquire. Who was this Lydia? The answer given in the narrative is, she was "a certain woman," "who worshipped God"—who "heard." Paul and Silas preach Christ. Where did she hear them? At "Philippi." Did she reside there? No, she was "of the city of Thyatira." What did she come to Philippi for? She was "a seller of purple." Was her little child with her at Philippi? The Book says nothing on that point. Had she any little children? The Book is silent. Had she any children? All is silent. Where was her husband? No one knows. Had she a living husband? No man can tell. Was she ever married? All is silent. Silence reigns. Now if there is no evidence that Lydia had ever been married, or ever had any children—or if she had children, that any of them were too small to be believers in Christ; what kind of evidence is there here of infant baptism? Certainly we ought to require the proof of, at least, one babe; and the advocates of infant baptism should show that she had a little babe, and that it was with her at Philippi.

What are the probabilities in the case? 1. That she was not a married lady. This is probable from two reasons. First, there is not an intimation that she had, or ever had had a husband. Second, she was away from home on mercantile business. If she had had a husband, it is probable he would have come to Philippi. Again, if she had had a husband, it is probable that the household would have been called his, and not "her household." It is not likely that a lady with a family of small children would leave her own city on such business. But if she had small children, it is not at all probable that she took them with her to Philippi. What would be thought of a merchantess of Cincinnati who would come to this city, "which is the chief city of this part of" America, and bring with her a family of small children? But Lydia was "by a river side, where prayer was wont to be made." Is it probable that she took her little children out there. It is worthy of special attention, that she and her family were baptized on the spot. They did not baptize her in the river, and then go and sprinkle her children in her rooms. Paul and Silas did not go into her house till after she and her household had been baptized. "And when she was baptized, and her household, she besought us, saying, If you have judged me to be faithful to the Lord, come into my house, and abide there." Of whatever her household consisted, that household was with her "where prayer was wont to be made." The record informs us that there were some "women"

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who "resorted there," with her. The probability is that her household consisted of these "women"—her female domestics, who were employed by her in her business. Such are the probabilities. But there is not the remotest probability that there were any children in her family.

But there is more than mere probability that her household were believers; for after these servants of Christ who taught her the way of the Lord, had been imprisoned, and were released, it expressly stated that they "entered into the habitation of Lydia, and when they had seen *the brethren, they comforted them*, and departed." The term brethren, is used, in the religious sense, without regard to sex. Those women who were with Lydia are probably meant. At any rate the members of her household were "brethren," and were "comforted" by Paul and Silas. This household is evidence conclusive against "infant baptism."

The next account of a household baptism is found in this same chapter. It is that of the Jailor. He "was baptized, and all his immediately." But there is the most indubitable evidence that there were no infants in his family, because it is said that Paul and Silas "spoke the Word of the Lord to him, *and to all that were in his house.*" Is it conceivable that they spoke the Word of the Lord to unconscious babes? This would equal the solemn absurdity of a clergyman standing up in the presence of a serious congregation of anxious spectators, and gravely saying to a scowling little baby, of less than one month old; Peter, I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit. Amen! But it is written that the Jailor "rejoiced, *believing in God with all his house.*" This proves that all his family were believers.

The next, and the only remaining case of household baptism, mentioned in the Scriptures, is in 1 Cor. i: 16. "And I baptized also the household of Stephanas." Before our friends claim this as a proof text, they should prove that there were infants, or at least, one infant, or one child in this family, too young to believe the Gospel. But where is the evidence of this fact? And without that evidence, of what use is their appeal to this passage. We have shown that the other household consisted of believers, and it is fair to infer that this was a case of the same kind. But we will see what light is thrown on this question by the very man who baptized the family. 1 Cor. xvi: 15. "You know the family of Sephanas, *that it is the first fruits* of Achaia, and that *they have addicted themselves to the ministry of the saints.*" Thus, the very last vestige of support is swept away from an institution which tends to subvert the serious and honest heart of a child who has been sprinkled in his infancy, by the author-

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ity of "the Catholic Church," not only without, but even against the express teachings of God, by the Lord Jesus the Christ, and His Apostles.

I have spoken plainly upon this subject, for the express purpose of arresting the attention of such pious people as adhere to this relic of Popery; not because I do not like them, but because I do like them. My own paternal ancestry, from 1603, and I know not how much farther back, were all believers in infant baptism, and several of them were in the Puritan ministry.

The baptism of one who does not believe, is not *Christian* baptism, but it is really *infidel* baptism. And where the candidate is not only an infidel, or an unbeliever in Christ, but also does not believe in a God, it is *atheistical* baptism. Such is every case of infant baptism. The infant neither believes in God nor Christ.

Let me, in conclusion, on this topic entreat every honest person who holds to infant baptism, to examine, carefully and dispassionately, for proof—Scripture proof of this doctrine. Mark down the book, chapter, and verse, where the *command* is written, or the *example* recorded. And if they cannot find either the command, or the example, in the Scriptures, and they are Protestants, and really believe that "The Scriptures are the *only rule* of faith and practice," let them reject infant baptism from both their faith and their practice, as merely a commandment of men. I urge this because it is written, "*in vain do you worship me, teaching for doctrine the commandments of men.*"

SHORT SERMONS FOR BUSINESS MEN.—*No.* 3.

A Trinity of Trinities.

The word *Trinity* is often heard echoing in Rome, in St. Petersburg, in Cambridge, in Oxford. Its echoes reverberate in Boston, New York, and Philadelphia. It has two theological acceptations. It is tantamount to *three in one*, and to *one in three*. Not, indeed, it is said, in one and the same sense.

Three persons in one nature is category first. Three natures in one person is category second. They are equally truisms. There is a trinity of persons in one nature, and there is a trinity of natures in one person. The former is said to be Divine, the latter Human. Man is the union of a *body*, a *soul*, and a *spirit*. These united, make one human personality. God is the union and the communion of the Father, the Son and the Holy Spirit. These constitute one Jehovah. These always co-operate in every thought, in every volition, and in

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every action;—in creation, providence, moral government, and redemption.

There are also three forms of life, and only three in material animated nature. These are vegetable life, animal life, and spiritual life. In harmony with these there are three forms of death; vegetable, animal and spiritual. In concert with these trinities there are at *present* three distinct territories or departments of the universe occupied by humanity. These are *heaven*, *earth* and *hadees*. Every child of Adam is a resident of some one of these three.

A spirit can never cease to be. An animal cannot live forever.—Dust to dust, ashes to ashes, are not more certain to the outer man, to man's body—than is the spirit to spirit—to the Great Spirit that gave it existence and immortality.

There is in every universe one centre. No circle ever had two centres. We may have as many universes in the area of creation as we have fixed stars. And yet they may not only, each and every one be as perfect a universe as ours, but all of them together are merely component parts of one universe of universes.

No optician, no astronomer has ever seen the first star nor the last star of the whole area of creation. Rays of light from our sun, traveling at the easy gait of some eight or ten millions of miles in a minute, reach our earth in some eight minutes, only distant from our domicil earth some ninety-six millions of miles. What idea then, of the universe can we entertain!!

Some of our astronomers, from the occasional visits of new stars, whose light has, from time to time, visited our solar circle, suppose that there may have been luminaries created simultaneously with our earth whose rays, traveling at the same rapidity, have never yet reached our eyes! How far we may be behind the times from the multiplicity of other labors in other fields of thought, we presume not to say. But who can locate the last star, in the last circle of our universe!! Now, if such be the creation, what must the Creator be!!

Yet one ransomed man is of more real intrinsic value to himself, to his Creator, to his Redeemer, than all the beasts and cattle on a thousand hills, than all the other tenantries of the material universe.

In the human family, as now constituted, we have some men too proud to be vain, and others too vain to be proud. In one sense, no man can overrate himself, in another sense, no man can underrate himself. In the second Adam he is a son of God, a joint-heir with the Lord Jesus Christ. To such a one Paul says,—"All things are yours,—whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things future, all are yours; and you are Christ's heir, and Christ is God's heir." Not in Christ, nothing in

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creation is ours. Death and eternal banishment from the presence of the Lord and from the glory of his power are to be the portion of every soul that does not accept, cordially, gratefully, and joyfully accept, the outstretched arm of importuning grace, and long suffering, mercy and compassion.

But there are incomprehensible developments and manifestations of both humanity and Divinity. What is it in nature, in the universe, in the whole area of the physical, the intellectual, the moral, the spiritual, that any man fully comprehends? Apprehension is not comprehension. We take hold of a thousand topics of thought, even interesting, soul-stirring, soul-captivating topics, and pursue them to perfect exhaustion, and yet not be satisfied to the utmost cravings of an intense curiosity. And shall we, because of these partial failures —or imperfect conceptions, abandon these themes forever!!

"The steep ascent must be with toil subdued,
Watchings and cares must win the lofty prize,
Proposed by heaven, true bliss and real good.
Honor rewards the brave and bold alone;
She spurns the timorous, indolent and base;
Dangers and toils stand stern before her throne,
And guard, so God commands, the sacred place,
Who seek it, must the mighty cost sustain,
And pay the price of fame, of labor, care, and pain."

Every thing in the universe, intellectually, morally, and religiously appreciable and attainable, on the part of man, comes within the area of his most dutiful, careful and persevering efforts, exactly in the true and real and enduring value of it.

That which is most essential to his true and enduring happiness and glory is presented to him on terms the most reasonable, the most gracious, and consequently the most practicable. He has only to stretch out his hand and pluck the fruit from the tree of life everlasting.—There is now no flaming cherub placed in its environs to prevent the approach of any human being, desiring to pluck and eat the life-giving and the life-sustaining fruit of that immortal tree. "Eat and live forever," is legibly engraven upon its trunk. In its environs there stands a rock stricken by the rod of Moses, whence gushes the pure and uncontaminated water of Eternal Life, of which, if any pilgrim drink, he will never thirst again.

Are you, fellow-pilgrim, hungry, thirsty, faint and weary by the way? Then turn to the right, stretch out your weak and palsied arm, pull and eat, of the fruit of that inviting tree. Then drink of the brook that runneth along your path. and onward march to the palace-chamber of the Prince of life and glory everlasting. A. C.

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LETTER TO THE CHURCH IN BOND-STREET, BIRMINGHAM.

(*Concluded from page* 109.)

Grace, mercy, and peace from God our Father, and from the Lord Jesus Christ, be with you all.

DEAR BRETHREN.—The church in Cherry-street having been informed of several important Resolutions passed by you, having reference to a return to the order of the Primitive Churches, desires to express its hearty approval of your determination, and at the same time to give thanks to Almighty God for His great goodness in granting to you those favoring circumstances which have tended to your clearer apprehension of the faith and order once for all delivered to the saints. The meetings you have held, the questions you have considered, and the conclusions you have arrived at, produce in the hearts of all enlightened Christians feelings of profound joy and gratitude.

By thus acting, you honor Him whom God has exalted, to whom He has given a name above every name, and who has received all authority in heaven and on earth. You honor him! Yes. By answering only to that name, *derived from his*, and *first* called upon the disciples at Antioch. Not that by this you value baptism *less*—rather may it be said that only thus can you truly honor it. How received you the name of Christ? You were baptized into it, and therefore acknowledge as *churches of the Lord*, only congregations of baptized believers; while many who answer to the appellation Baptist, degrade the institution to a useless ceremony, by admitting to their fellowship, and acknowledging as members, those whom they declare *un*-baptized.

Again, you honor the Saviour by resolving to honor his laws, given by him and his apostles, and recorded in his one blessed volume.—You have made the alteration, not for the sake of change—not because of expediency; but because you would be led by the Holy Spirit through the examples recorded for your imitation, and by commands handed down for your obedience. You thus practically declare, that just as the world by its wisdom could not find out God, and that the knowledge of Him depended upon His Prophets and Apostles—so the Papacy and Protestantism have by their wisdom been unable to discover a basis for Christian union, or a polity meeting the demands and requirements of the age; but themselves bearing witness, after many centuries of experiments, they have utterly failed;

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thus conceding that the Divine order of things, which has the sanction of Christ and His Apostles, is alone acceptable, worthy, and efficient.

While we rejoice that you have thus resolved, we confess that our joy is damped by the consideration, that the churches professing Christianity are walking generally after their own ways, thereby dishonoring the Head of the Church, and failing in the great work for which the Lord desires to use them.

If you are right, they are wrong, and the thought is a sad one, that instead of looking for their co-operation in the assault upon the world, we have a mission to them; we have to call them to obedience—to teach them *to substitute the* BIBLE for all human creeds—FACTS for *inferences*—THINGS for *words*—UNITY OF FAITH for *unity of opinion*—THE POSITIVE COMMANDS OF GOD for *human legislation and tradition*. Sadder still the thought, not an offspring of uncharitableness, but which rests upon *undeniable* facts—that those who should lead to right positions, in various ways, stand in the path of progress—labor to build up *sectarian interests*, rather than to promote Christian union; and to sustain the cause (their own) rather than devote themselves to the restoration of the Divine order.

After thus speaking of joy and sadness, we express our confidence as to the issue of efforts made in order to a return to the old ways. We hope that the day is not distant when there will be, as there once was, but *one* body, and *one* faith, *one* baptism, as there is but *one* Lord, *one* Spirit, and *one* God. Our confidence is based upon the immutability of the counsels of God. We call to mind the heart-strivings and acknowledged helplessness of the sects, as well as upon the fact that, under the Divine blessing, nearly one hundred churches in Great Britain co-operate to this end, that in the United States upwards of 300,000 brethren long and labor for its approach—that in Australia, Sydney, and New Zealand, churches of the one faith plead the one order. In Germany and Italy many churches honor the Lord and his apostles. Ethiopia stretches forth her hands; and that everywhere, throughout the world, the hand of God may be seen working out His own great purposes.

The church now addressing you will add, in conclusion, that in extending to the church in Bond-street the hand of fellowship, and in declaring not only its *willingness*, but its *earnest desire*, that the two churches should co-operate in all possible efforts, in order to the end in view, it does so not upon the supposition that your church has become a part of a denomination to which the church in Cherry-street is attached—for it belongs to no denomination, but holds denominationalism and nonconformity as nothing less than treason against

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the Lord. In this view every congregation of baptized believers, holding the one faith, and observing the one order, is a sister church, whom it is our duty to acknowledge, and with whom it is our privilege to co-operate.

Trusting that by the Divine blessing efficient means may be devised by which this important Midland town and the surrounding localities may be acted upon to their advantage and to the glory of God, we remain, dear brethren, on behalf and by request of the church in Cherry-street, yours in the hope of eternal life,

DAVID KING—ED. FRASER.

PROGRESS OF THE NEW BUILDINGS.

WE have closed the contract for the completion of our College Building. The work is actively going on. A large number of laborers are engaged in pushing it forward, and the expenses are of course heavy. Our friends have stood nobly by us so far, and we are full of confidence for the future. *To all we say, be punctual in meeting our confidence, and all will be well.* Many have *anticipated their promises* and *paid their subscriptions before they were due.* A very few have failed to be prompt. They are a small minority—and in most cases have been excused by the difficulty of knowing *how* or *through whom* to remit. Let us say to all, that they need only purchase a draft, payable to our order, and remit it by mail to us. Their notes shall be immediately cancelled and returned—or they may pay to any of the club-agents of the Harbinger, and notify us of the same by mail.—*We have not as yet money enough subscribed to complete our Building.* Are there not thousands who have never been appealed to, that will help us? Many of our friends, when we first appealed for aid to rebuild Bethany College, said "make it the right kind of a building—a model of College architecture and convenience and a worthy index and monument of our liberality and zeal in the cause of education and religion, and, if in the end, you need it, we will help you still more," This indicates the right spirit—and we have done accordingly.—*With the building all are well pleased—every anticipation is more than realized.* We look to a generous and appreciative brotherhood to see that the last point of the loftiest pinnacle is put into its place, and promptly paid for. The experience of the past, gives us confidence for the future, and we go on in hope of uninterrupted progress to the end. How many readers of the Harbinger, whose eyes will fall upon this call, will rise up and send us a donation? Shall not our next number acknowledge many such? W. K. P.

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PROTRACTED MEETING AT BETHANY.

We have enjoyed the pleasure of a delightful meeting, continued for one week in Bethany, by our zealous and laborious Bro. Franklin, Editor of the Christian Review. Before coming out to Bethany, Bro. Franklin held a protracted meeting of two weeks, in Wheeling—where, we learn he succeeded in securing a fine hearing and in adding to the Church 14 members. His labors there, we feel assured, will still further result in great and permanent good to the cause. His preaching in Bethany was attended by large and deeply interested audiences. His earnest and instructive treatment of the great questions, which are perpetually r ised wherever and whenever the primitive gospel is proclaimed in its original simplicity and authority, excited the liveliest interest in the minds of his hearers—and a goodly number were persuaded to turn to the Lord. *Forty* souls have been added to the congregation of the saved, of whom *twenty-two* were students of Bethany College. Besides the permanent increase of numbers and strength accruing to our congregation from the conversion of so many of our esteemed fellow-citizens, we particularly rejoice because of the wide-spread influence that must be exerted through the 22 young men, who in the prime of life have thus been enlisted, heart and soul, in the service of the Messiah. Two of them are from *Mexico* and the other *twenty* represent *ten* different states of the American Union! Of noble nature, fine talents, and thorough education, what may they not do, under the sustaining hand of the Lord, to spread the triumphs of the Cross. *Seventy-two* of the students of Bethany College are now members of the Church, and it makes our heart rejoice to know that a nobler and truer band of young disciples, than this, we have never known. During the progress of this refreshing meeting, all hearts seemed engaged in prayer and exhortation, public and private, for the salvation of souls. The worth of the immortal souls and the grandeur of eternal life never seemed more really and practically felt and exhibited than in these earnest labors for the salvation of their fellow students. Indeed the piety and influence of the Adelphian Society have never been more signally felt than during the present session. Their example and prayers have not been in vain. This great ingathering through the earnest and able efforts of Bro. Franklin has awaked the voice of gratitude and praise in many a distant home, and made the yearning hearts of not a few solicitous parents glad with exceeding joy. On into the future these triumphs will roll their influ-

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ence, and not until we sit down together, in the heavenly Canaan, under that rest that yet remains for the people of God, will we be able to measure or to mark its progress or power. We rejoice and hope!

W. K. P.

A WORD OF CHEER FROM BRO. CREATH.

Hot Springs, Ark., March 31, 1860.

Bro. A. Campbell.—*Dear Sir*:—About the middle of this month, I visited Fayetteville, in this State, and lectured and preached to the congregation and to the school and college in that place, and it affords me great pleasure to state that the congregation is in a most flourishing and happy condition, having recently received about fifty additions, principally young gentlemen from the college, and young ladies from the town, and it was about the time they began to worship in their new, substantial and convenient meeting-house, which was erected through the liberality of the brotherhood of this place. They were thus accommodated externally, and edified and replenished internally and seasonably. The converts to the gospel were made chiefly through the chaste and persuasive eloquence of our erudite, mild and Christian brother, Eld. Wm. Baxter, formerly of Newtonia, Mississippi, and who is the worthy successor of our energetic and talented Bro., Robert Graham, of Harrodsburg, Ky. Bro. Baxter, so far as I heard an expression, gives generally, if not universally, satisfaction in the congregation and college. He certainly has a most promising and studious class of young gentlemen under his supervision. I would say to our brethren and friends in the Southwest, and I take pleasure in saying it, that this College is exclusively under the control of our brethren, and that if they wish their sons correctly and scientifically educated, and morally and Christianly trained in a thorough knowledge of the Bible, this is the place to do it. The location is propitious, in a high, dry, and healthy country, far removed from scenes of vice and immorality, surrounded by a fertile vale, cultivated by industrious, intelligent, and honest yeomanry, they could not be more desirably situated to procure a good and useful education. I will say—having traversed the entire State in the two last years, that Fayetteville is the most moral and orderly town I have seen in the State. There is a different moral atmosphere here from any other place I visited. It must, my venerable fellow-soldier, be a source of inexhaustible and undying satisfaction to you to reflect that you educated both brethren R. Graham and Wm. Baxter, and many others equally promising, and have thus been indirectly the means of producing a vast amount of temporal and eternal good. The

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good already accomplished by Bethany College, will justify all the outlay of money bestowed upon it by the brethren. May your last days be your best days, and may you come to your grave like a shock of corn fully ripe, and be gathered into the garner of eternal life, and long enjoy the toil and sufferings you have endured here, is the prayer of yours truly, JACOB CREATH.

N. B. The congregation in Little Rock is also doing well, and is advancing in knowledge and favor under the teaching of Bro. Plattenburg, who is zealous, intelligent, devout, and exemplary in all his intercourse with society. He is another worthy son of your institution. J. C.

MISCELLANY.

[The following item is a good sermon in short metre and a very poignant reproof to penny-wise and pound-foolish professors of the Christian philanthropy.—A. C.]

From the Evangelist.

CAN'T GIVE.—I owe so much. By what right have you put all your property beyond the use of its rightful owner, so that when he demands his own you refuse compliance? You owe so much! In the region of Mammon, the wealthiest commonly owe the most. Another house, more land, more stocks are purchased in anticipation of income, so that while increasing in property from year to year, the excuse may be repeated from year to year, "I can't give." But can't you give? Would you really be bankrupt if you gave a little? If you should now lose a cow, or a horse, or your crop, or your house should be robbed, would you fail? Then you can give if you will. When saying you "can't give," you may, like Ananias and Sapphira, be lying to God. It seems it depends upon your appreciation of an object whether you can give or not. Even in hard times we can pay our rent, and feed and clothe our families, because we love them. If we loved Christ more we could give to his cause. I can't give—I must be just before I am generous; I have no money. But do you never use your credit, and presume upon future income in worldly matters? You rent a farm, or house, or buy upon credit. Is your credit to be prostituted always for the world and never ventured for Christ? If your credit is available in the world, let it also be in the Church, or else pretend not to seek first the kingdom of heaven. How many refuse the most pressing calls when missions are jeoparded, and churches ready to break down because they can't presume upon the future, while the next day they tax their credit to make a fine speculation.

Can't give. Is it not merely because we have less love for Christ than for self, for family, for business, for politics? For some of these

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all who refuse to the call of Christ are constantly giving without complaint. We love these and we manage to give for them. If we do not manage to give for the cause of Christ, do we love it supremely?

W. W. E.

BIBLE ANECDOTE.—A lady in Bristol, (Eng.) deeply impressed with the importance of the Bible Society, determined to make personal application in its behalf to an elderly gentleman of her acquaintance, who possessed much wealth but never contributed to objects of this nature. She was told by her friends it would be in vain, but this did not shake her resolution. She called and presented the case, exhibiting all the documents calculated to promote her object. They produced no impression. She then reasoned with him, but without effect. At length she asked him the question, "Have you a Bible sir?" "Yes." "What would induce you to part with it?" "I would not part with it upon any consideration."—"Sir," said she, "there are thousands in this land who are destitute of that which you profess to prize so highly. A trifling portion of your property would supply a fellow-creature with the book which you would not part with on any consideration." This appeal produced the desired effect. The gentleman however concealed his feelings, and simply asked, with an air of indifference, "What do you think I ought to give?" Supposing that he was balancing between a small sum, and an absolute refusal, she replied, "We receive any sum, Sir, however small."—He then went to his bureau, took a bag of guineas and began very deliberately to count them upon the table—one, two, three, four, and so on. After he had proceeded some time in this way, the lady, presuming that he had forgotten the subject on which she came, and was engaged in other business, ventured to interrupt him with the remark that her time was precious, and that if he did not intend to give, she begged to be informed, that she might solicit elsewhere. "Have patience for a few minutes he replied, and proceeded, till he had counted seventy-three guineas. "There, madam," said he, "There is one guinea for every year that I have lived, take that for the Bible Society."

THE *London Times* was established January 1, 1785, by John Walker, a printer, but for three years bore the name of the *Daily Universal Register*, and but five hundred copies were printed. Its circulation is now immense, which is printed at the rate of twenty thousand an hour, on a press made by Hoe & Co., New York. As all Londoners must read the *Times*, but cannot afford to buy it at ten cents a copy, the news-men hire out copies during the day to be read, at two cents an hour, and the same copies are supplied to country subscribers at a reduced price, in the evening.—*Life Illustrated.*

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PROGRESS OF REFORM.

Missouri.—Bro. T. M. Allen, Rocheport, Boone co., Mo., March 28, '60, writes: On Saturday week, the 17th inst., I commenced meeting in this place, continued up to last night, without any one to assist in speaking. I have given 21 discourses, in addition to many exhortations. The congregations have been large and attentive; and the result is 7 additions to the army of the faithful. Our baptisms in the turbid Missouri, have been witnessed by large and solemn assemblies. The congregation has been made to rejoice, and to thank God, and take courage.

They are at this time without a preacher, and are very anxious to obtain one. An efficient and acceptable preacher would meet a cordial welcome here, and obtain a liberal support; and if willing to take charge of a school in connection with his duties as a Christian Teacher, would also meet with good encouragement in that way.

Do you know of any one wanting a situation in a pleasant congregation, and good locality? If so, let them communicate with the Elders of the congregation, or come and see. Bro. John O. White spent a week here just before I came, and had 4 additions; which makes 11 in all, that have been recently obtained.

Bro. T. M. Allen, Boone co., April 18, '60, writes: On the 5th inst., I left home and the following evening reached Glasgow in Howard County, where I remained until Monday morning the 16th inst., assisting Bro. J. W. Cox, in an interesting meeting he had previously commenced. During my stay there were 9 additions which make some 30 accessions since Bro. Cox commenced his regular preaching there last fall; his labors have been greatly blessed in Glasgow, he is zealous, according to knowledge, and with his great ability and assiduity can but be eminently useful, the good cause is prospering under his work of faith and labor of love, and the brethren have every reason to thank God and take courage. Three made the good confession the last night I was there; Bro. Cox was to have immersed them on Monday morning and to preach at night, and I think it probable there were other additions.

Bro. W. C. Boon was present during the meeting, participating pleasantly and usefully as he always does on such occasions. The venerable and beloved Eld. Joel H. Haden, who had just returned from the Southwest of the State, was present on Lord's day.

Monday the 16th inst., I went to Boonsboro in Howard County, and gave a funeral discourse occasioned by the death of our aged and beloved Bro. Harvey Vivion, who died, as he had lived, a Christian. You will remember that you, with Bro. Proctor and myself spent a night with Bro. Vivion, when we were making the tour of the State in 1854, as we were passing from Arrow Rock to Fayette. Bro. Vivion was a pioneer in this glorious enterprize to reinstate pure and original Christinity. He united with the Baptists when quite young in Clark County Ky., but with the aid of your early teaching, took his stand upon the one foundation, and lived an ornament of his profession and died full of hope. His aged companion was present, and

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is still struggling for the Crown. I also addressed large congregations at night and on Tuesday morning; three young men were added to the Church. Bro. Wm. Burton their regular and useful preacher also spoke and immersed the believers. Bro. Haden was also at Boonsboro, and although he has been a half century or more in the ministerial field, he is yet zealous, strong in the Lord, and an able and efficient minister of the gospel. I reached home this evening after a fatiguing trip, having given nineteen discourses, besides many exhortations.

TENN.---Bro. W. C. Rogers, Clarksville, March 22, '60, writes: Eld. Jas. Challen has been with us several days preaching the Word. We have had 8 additions during the meeting; 4 by letter or commendation, and 4 by confession and immersion. The meeting has been one of uncommon interest, and has done much towards building up the congregation. For years the congregation at Clarksville has been struggling against difficulties from within and without. These are being overcome. The present meeting has strengthened and encouraged all the brothers and sisters--turned many minds to the Word of God,—having disabused them of many prejudices. It is good to be with those, who have stood up from the beginning of this Reformation against all forms of sectarianism, in favor of primitive customs. Bro. Challen has borne the heat and burden of the day, and has turned many from darkness to light. Long may he be spared to herald the truth to the world.

VIRGINIA—Bro. S. B. Teagarden, New Cumberland, March 20, '60, writes: In January, I held a meeting at Hammondsville, Ohio, with 2 additions. In February, at Smithfield, Ohio, 3 additions.

In this month, one at New Philadelphia, Ohio, in company with Bro. S. McBride, 5 additions. The brethren at Smithfield and New Philadelphia are noble soldiers. May the Lord prosper them.

KENTUCKY.—Bro. Jesse H. Smith, Bowling Green, March 14, '60, writes: I closed a meeting last week at Glasgow, resulting in 39 additions to that congregation. There were some added by letter, a few from the Baptists, and 25 by confession and immersion. Elder Isaac T. Reneau was with me during the most of the time.

Bro. C. G. Bartholomew, Georgetown, March, 1860, writes:—Bro. W. D. Moore's meeting at Alexandria, in January, resulted in 3 valuable additions from the Baptists. The meeting was interfered with by one of the most intense opposition meetings ever held in the place. All the Doxies combined to oppose. They do always resist the Holy Spirit; as their fathers did, so do they.

Bro. O. Collins, Madisonville. March 29, '60, writes: I have just closed a meeting at Princeton; Bro. Rice of Upper Kentucky, was principal speaker, with 8 additions.

ILLINOIS.—Bro. J. C. Reynolds, Macomb, April 4, '60, writes: A Debate between myself and the Rev. Mr. Wilson, of the M. E.

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Church, commenced on the 5th of March and continued ten days. It was listened to by a large audience of the citizens of Macomb, and surrounding country. My opponent is the Pastor of the M. E. Church in Macomb. Brethren Butler, Apperson, Craig, and Sweeny with me a part of the time, Bro. Sweeny all except the first day, and he remained one week after the close of the Debate. The results up to this time are the removal of much prejudice, and 25 additions to our congregation.

The Methodists have had *no additions*, but some of ours were members of the M. E. Church, in good standing up to the hour that I took them *down into the water*, and immersed them *into* the name, &c. They are now Disciples of Christ, and *not* Methodists. This is a sufficient indication how the Debate went in the estimation of *even Methodists themselves*. To the Lord be all the praise. Let not man take to himself any of the glory.

Bro. R. Moffett, Cherry Grove, Carroll co., April 5, '60, writes: A meeting at which I did the speaking closed Monday evening at Argo, in this county, at which 9 accessions were made to the army of the faithful. There have been 63 added to the church within the bounds of my labors during the last six months.

GEORGIA.—Bro. N. W. Smith, Acworth, April 3, '60, writes: I have taken but one preaching tour—had good meetings, 1 confession, and organized one congregation of 13 members, &c.

OHIO.—Bro. L. L. Carpenter, Ottokee, Fulton co., April 20, '60, writes: Including the 3rd and 4th Lord's days in March, I held a meeting with the brethren in Gilboa, Putnam co., O, with 7 additions to the church. At this meeting our congregations were large, solemn and attentive, and the interest continually increasing. Also, including the first Lord's day in April I held a meeting of six days continuance at the Blood School-house in Lawrence co., Michigan. At this meeting 12 happy converts put on the Lord Jesus in the way of his appointment, and thus the good cause of the gospel seems to be prospering.

Bro. J. M. K., Woodsfield, January 19, '60, writes: Bro. Newcomb, of Hiram, Portage county, closed a meeting here of 15 days continuance, with 19 additions. To the Lord be all the praise.

WISCONSIN.—Bro. A. J. Smithy, Antioch, March 18, '60, writes: Within the last three weeks 8 additions, have been made to the church, 7 of them by immersion.

TEXAS.—Bro. Jas. A. Dickson, Erath co., March 24, '60, reports 4 additions to the congregations on Squaw Creek, 3 from the world, and 1 by letter.

MINNESOTA.—Bro. T. M. Faddis, Le Sueur, February 23, '60, writes: Bro. Levan has just closed a meeting here with two additions, both from the Methodists. The Brethren feel much encouraged and are determined to renew their efforts to spread the ancient gospel over this fair State.

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OBITUARY NOTICES.

Died in the County of Louisa, Virginia, on the 29th of February, 1860, Dr. George Kimbrough, aged 28 years. He became a member of the Christian Church at the age of sixteen, and thus early commenced a life of piety and Christian fidelity, from which no allurements of luxury or vanity, or ambition ever for a moment seduced him. Over a disposition naturally pure and noble, he threw the loveliest graces of the Spirit, and, as in every relation of life, exemplified and adorned the religion of Christ. The solace of a widowed mother; the devoted husband; the affectionate brother; a genial companion; a true friend, and an unwavering and pious Christian,—he was alike, eminently fitted for usefulness in this life, and prepared for the account and enjoyments of the life to come. But it pleased the Great Father to take him to himself. He has left us his example to imitate and his memory to love. For two months he slowly and gradually approached his end, and at last went away, as gently as fall the weary into refreshing sleep. We sympathise with his affectionate mother in her bereavement, and would breathe in words of tender sorrow, our sense of the loss, heavy and irreparable, which has fallen upon his young and afflicted wife,—for we, too, are of the large circle, who will listen in vain for his affectionate voice, and feel that another vacancy has befallen, that shall be filled no more on the earth. The peace and the consolation of the Holy Spirit be with us all! W. K. P.

Prof. John L. Thomson, of Mt. Olivet, near Barnesville, Ohio, died April 14th, 1860, in the 39th year of his age, leaving an excellent sister wife, and one little son, besides an aged father and many friends and brethren to mourn over his departure. For a number of years he was Professor of Mathematics in the Barnesville Academy, and won for himself an enviable reputation among all the friends and patrons of the school, and the advocates of a sound national and liberal Protestant education. He was much esteemed by a large circle of friends and acquaintances; and having been acquainted with him myself for some years past, I can testify that he deservedly stood high with his fellow-citizens as a gentleman of unsullied reputation. Being attacked some years since with a bronchial affection, he ceased his labors as a public instructor of youth, much to the disadvantage of the Institution with which he had been connected, and with many regrets on the part of his pupils. Near two years since we immersed him into the names of the Father, and of the Son, and of the Holy Spirit, on a public profession of his faith in Christ Jesus the Lord. From that to the day of his death he was a firm believer in the Saviour; his hope, stay, and comfort anchored there. In his last hours, he, in calmness, called around him his friends, and bade them farewell as one taking a journey, speaking to them words of hope and encouragement, and commending them to the Lord in whom were all his hopes. Never were we so overcome in a Christian circle, as when we last bowed the knee in prayer with him, and a little band of Christian hearts gathered around this dying Christian. But he is gone to his rest. May the Lord comfort and bless his afflicted companion in this her sad bereavement. A. E. M.

Fell asleep in Jesus, in New Lisbon, March 12th, 1860, of typhoid fever, Sister Mary Jane Pritchard, in the 32nd year of her age. Another of earth's noblest, choicest spirits has finished her life-work—laid down the burden of life's cares and sorrows, and gone home to heaven. She was one of whom it may be said with truth, "none knew her but to love her, and those who knew her best loved her most." But beloved as she was, and necessary as her stay on earth seemed to the family circle, to the church, and to the cause of Christ, death marked her for his victim, and neither medical skill nor the prayers and tears of weeping friends could save her. Her Master called her, and joyfully she obeyed the summons. To her death had no terrors.

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Having embraced the gospel in early youth, her after life was a striking exemplification of its purifying, sanctifying influences.

Her piety was characterized by that strong faith which brings the great truth of the Bible home to the soul, as living, abiding realities; and most fully did she realize her obligations to live for "Him who died for her, and rose again." Like her Divine Master, "she went about doing good"—never turning aside from what she deemed the path of duty, through love of ease, or fear of consequences. She often said to her intimate friends that she had no other object in life than to do all the good in her power, and prepare for heaven.

During the last years of her life, she was called to pass through the deep waters of affliction, but in all her trials she recognized the hand of her heavenly Father; and though her heart was well nigh broken, she was enabled to feel and say, "He doeth all things well." From the first of her illness, she had a presentiment that she would not recover, and often spoke to those about her of the unspeakable joys and delights of that home to which she was going.

She expressed no desire to live—but seemed to long for the hour of her departure. On the last day of her life, feeling conscious that her time was short, she called to her bedside, her weeping friends, and in words most tender and touching, bade one after another farewell, exhorting each to prepare to meet her in heaven.

Once and again she sang the beautiful stanza,

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head
And breathe my life out sweetly there."

And also her favorite song:

"I'm a pilgrim, and I'm a stranger,
I can tarry—I can tarry but a night."

She spoke with rapture of the glorious visions of heaven which were opening on her sight—she seemed to see its beautiful flowers, its river of life, and its shining inhabitants, and once as she lay in a seeming trance, with eyes upraised to heaven, she repeated many times "Mother—sweet mother, sweet mother," and those who stood by her side could not doubt that her angel mother was permitted, though unseen by mortal eyes, to watch round the bed of her dying child. As evening approached she fell into a gentle quiet slumber, and passed away at last without a struggle or a sigh. Her death has left a vacant place which no other can fill; but 'twere wrong to wish her back. We weep for our own loss, but not for her. How sweet to sorrowing friends, her dying words that, if it were permitted her she would come back to earth on errands of love and mercy. As our loved ones pass into the better land, it brings heaven near to us, and we feel how true and beautiful are the sentiments of the poet as expressed in the song she so much loved.

"Oh, Heaven is nearer than mortals think
When they look with trembling dread,
At the misty future that stretches on
From the silent home of the dead.

'Tis no lone isle on a distant main,
No brilliant but distant shore,
Where the lovely ones who are called away
Must go to return no more.

No! Heaven is near us, the mighty veil
Of mortality blinds the eye,
That we see not the hovering angel bands
On the shores of eternity.

Yet oft, in the hours of holy thought,
To the thirsting soul is given,
That power to pierce through the midst of sense
To the beauteous scenes of Heaven.

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Then very near seem its pearly gates,
And sweetly its harpings fall;
Till the soul is restless to soar away
And longs for the angel call.

I know, when the silver cord is loosed,
When the veil is rent away,
Not long and dark shall the passage be
To the realms of endless day.

The eye that shuts in a dying hour,
Will open the next in bliss;
The welcome will sound in a heavenly world
Ere the farewell is heard in this.

We pass from the clasp of mourning friends,
To the arms of the loved and lost,
And the smiling faces will greet us then
Which on earth we valued most."

She has gone, but we "sorrow not as those who have no hope;" for "Blessed are the dead who die in the Lord." J. K.

Mrs. Margaret Perrine, wife of Isaac Perrine, of Washington Co., Pa., departed this life, on the 18th of February, 1860.

The deceased had some 30 years since made a public profession of her faith in her Redeemer, during which time she had endeavored to serve her Lord and Master in the discharge of all those relative duties of wife, mother, and Christian, which she owed to her family—to the Christian Church, and to society. And with becoming fortitude and resignation she yielded up her spirit to Him who gave it, saying to her weeping family, "My race is run. I am ready to depart. Do not weep for me, but prepare to meet me in Heaven."

Departed this life, on the 8th of August, 1859, in her 39th year, Sister Eliza G., wife of Elder J. Scott, of St. Landry Parish, La.

At an early age, while the heart is most susceptible of the purest and most ardent love, the deceased gave her affections to her Redeemer. And a life of devotion to his will, evinced that she knew in whom she had believed, and that she had judged him faithful and able to keep what she had committed to his care until the day of final reward.

We had the pleasure of an early acquaintance with our deceased sister, whom, some twenty-five years since while living in our vicinity, we had the privilege of introducing into the Christian kingdom.

And still more recently, while on one of our Southern tours, we had the pleasure of renewing her acquaintance, while partaking of the Christian hospitalities of Sister S., and her excellent husband, Elder Scott, at their pleasant and comfortable mansion in Louisiana.

A husband and six children survive, to lament her loss. While we most cordially sympathise with the bereaved, we would also rejoice with them that they are not left to mourn as others who have no hope. "For she is not dead but sleepeth." A. C.

Died, on the 9th of march, 1860, in the 75th year of his age, Bro. Elias Darnall, formerly of Bourbon Co., Ky, latterly of the vicinity of Bethany Va., whither he had removed a few years since, for the education of his family. The deceased had been for some time a member of the Baptist Church, but having attained to more scriptural views of the Christian faith and order of worship, he afterwards united himself to the Christian Church, of which, up to the period of his demise, he was a regular and consistent member; and departed in the faith and hope of the gospel, leaving a wife and four children to walk in the footsteps of his faith and love.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. III] BETHANY, VA., *JUNE*, 1860. [No. *VI.*

TRUE HAPPINESS.

"Oh, happiness! our being's end and aim,
Good, pleasure, ease, content—whate'er thy name:
That something still which prompts the eternal sigh,
For which we bear to live, or dare to die,
Which still so near us, yet beyond us lies,
O'erlooked, seen double, by the fool and wise;
Plant of celestial seed! if dropped below,
Say in what mortal soil thou deigns't to grow?
* * * * * * * * *
Reason's whole pleasure, all the joys of sense,
Lie in three words, health, peace and competence."

There is both truth and poetry in these beautiful lines. Happiness, by common consent, is neither more nor less than self-enjoyment. But self-employment is essential to self-enjoyment. Unless a man employs his eyes and ears, he neither sees nor hears; and, consequently, derives no pleasure from either of these senses. And is it not so with every other faculty, power, and capacity of his entire personality—composed of a body, a soul, and a spirit!

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heering event:—"Life and immortality are brought to light in the gospel." "The Sun of righteousness" has, indeed, arisen "with healing in his rays," with the most benignant and soul-cheering oracle:—"Look to me and be saved all you ends of the earth, for I am God and there is none else." Isaiah xlv: 22.

Without the realization, the full assurance of faith in God, and of the Christian hope of a beatific and glorious immortality, what can cheer, and animate, and elevate man in all the trials, the toils, the disappointments, the sorrows, the agonies that humanity is heir to, in its present lapsed and ruined condition!

The Bible, it must be confessed, where most read, and most venerated, has produced, as one of its general first fruits, the highest and most felicitous civilization on which our sun shines. It has invigorated the mind, the public mind; its has energized its students; it has "softened the rude, and calmed the boisterous mind," of the wildest tribes of humanity. It has made "the wilderness and the solitary places glad." It has caused the wild deserts "to rejoice and to blossom as the rose." It converted "Sharon into a fold of flocks, and the valley of Achor into a place for the herds to lie down in." In its absence the earth mourneth and languisheth, "Lebanon is ashamed and withered away, Sharon became like a desert, and Bashan and Carmel shake off their fruits."

We speak not of the materials of the Book, but of the power, and the grandeur, the authority, the dignity, the spirit, and the majesty of this heaven-inspired and heaven-ratified volume of Divine oracles.

Of the revelations written almost three thousand years ago, the Royal bard of Israel uttered the following eulogies on their comprehension,—"The law of Jehovah is perfect, converting the soul;" "The testimony of Jehovah is sure, making wise the simple." "The statutes of Jehovah are right, rejoicing the heart." "The commandment of Jehovah is pure, enlightening the eyes." The fear of Jehovah is clean, enduring forever." "The judgments of Jehovah are both true and righteous. More to be desired than gold, yea, than much fine gold, sweeter also than honey, and the dropping of the honey comb." "Moreover, by them is thy servant warned, and in keeping of them there is great reward."

Under the influence and authority of this volume, what has been the temporal condition of those tribes and nations and peoples of the many tongued earth, compared with the character and destiny of those nations and peoples that have never possessed it! Compare Old England and Scotland, and Wales and the North of Ireland, and these United States of North America, and the Canadas and Nova Scotia, and even portions of Australia and Asia, that have for years enjoyed

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its readings and its teachings in public assemblies and in myriads of private families;—I say, compare these peoples and nations with Pagandom and Papaldom and Mahometandom, and may we not with grateful wonder exclaim,—What has the Bible done for us, and for all these nations and peoples on whom God, in his grace, has bestowed it!!

The Bible has, indeed, more or less civilized, humanized, and aggrandized all the peoples, nations, and empires of humanity that have read it and familiarized themselves with its contents. It has evangelized, sanctified, and glorified untold millions of our race, and its progress is onward in annually increasing power and triumphs over Paganism, Infidelity, and Idolatry in all their forms. Its progress is rather geometrical than arithmetical and its momentum is rather increased than diminished by opposition.

It is fast obtaining a second time the gift of tongues. We are sorry that we possess no authentic history of the number of tongues now spoken into which the gospel has been translated. It is highly probable that on every Lord's day, at least, it is heard in full as many tongues as it was on the day of Pentecost, in Old Jerusalem, when the true and real *Saint* Peter was pronouncing his opening speech to the representatives of Asia, Europe, and Africa—to sixteen distinct nations encircling the then civilized world.

It had, indeed, been guarantied, seven full centuries before Jesus the Christ was born, that—"All the ends of the earth should see the salvation of our God," and that the Lord Messiah should have the heathen world, and "the uttermost parts of the earth for his own possession," on simply asking for them. Psalm ii: 7-8.

By the last of the Old Testament prophets whose era antedates the birth of the Messiah less than four centuries, the Lord says:—"From the rising of the sun even to its going down"—from East to West—"my name shall be great among the Gentiles; and in every place incense"—(praise) "shall be offered to my name, and a pure offering; for my name shall be great *among the Gentiles*, saith the Lord of hosts. "All things," said he to the Twelve Apostles, "written by the prophets concerning me will be accomplished:" for "I will be delivered to the Gentiles, and scoffed at, and abused, and spit upon, and they will scourge and slay me; and on *the third day I will rise again*." Luke xviii: 31-33. And to consummate the whole—in Jerusalem and on the day of Pentecost, commemorative of God's descent to Mount Sinai, in Arabia, the Holy Spirit declared through Peter that Jesus of Nazareth was christed or crowned Lord of the universe.

Such, as far as we can appreciate them, are the constitution of man and the character of God. Hence, the knowledge or realization of

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his whole perfections in their infinite, immutable, and eternal excellency and glory is absolutely, and indispensably essential to the perfect and complete happiness of each and every human being, *compos mentis*, or of sound reason and judgment. Hence, such is the nature of man and such is the nature of God that no man is, or was, or can ever be happy—immutably and eternally happy—without a perfect and complete knowledge of God and of himself—in every attribute of his own nature and in every revealed attribute of his Creator. This is an argument in behalf of God, of the Bible, and of man, that no power in the universe can ever falsify or annihilate. God our Creator, being absolute, infinite, eternal and immutable love, could not ask less or more than he has asked and required in order to the perfection, the beatification, and the glorification of man. It is an argument of such evidence, strength, and appreciation, that one might defy and challenge the whole human race—the Devil and all his angels to assail it, without the possibility of ever impairing, much less of disproving it. We have not yet fully stated it, nor have we ever heard it stated, in all its amplitude, power, and grandeur.

It has been objected, again and again, by sceptics, infidels, and assailants of all schools, that the Bible, *alias* the Sacred Writings, Jewish and Christian, place the standard of duty, more properly expressed, the standard of human happiness, too high; and, therefore, have made it wholly impracticable. We shall weigh this objection in the scales of reason and happiness. We shall endeavor to place before our own mind, and that of the reader, an old adage from a highly venerated personage:—"He that walketh slowly walketh surely." Or better still, Solomon has said, "He that hasteth with his feet erreth." We shall, therefore, "hasten leisurely."

The word *perfection* represents a lofty conception. It belongs to a very high category. It is absolute and relative. In the former it belongs essentially to God, in the latter to man in the body. We have had in Sacred History a number of perfect men. Noah is said by Moses to have been a *perfect* man. So were Job and Daniel, and so were many others relatively and comparatively. But the two Adams immediately coming from God, were the only two absolutely perfect men. The former only for a time, the latter for ever. He was holy, harmless, undefiled and separate from sin;" and was, therefore, "purer than the heavens."

Sin first commenced in heaven. Heaven has been defiled by sin; and, therefore is not pure in the sight of God, having been contaminated by simply witnessing it. Therefore he will regenerate the heavens—or he will create new heavens and a new earth. He that is now seated at God's right hand has declared that he will regenerate the physical universe. Has he not said, "I will create New Hea-

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vens and a New Earth?" "Behold," he adds, "I will make all things new." But this belongs to a future creation. And, therefore, Christians patiently wait for it.

The terms of renunciation and of adoption are to an animal man an insurmountable barrier. He cannot deny his present self. He, more or less, is the voluntary slave of that heartless hateful trinity—"*The lust of the flesh, the lust of the eye, and the pride of life.*" These all find a ready response in the heart of every animal man. These are his un-glorious trinity. And having long kept their company and surrendered to their sensuous and capricious influence, his soul is so far paralyzed and infatuated that he cannot even once firmly resolve to break his covenant with them, shake off their restraints, and flee from the ill-fated and doomed city of everlasting ruin.

The rescue and redemption of man from this fatal despotism is, and was, and ever will be the wonder of the universe. Angels of all ranks and dignities have pondered, do ponder, and will forever ponder upon its height and depth, its length and breadth. It surpasses all human comprehension, and as angels ever delight and desire to ponder upon it, it was, and is, and evermore will be the rapturous theme of eternal eloquence.

There is but one plausible objection to the remedial system in all the systems, philosophies, and ratifications of speculative minds.—This is, that man in his own strength, as he now is, cannot embrace it, and even if he could, he cannot live up to it. Its demands are too high; we cannot reach them. Nothing short of superhuman power can reach the requisitions of either law or gospel! In such terms as these do myriads seek to reprobate and reject the gospel, and with it all the overtures of Divine grace. "Fallen man," they say, "cannot obey either law or gospel." The conditions are superhuman. If not in these identical words, in language tantamount. The old objection—"Lord, thou art a hard master, reaping where thou didst not sow, and gathering where thou hast never bestowed thy blessings," appears alike under Law and Gospel. Natural men cannot obey the law of ten commands; nor can they without supernatural aid obey the gospel. Under another figure, they "are dead in trespasses and in sins." Hence the renovation, the re-creation, in other words, *the regeneration* of man *by the renewal of the Holy Spirit* is absolutely essential to his performance of acceptable worship in any particular act of body, soul, or spirit.

Still as preliminary to all suitable and pertinent and profitable reflections upon this subject, there are certain true and veritable facts that must be duly appreciated antecedent to realizing our position, and our duty and happiness under the present remedial dispensation of

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the true grace of God. The happiness, the true and real happiness of man cannot be inaugurated or consummated upon any other basis than one of God's own institution, and which, when consummated, shall not infringe or impinge upon a single attribute of Jehovah.—Nothing short of absolute perfection can at all, in any contingency whatever, please, honor, and justify God in admitting man to enter heaven, or to stand acceptably in his presence. God, in harmony with his own honor and glory, can never admit into his immediate presence any human or angelic being of any rank or order whatever, that is not absolutely perfect;—*holy, harmless, undefiled, and separated from sin.* Hence the oft repeated basis of the constitution of the universe, both in the heavens and upon the earth, is most authoritatively enunciated in this superb summary:—"*Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might; and thy neighbor as thyself.*"

The more we ponder on the material universe, and upon the spiritual universe, upon the church of *the Christ* and the church of the world—we see in them what we are disposed to call a very striking analogy; in which we become the more confirmed by the Great Teacher, as we ponder upon his parables. It is by *the known* we approach *the unknown*; and hence, his manner was first to veil his mission, kingdom and work, in parables borrowed from the known, and by degrees to unveil them as the contingencies of his public ministrations required. We wish to imitate him in this particular, so far as we can have the full assurance of understanding, and so far only as the contingencies of the present living world may render it convenient and fitting. He spake in parables and he spake without them, and we see no good reason why his example in this particular should not in certain conditions and circumstances be both prudential and useful. A. C.

COLLEGE LIFE.

Before entering upon college life, it has occurred to me, that it would be of very considerable advantage to the candidates for this form of life, to understand and to appreciate its peculiar characteristics—its alledged advantages and disadvantages—inasmuch as every form of social life is presumed to possess both advantages and disadvantages peculiar to itself.

What constitutes a college, and what constitutes college life, are questions which must occur to every man who has ever heard of either the one or the other. But we shall *assume* that every one who has patience to read this essay, or takes any interest in colleges, is, more

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or less, ignorant of the whole subject. We shall, therefore, assume that the reader of this essay is wholly ignorant of college life, although he may know more of it than the writer himself. What, then, is college life?

But it may be, to some of our readers, a previous question, *what is, or what constitutes a college?*

It has, doubtless, in many cases, as it has happened to the word *church*, been contemplated merely as a public edifice.

There is a figure of speech quite current amongst the learned and the unlearned, which sometimes perplexes the latter. It is called a *metonomy*—and has, by rhetoricians, been thus defined:

"A metonomy does new names impose,
And things, by things of near relation, shews."

Thus the thing containing is often named from that which it contains; such as the words *arsenal, armory, synagogue, house, clear head, tender heart, church, &c., &c.* Arsenal and armory—indicate the contents of those edifices, yet the name of the contents is frequently applied to the building itself. A community convened for a certain purpose is a *meeting*, and the house, either a *meeting-house*, a synagogue, or a temple. A college is figuratively regarded as an edifice, whereas we could have a college in a grove, or in a garden. In other words, professors or teachers, and pupils or students, who may meet on a mountain, in a grove, a village, or a city, the former to teach, and the latter to learn, constitute a college as veraciously and properly as Oxford or Cambridge, Glasgow or Edinburg, with all their piles of granite, brick, and mortar.

Having defined the term and ascertained its currency, we advance into the outer court. Here we ascertain the symbols called *language*. We take our first lessons in learning pictures and their significance. Language *written* is pictured thought. Language *spoken* is echoed thought. We have but two generic systems of *types*—types addressed to the eye and sounds to the ear. The former are visible. The latter invisible—one employs the eye, the other the ear. Through these two avenues we explore ourselves and the universe around us—under our feet, over our heads, on our right and on our left. The volumes written by the finger of God are everywhere; and, at all times prompting inquiries and eliciting thought, meditation, comparison and deduction. There is a still small voice in our ears, and an ever diversified form and attitude and color before our eyes, alluring us away from the seen to the unseen, from the *sensible* to the *insensible*, from the temporal to the eternal, from the finite to the infinite. Hence, in the whole curriculum of language and of science, in all that is intellectual and moral, physical and metaphysical, temporal and eternal, human

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and Divine, should, in their rudimental elements and conceptions, be early, incessantly, and urgently pressed upon the attention and inwrought in the heart and life of every candidate for an useful, profitable, and honorable position in the social systems of humanity.

But the most sound and safe philosophy of human happiness, is that which is based upon a true and perfect knowledge of ourselves. Hence, the knowledge of one's own self is essential and wholly indispensable to a just and adequate conception of our own personal happiness, or of that which would contribute to the most perfect and complete enjoyment of our whole personality. Hence, no *a priori* theory of man,—or of humanity in the aggregate or detail, can be relied on as a source of self-enjoyment.

But this is not all. Were it possible (but it is not) for a man to know himself, perfectly, without the knowledge of his Creator, and a firm reliance upon him, he never could attain to happiness. There is a sensible vacuum in his soul which must be filled in order to the enjoyment of himself; hence, self-enjoyment is but another name for happiness.

It is, therefore, utterly impossible for any man, compos mentis—of sound mind and judgment, to be happy, ignorant of the being, attributes, and character of God. There is a vacuum in the human heart, in the inner man, which nothing can satisfy that is not infinite, eternal, and immutable, and which is not also infinitely good, beautiful and lovely.—Hence, nothing but a perfect revelation of a perfect God, in the broadest import of his infinite, immutable and everlasting beauty, majesty, excellency, glory, and loveliness, could beatify, or make perfectly happy, a human being.

We shall take nothing for granted in the development of a college, or of college life. I will only summon one witness into this peculiar court of "Oyer and Terminer." An old acquaintance of my own type. It is not old Dan. Webster, of Congressional notoriety. It is an elder member of that family. His name is *Noah*. Not that Noah who sailed around the world—the first circumnavigator who discovered the Peaks of Ararat, but Noah Webster, L. L. D. He was a curious "*Fellow of the American Academy of Arts and Sciences, in Massachusetts*, and every where else. He is the great Doctor of the laws of language, the known and the unknown. He has given us some *ten definitions* of this word, and, perhaps, had he been at my elbow he would have added two others, and had one for each of the twelve apostles—and one especially for Paul in America.

Colleges are sometimes called "*Seminaries*," and their offspring is called "*nurseries*." But we must remember that they are also called *schools*. Yes schools—and Uncle Noah says there is quite a family of

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these—no less than eight sons. Of these, the first-born was derived from the Greeks, and these were, one and all, "*lazy fellows*," and had a peculiar taste for *metaphysics*. These metaphysics were designed for *long heads*. *Round heads* had no taste for them. The round heads loved warm climates, the long heads cold ones. The latter, therefore, were very *keen* and discriminating. They distinguished between the North and the North-East side of a hair. After many conflicts, they founded a college, a large college, called an "*University*." Each of the colleges had in it one representative. These constituted a representative Faculty, in which there were but three chairs. The first taught *all things* in general. The second taught *some things* in particular.—The third taught *certain other things* which, as yet, have never found a name.

From the cupola of this splendid literary and scientific edifice, with the aid of a long telescope, we surveyed from the four cardinal points, the whole area of schools. For whether primary or secondary;—Academy, College, or University, there are but two essentials, two positive entities, in their whole area. These are *types* and *things*;—shadows and substance, or the Real and the Ideal. Rich as our language is, it is neither perfect nor complete. Old Adam, whose home was paradise, whose plantation was all the earth, had large fish ponds on his estate, large pastures for his live stock, and having no neighbors, had not much use for language, and, therefore had but a limited terminology. Still, on his final examination, when all the live stock then on the earth, in their respective genera and species, were made to pass in review before him, he named them so happily, according to their respective genera and species, that "whatsoever Adam called every living thing that became the name of it."

He was then honorably graduated in language and science. Fortunately there was but one language, and nothing but Physics in it.—Metaphysics had, then, neither name nor habitation. And, as for speculative reasoning, it would have been as useless as feathers upon a whale.

Neither was there any religion in Paradise. There were, indeed, piety, admiration, gratitude, adoration, thanksgiving and praise. But religion* could not be instituted while our Father Adam stood perfect and upright—in holy union and communion with his Father and his God. There is, indeed, no religion in Heaven nor in Hell. Piety, love, and gratitude reign in Heaven; and, therefore, religion

* Getting religion is stolid nonsense. Never found in Holy Scripture. Religio is the root of religio. Cicero derives it from *relegendo*, Religando, Serv. I quote Littleton's Dictionary, London; printed A. D. 1703. Adopted by the best modern lexicographists in Europe and America. A. C.

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is not needed there. Hell is beyond the pale of mercy; and, therefore, there is no space for repentance, no remission, and, consequently, no reconciliation there.

But, to approach college life somewhat more directly, we would, after conceding the claims of Languages, Sciences, and Arts, not merely in their somewhat vague generalities, but in their fullest conception, exegetically and perspicuously developed, thoroughly studied in all their elements and details, until fully mastered in all their attitudes and bearings upon our whole animal, intellectual, moral and religious nature—and these are to be studied not merely in the popular text-books canonized in special latitudes, but by the accumulated attainments of practical teachers and professors accompanying with their own erudition and gleanings, the text-books in all the departments under their special chair. The attitudes of science and art to the genius, development, and accomplishment of man, are most necessary and important themes, worthy of the daily attention of Professor and pupil, which attention should not only be called—but upon which the mind of the student should be concentrated during his Academic years.

Man being the only creature that we have ever seen that had a beginning but that shall never have an end, apart from our special interest in ourselves, commands our most concentrated study and regard. We are sometimes wont to call him a *microcosm*, an epitome of the universe. Because in the most philosophic or speculative view that we can take of him, in the analysis and synthesis of his entire personality. We do not find in the area of the universe a species of creation in our most scientific conceptions of all its tenantries and components that do not adhere and cohere in the person of a man. The three grand categories of life—the vegetable, the animal, and the spiritual, cohere and combine in man's proper personality. He has a *body*, a *soul*, and a *spirit*, and these three constitute one man. Hence he sympathises with the material, the animal, and the spiritual universe, and in all verity he is a cosmopolite—a citizen of the whole creation. This is his grand peculiarity. Of course it follows that he is susceptible of an education wholly transcendental, compared with that of any other creation in the immeasurable area of that in comprehensible word the universe. Hence, we presume to say of man in his present position and relations:—

> "The patriarch pupil will be learning still,
> And dying, leave his lesson yet unlearned."

But God has kindly, indeed, most philanthropically presented him with a Library of sixty-six volumes. This library was on hand, or being completed, *fifteen hundred and eighty-seven years*. It was com-

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menced by Moses fourteen hundred and ninety-one years before Jesus the Christ was born, and consummated by John the beloved Apostle in the year *ninety-six*, of the Christian era. It was, therefore, on hand and in progress from its Alpha to its Omega, one thousand six hundred and four years. Hence, while in its completion, some sixteen centuries passed away, it spans the entire arch of time, connecting an eternity past with an eternity to come. There lives not the man that can even imagine the full significance of the present acts and scenes of the whole drama of humanity. Angels, we are informed, desire to look into it. One of its objects or intentions we have learned to be—for the purpose:—"that now to the principalities and powers in heavenly places (regions) might be made known through the church the manifold wisdom of God; according to the eternal purpose which he purposed in Christ Jesus our Lord. For which purpose he placed him at his own right hand in heaven—far above all principality, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that to come, and put all things under his feet, and gave him to be HEAD OVER ALL THINGS for the church which is his body—*the fullness of him who filleth all things in all places.*"

The bearings and significance of the Remedial Institution can only be fully understood when contemplated as an entirely new Revelation of all the adorable attributes of Jehovah culminating in the honorable, blissful and glorious redemption of man, and in his investiture with all the rights, honors, dignities and beatitudes of an eternal peerage with all the angels, principalities, and powers in the circles of the highest heaven. Hence, we sometimes sing "with a joy unspeakable and full of glory"—

"Nearest the throne and first in song
Man shall his hallelujahs raise,
While wondering angels 'round him throng
And swell the chorus of his praise."

But whither have we wandered from our theme styled *colleges?* To allay for the present this curious inquiry, we promise another essay on the subject. There was, we shall only add for the present, "a *college*" in Jerusalem, in which a prophetess called Huldah lectured six hundred and twenty-four years before Jesus the Christ was born—the most ancient college inscribed on the pages of time, and one that accomplished a great work. A. C.

It is stated that there are over 7,000 Protestants living in Italy at the present time.

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THE GENEALOGY OF THE MESSIAH.

The genealogy of the Messiah, as respects his person, and the genealogy of the covenants of promise, as respects the drama of Redemption. By James Evans.

This curious document, as some will consider it, is worthy of special attention on the part of the amateurs of Sacred history—and especially the covenants connected with the redemption of man. Its author,—the time when written, and the place whence it hails, are alike unknown and unknowable to myself. We can, therefore, without any prejudice against it or prepossession in favor of it, give it an impartial consideration. We have, time and again, in other formulas of expression, descanted upon the Divine covenants, and still more deeply penetrated with the importance of the contents of these charters, we commend the subject to the special attention of our readers.

A. C.

Bro. A. Campbell.—It is not without timidity that I take up my pen to advance an idea to one who, I know, is far in advance of me in the knowledge of the Bible. Since many men of fame for their abilities, natural and acquired, have spent their lives on criticising the Bible, and no one, to my knowledge, has come to the same conclusion with myself upon the point I shall now introduce.

It seems natural to conclude that one who has spent his time chiefly in manual labor, whose education is not sufficient to enable him to express his thoughts grammatically, and whose name is scarcely known save among those of his personal acquaintances, should abandon the thought of advancing an idea, should lay his hand upon his mouth and content himself with being taught. But as the idea, if correct, serves to farther illustrate the harmony of the Holy Scriptures, and show their consistency with themselves; and, so far as my knowledge extends, is lost to the world, I cannot be reconciled to confine it within my own bosom, though it should be imperfectly expressed.

The subject to which I would invite your attention is that of the *generations* of the seed of Abraham.

We read in the fifteenth chapter of Genesis that God said unto Abraham, "Know of a surety, that thy seed shall be a stranger, in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years. And also that nation whom they serve,

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will I judge; and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full."

As I know of no difficulty in understanding the first part of this portion of Scripture, my remarks will be confined to the latter clause, viz:—"But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full."

To identify this fourth generation is my object. But as we cannot work without means, our first object will be to find a rule by which the generations of the seed of Abraham may be identified. For this, I go to the covenant made with him recorded in the seventeenth chapter of Genesis; "And I will establish my covenant between me and thee, and thy seed after thee, in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give to thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God." In this Covenant, I regard as of much importance the phrase "*thy seed after thee.*" Here God promises Abraham that he will establish his covenant with his seed after him in their generations for an everlasting covenant. From this it is evident that when God covenanted with Abraham he did not at that time covenant with his seed after him; but it was a part of the covenant with him that He should meet his seed after him in their generations and establish his covenant with them, and be their God.

The language that expresses this promise conveys to my mind this idea:—"I will establish my covenant between me and thee, for an everlasting covenant, to be a God unto thee." I will establish my covenant between me and thy seed after thee, in their generations respectively, for an everlasting covenant to each generation with which it is respectively established. The establishment of this covenant was to be repeated to each and every one of the generations of the seed of Abraham, and it was to be everlasting in its institutions respectively and severally. So no establishment of the covenant made with any one generation extended to a succeeding generation, without the presence of God to officiate in establishing it to that new generation.

Under this view of the subject, I undertake to identify the generations of the seed of Abraham, by the establishments of this covenant, holding each succeeding establishment a sure and unmistakable mark of a new generation.

But before we proceed to this domonstration, I would show a difference between the generations of Abraham and the generations of

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the seed of Abraham. The difference, however, does not consist so much in the materials of which the generations are composed, as in that of the different causes governing the same materials into generations differently. Yet there seems to be some difference in the materials, for all the members of the generations of Abraham are eligible to membership of the generations of the seed of Abraham, but all the members of the generations of the seed of Abraham are not, and cannot become members of the generations of Abraham. The generations of Abraham are his successive proceeds, aaccording to the flesh, according to the fashion of this world, but the generations of THE SEED OF ABRAHAM, are his successive proceeds according to the spiritual promise after God's order of the plan of salvation. The generations of Abraham are confined to his family according to the flesh, but that of his seed are composed of all families of the earth. The generations of Abraham are governed according to the flesh, but that of his seed are governed according to the sceptre. The changing of the sceptre from one personage to another which places it in new hands brings about a new generation of the seed of Abraham, and, according to the promise God made unto him, requires a new establishment of this covenant which was invariably performed without a single exception. Of the generations of Abraham, St. Matthew's account amounts to forty-two down to Christ, *i. e.*, fourteen from Abraham to David, fourteen from David to the carrying away into Babylon, and fourteen from the carrying away into Babylon unto Christ; making in all, *forty-two* down to Christ. But of the generations of the seed of Abraham, I know of no mention in the Bible of more than four, and if I am right, four is the entire number which I will now proceed to try to prove.

Genesis 17—19, 20, and 21, "And God said, Sarah, thy wife, shall bear thee a son indeed, and thou shalt call his name Isaac, and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And, as for Ishmael, I have heard thee, behold I have blessed him, and will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee, at this set time in the next year."

So God accordingly established his covenant with Isaac. Therefore, Isaac and those that were in the covenant with him (whether they be of the seed of Abraham according to the flesh or not, so they are in covenant with God) constitutes the first generation of the seed of Abraham. He next established his covenant with Jacob, Therefore, Jacob, and those that were in the covenant, with him constitute the second generation of the seed of Abraham. He next es-

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tablished it with the children of *Jacob* converted into *Israel*. There fore, the house of *Jacob* converted into *Israel*, constitutes the third generation of the seed of Abraham. As it is written in the Psalms cv: 8-9-10: "He hath remembered his covenant for ever: the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac: and confirmed the same unto Jacob for a law: and to Israel for an everlasting covenant."

Now let us enumerate the establishments of the covenant here specified. Which covenant he made with Abraham, (one); and his oath unto Isaac, (two); and confirmed the same unto Jacob for a law, (three); and to Israel for an everlasting covenant, (four). Here are four establishments of the covenant, and three generations, it being established once with Abraham the father, and three times to his seed after him in their generations. In the third generation the sceptre was reposed in Judah, and Jacob prophesied, saying, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come, and unto him shall the gathering of the people be." In that the sceptre was retained in Judah until Christ come, the third generation continued until that time, (though this period of time run past many generations of Abraham, yet the covenant was not established any more from the time it was established with the house of Israel, until it was established by or through Christ, and the third generation of the seed of Abraham continued) and the children of the covenant were called the Israelites, the children of Israel, &c., in other words, they were Israel's children and Judah's brethren, according to the covenant, until Christ came. I presume you have anticipated before this time where I came out. The new covenant is the fifth establishment of God's covenant for an everlasting covenant, it being established once with Abraham the father, and four times to his seed after him in their generations. As it is again written in the Psalms xxii: 30-31: "A seed shall serve him, it shall be accounted to the Lord for a generation. They shall come and shall declare his righteousness unto a people that shall be born that he hath done this." Therefore Jesus said: "Verily I say unto you, this generation shall not pass till all these things be fulfilled." Inasmuch as Jacob said, the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be. With regard to the duration of the third generation, even so Jesus said, this generation shall not pass till all these things be fulfilled with regard to the duration of the fourth generation. As long as he continues to sit at the right hand of God making intercession for us, so long sons and daughters will continue to be born unto God, which makes them Christ's and Abraham's seed, and heirs according

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to the promise. For the fulfillment of the prediction, read Galatians 4th chapter 28–29th verses, then turn to Matthew, chap. 23, verses 29 to 36. With much respect, I subscribe myself, your brother in Christ, JAMES EVANS.

THE FULLNESS OF THE RICHES OF THE SONS OF GOD,

[We regret that we have to break into *two*, this earnest and meditative production. But the pious and thoughtful reader will not readily forget the argument, nor fail to look for its completion in our next No.]

DEAR BRO. PENDLETON.—Whether fortunate or unfortunate, I cannot tell; but it has fallen to me not to be able to associate with those who are engaged in teaching the religion of our Master. Compelled to lead a retired life, I have, for want of the society of the living, communed much with those who, though dead, yet have the power to speak. It is a question that comes not unfrequently with much force, and demands no doubtful answer—What do I believe? I feel, on examination, that, so far as my faith is concerned, I am in the latitude of Jerusalem. You must know that, cut off as I am, from much connection with the living, there can be no opportunity for exchange of sentiment. Those with whom my communion is held, have long since said what they had to say; and even if I should feel disposed to call in question what they say, they can make no reply. I have, then, to read again and inquire of myself, if I really understand what has been uttered by them.

Well, sir, my surroundings are told in three words: 1. The heavens above. 2. The earth beneath. 3. The Oracles of God. To my ear, there is a voice in the heavens, in the earth, and all that they contain. The host of heaven, the products of the earth, all I see, speak of the wisdom of the Great Jehovah. I try to yield up to him my heart in most unshaken and confiding faith, and feel, not only that he *is*, but that he is near me, ready to hear every utterance of my heart, and do for me, not only what I ask, but exceeding abundantly above all I can ask or think. Why should I not feel thus? God is above my comprehension. I know that he exists; for all things are full of his wisdom, of his power, of his goodness. I see infinite wisdom, unmeasured goodness, power that is bounded by no limit, in the workmanship of his hands, and in his dealings with the sons of men. If I launch out my thoughts along the starry heavens and endeavor to find some limit to the creations of the Almighty, I am incapable of finding the possibility of a boundary. I endeavor to go back into the depths of the past, I find them fathomless, immeasurable, boundless. My weary and exhausted thought returns and finds rest in this

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single utterance—God is eternal. And thus reason is at work again, and proceeds thus: God is eternal; he is infinite in power, in knowledge, in wisdom, in goodness. We have thus infinite space for an infinite Being; infinite power to enable him to do all things; infinite knowledge, by which he knows all things; and infinite wisdom and goodness as the guides of his infinite knowledge and power. I am terrified when I endeavor to contemplate the displays or the possible display of a power infinite. If I add infinite knowledge to an infinite power, I can see nothing which claims for itself my admiration and love. But when infinite wisdom and goodness are blended with infinite power and knowledge, then am I filled with wonder, admiration and love. It delights me to bend the knee and bow the soul before such a God, and commit myself with full assurance of faith to his guidance, government and will.

Here I rest; upon this glorious height my spirit finds unspeakable satisfaction and joys unutterable. God has made me, and made me like himself. If I had nothing in me like God, I could not know God. The brute knows not God, because there is nothing in him like God. Intelligence is the basis of a revelation. Intelligence is not only the basis of a revelation, but in its very nature, demands a revelation. To suppose intelligence to exist in man, and no revelation made to this, which, in its nature, demands a revelation, is to act the part of him who says in his heart, there is no God. Chance, itself, would not be charged with so much of folly as to create a mouth and leave it unfilled. An understanding with nothing to understand; an ear to hear, and nothing to hear, would argue a folly that reason could not endure. What shall we say of the desires, the demands of an intelligent being—of man? The demands of an intelligent being are boundless. Let any one set a bound to them if he can. True, there are bounds in certain directions, and when we reach them we are satisfied. I confess myself fully satisfied with those truths above mentioned—God is eternal; of infinite power, wisdom and goodness. But within these truths themselves, there are regions vast and replete with wonders, where we hope, in the flight of unnumbered years, to find full employment for every faculty with which a benevolent Creator has been pleased to bless us. With an eternity before us, with ages rising before us in numbers without number; with the measureless amplitude of all God's vast creation spreading out before us, with all that is possible to infinite power guided by infinite wisdom and goodness, where shall we find an end to knowing, or an end to the gratification of those faculties within us, by which we take delight in the holy, the just, the true, the beautiful and the good? There is no terminus to the dominions of intelligence, goodness and love. The

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Apostle has, then said, most truly, that God is able to do for us exceeding abundantly above what we ask or think. Nothing but God and his boundless possessions can satisfy the spirits which he has made in his image and likeness.

But nothing can be gained without the Christ of God. The Messiah is the Son and heir of God. He has been made the heir of all things, inasmuch as by him all things were created. An estate of infinite dimensions cannot be managed and sustained by a finite being. The Christ of God, uniting in himself the fullness of Godhood and manhood, wears the crown of unbounded empire to which he proposes to lead every one who trusts in him with all the heart. Can we conceive of any relationship more noble, or any position higher than that of a Son of God? "Behold, what manner of love the Father has bestowed on us, that we should be called the sons of God." We uninspired men, may say, with truth; behold, what value the Father has placed upon us, that he gave his Son to die for us. Who can count the price, the value of the sons of men? The value cannot be counted. It is infinite—nothing less than the Son of the Living God. Who can count his worth? I often say, and must now repeat the saying, that we do not know ourselves, we cannot count our worth. If God so regarded us as to give his Son to die for us, we should reverently regard ourselves, such as he has regarded us. Truly, the value of man is a fathomless mystery, that time can never unfold. We can say, we can utter with the tongue, that God gave his Son to die for us. But who can comprehend that Son? Who can know him as he is? We can, by faith, see him healing the sick, raising the dead, curing the lepers, speaking to the boisterous waters of the stormy Galilean sea, and making peace with winds and waves; but who can comprehend the unbounded lengths and breadths, heights and depths, that lie under that clearly enunciated truth—Jesus of Nazareth is the Christ, the Son of the Living God? We can repeat this with the lips and utter this with the tongue; but to search beneath the symbols for the truth beyond—this belongs to him who has felt the need of a Saviour; and he has satisfaction in this, to know that Jesus has died for his sins; but he is also content to know that he knows somewhat of that which "passes knowledge." To "know the love of Christ that passes knowledge," is apparently, a paradox; but a moment's thought will show that the Apostle could have said nothing less than this. How slow are we to receive a truth which every day's experience makes manifest. We do not love paradoxes. But we live, move and have our being in space, and cannot imagine ourselves out of it. We occupy a certain part of it; yet, in its infinity, cannot comprehend it, or conceive of it as bounded. We live, move, and have

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our spiritual being and happiness in the love of Christ; we enjoy it; yet we cannot conceive of it as bounded; nor can we comprehend it in its infinity. Love is boundless and infinite; for God is love. Man himself is a mystery; his redemption, a fathomless mystery; his relationship to God as a child, and an heir of possessions infinite and eternal, is a mystery. We know it, but cannot comprehend it; we believe it, but cannot find it out. Great is the mystery of godliness; God was manifest in flesh; justified in Spirit, seen of angels, preached to the Gentiles, received up to glory.

The whole of man's redemption is matter of wonder, love and praise. What more wonderful, than that God should count to an ungodly man his faith for righteousness. For years have I pondered upon this most wonderful part of God's truth—to him that worketh not, but believeth on him who justifies the ungodly, his faith is counted to him for righteousness. It is evident that the ungodly, τον ασεβη, is the same with him who worketh not. The sense of the place is this: The man who does not, and, indeed, cannot keep a perfect law, and, by his non-performance of any part thereof, becomes ungodly; this man, I say; not relying on a perfect obedience, but believing in God, has his faith counted to him for righteousness. Now, sir, in considering this subject as thus presented by the Apostle, I seem to myself to see that faith is that great principle or law that underlies the whole moral government of God. It is faith that binds the whole created intelligence to God, and is the creature's only safety. The opposite of this is unbelief, which destroys. It further seems to me, that faith is the only law that can underlie the moral government of God; for faith is confidence in God as a Creator, as a a King, as a Father and a Saviour. Faith leads the creature to unhesitating obedience to God, and forbids the slightest departure from his requirements. It is, as I conceive, impossible to create an intelligent being, and give him power to know all things. This, indeed, is as evident as that a finite being cannot comprehend all things. God alone, comprehends all things, and has all wisdom; hence, the impossibility of an error on the part of God. But as the created intelligence cannot know all things, and is, therefore, liable to error, the only law that can save him is his faith. This, as I said above, binds the creature to the Creator; and, as long as he exercises faith in God, he is safe; but this lost, he is lost. Thus Eve stood, while she stood, by faith; but in losing faith she fell. Thus all men are lost by want of faith; all are saved by faith.

H. T. ANDERSON.

Envy thou not the oppressor, and choose none of his ways.

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WRONG PHRASES.

BRO. CAMPBELL.—In the Harbinger for last month, I see several phrases which seem to me objectionable. Allow me, if you please, not as a fault finder, but in the love of simple truth, to ask your attention to them.

If proof was wanting, that we should maintain a "pure speech," reference might be made, *first*, to the experience of those who have battled with various forms of error for many years; and *second*, to the language of the Spirit. The *words* of certain opposers "*eat as a canker.*" The *doctrines* of the Pharisees were *as leaven in meal.*—Hence, the admonition—"Hold fast the *form* (pattern, mould or example,) of *sound words.*"

1. "*Our denomination*"—is becoming somewhat common amongst us. Are we a denomination in the usual sense of this word? If so, I have mistaken our position. Webster defines *denomination* thus:—"The act of naming. 2. A name or appellation; a vocal sound, customarily used to express a thing or a quality, in discourse; as all men fall under the *denomination* of sinners; actions fall under the *denomination* of good or bad. A society or collection of individuals, called by the same name; as a *denomination* of Christians." "*Denominational*, pertaining to a denomination." If there were no *denominational Christians*, and we were left to understand the term as designating good people—*Christians*—in contrast with the wicked—making the wicked a *denomination* also,—then we need not object to it so earnestly. But, though the wicked *are a denomination*, as certainly as are the purest disciples of the lowly Master, we are not much accustomed so to *denominate* them. The term is now generally used in its *third* sense—"*a* society or collection of individuals, called by the same name; as a *denomination* of Christians." Hence, in applying it to ourselves, as a people, we make ourselves equal to those we denominate *sects, schismatics*—dividers of the people of God! Are we a denomination in this sense? And, are we not understood to admit that we are, when we class ourselves amongst the denominations?—As a class of people separated from the world, and consecrated to the Living God, we are a denomination—in contrast with the world. We have a name Divinely given, and are, therefore, a *Divine* denomination. This includes all the friends of Christ. But a denomination, or denominations—*in* a denomination is *heresy!* Shall we call ourselves a denomination?

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2. "*Our church*"—is,perhaps, even more common. It is, however not quite so objectionable. Indeed, as designating the congregation to which we belong, it may not be liable to abuse. But it occurs to me that it is used, at least occasionally, as equivalent to "our denomination." Thus, "our church," is understood to mean the disciples of our Lord, in contrast with "our church" of the *human* denominations. "Our church" is made to correlate with "your church"—putting all on a par. Can it be necessary to prove that, in this sense, the phrase is highly objectionable?

3. "*The Pastor*"—is taking the place of *an* Evangelist, or *a* Bishop, or Pastor; and it is applied, often, to such as come very far short of filling the *Scriptural* qualifications of Bishops or Pastors! Is this being *governed* by the Holy Scriptures? Can it be right to call those Pastors who are, and, in the nature of the case, can be, only Evangelists? Much less can it be right to call one who is simply *an* Evangelist, "*The* Pastor." Alas! for the pasturage of the flocks he feeds! Poor and lean, ragged and exposed must they be? Such *Pastors* very easily, if not very naturally—"being puffed up with pride, and falling into the snare of the devil"—go off into speculations, and feed their flocks with such food as their own poor minds can invent, or with the traditions and commandments of other men.

There *is* a great deal in a good *start*. There is, also, a great deal in running well after we have started. We *have* done well. Who shall hinder us? Shall the humanisms of divided denominationalism?

One of your recent correspondents says, all of a certain great work had been done since he "took charge of the church!" It occurs to me that this young man ought to be, rather, "*in* charge of the church." Are not all Evangelists in charge of the charge?—the *servants* of the church—not her masters?—! Is there no danger of their being a charge *to* the church?

Why, I do not know but there is some danger of tainting, if not spoiling Bro. Campbell himself, with the adulatory style in which he is addressed by the same class of writers. True, I think he is, at least, one of the greatest, and, what is far better, one of the best men the world ever saw; but the *Devil* has, no doubt, told him so many a time. Hence, there can be no use in repeating it. He has done a great amount of good, too; but we ought not to be giving him his reward *here*—robbing his crown of its dazzling stars in eternity? He is not likely to be discouraged. Why praise him? Solomon said:—"A man that flattereth his neighbor spreadeth a net for his feet." (Prov. xxix: 5). And again, "A flattering mouth worketh ruin."—(xxvi: 28.)

If there was any possible danger of my being flattered, or praised,

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in this style, I would ask to be delivered from it, as from a deadly pestilence. It may be in place to say, if you have reproofs, lay on with a heavy hand. How soon we shall all be called to give a full account before the Judge Eternal! The Lord help us to be ready!

SALADO, Texas, April 10, '60. C. KENDRICK.

P. S. The cause of our Lord was never so flourishing here, as at present. I hope to send you some very cheering news during the coming summer. We cannot do very much here at protracted meetings, till after harvest. C. K.

WE perfectly concur with Bro. Kendrick in the exceptions which he takes to the terms and phrases he has specified—and was myself purposing to take exceptions, virtually the same. His remarks are so pertinent to those we intended to make that we will substitute them for our own. A. C.

LETTER FROM BRO. CHALLEN.

PADUCAH, April 24, '60.

BRO. CAMPBELL.—In my last letter, written at Nashville, I informed you of the state of things connected with the church in that City. From thence, I proceeded to Clarksville, Tennessee, on the Cumberland river. As I had never been on this river before, its scenery, its tortuous windings and placid waters, charmed and delighted me. It passes through a rich and productive country, and is skirted on both sides with dense forests, now and then, with precipitous hills and cliffs, filled with mineral wealth. Villages and country residences dot its shores and add a human interest to the primeval woods. We reached Clarksville in the night. And the next day, being the first day of the week, when the Disciples meet to break the loaf, I was waited upon by the chief members of the congregation, and was brought to their place of meeting. They have a commodious house, well situated in the City, and large enough to accommodate as many as will attend the meetings of the brethren. We had quite a respectable assembly present, who gladly heard the Word of the Lord. The congregation is composed of some of the very best citizens of the place, in point of intelligence and position. I was much gratified in seeing so many young men in the congregation. Rarely have I met with so many in a congregation of this size, and who manifest such zeal and take so lively an interest in the prosperity and peace of the church. They have a meeting of their own on the afternoon of the Lord's day, in a private house, for their personal improvement, in which they mutually exhort, pray and edify

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each other. The effect of these meetings is seen in their sober and serious demeanor and their lively sense of appreciation of the things of the kingdom. I trust that the congregation in Clarksville, may furnish Bethany College, with some young men as ministers of the Word. The church has its Elders and Deacons, waiting efficiently on its interests. It has also the ministry of Bro. W. C. Rogers, a graduate of Bethany College. He is a worthy son of a worthy sire long known as a faithful proclaimer of the gospel. The Rogers family is one of great fame in the history of Puritanism, both in England and America. And in more modern times, in the restoration of original Christianity. The converts are numbered by the thousand. We hope that the young branches of the stock will imitate the deeds of their fathers, of which, indeed, they have given much promise. I cannot forbear to speak of the gentlemanly grace and Christian courtesy exhibited by Bro. Rogers, during my sojourn in Clarksville, and the ready and cordial services rendered by him during our meeting. Nothing becomes a young minister of the Word, more than that "meekness of wisdom," so apparent in the Timothys and Tituses of old. All self-seeking and pride, the haughty spirit that offends and the patronising spirit which debases, are sinful and disgusting. The gentleness of Christ, "the wisdom that is first pure;" the sobriety and godliness; the sympathy and kindness, making "familiar acts, so "beautiful by love"—these are the adornments of the young Christian, and chiefly of the Christian minister. "Be clothed with humility, for God resisteth the proud."

The church in Clarksville, like many others in this section, felt the blighting influence of the *spiritualistic* system—"the inner light of the Prince of darkness and the rationalism of a most irrational philosophy. It was nearly destroyed by it and lay in ruins for several years; but it is now redeemed and promises well for the future. The sad experience of the past will render the church jealous of the "truth as it is in Jesus," for the future, and with the pure gospel of Christ, a scriptural organization, a strict discipline, and the observance of the Divine institutions, will enable her to maintain her honorable position and shed abroad the saving influences of the gospel around them. There is a good Sunday School in the church here. Clarksville is a beautiful city, highly picturesque in its appearance, and has in it all the elements of growth and prosperity. The hospitality of the citizens is worthy of all praise. We had eight accessions in all, during our stay; and left the church much refreshed and encouraged.

I visited Hopkinsville, Kentucky, passing through a beautiful country, which waits for the modern system of improvement in travel, to develop its vast and rich resources. Unfinished turnpikes and dirt

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roads, belong to a past age, and should only run through "Stupy Hollow." Rip Vanwinkle, will one day wake up in Southern Kentucky, at the scream of the steam whistle on the Rail Road, and will wonder what has brought about the change effected, during his long sleep.—Hopkinsville, in despite of its isolated situation, is growing into considerable importance, and shows more recent indications of improvement. We have here a large and influential congregation, numbering among its members many persons of rank, Merchants, Lawyers, Judges, Doctors and Teachers, and a goodly number of the chief cit izens of the town and county. The meeting-house is a fine, stately and commodious building, well situated. The church has a flourishing Sunday School, and Bible class, and enjoys the services of your nephew, Bro. Enos Campbell, who, as minister in the church and teacher of the Bible class, is held in high esteem, and is doing much good. We had one immersion whilst in Hopkinsville, and at a meeting which fcllowed ours, quite a number confessed the Lord. The brethren in Southern Kentucky have purchased the grounds and erected upon them, a very superior house, occupied for a Female Academy, under the care chiefly of Bro. Enos Campbell. I have never seen a more beautiful location for such an institution, or a better building in all of its departments and accessories. Under the superintendence and faithful labors of Enos Campbell and his accomplished and amiable wife, the school is rising to great importance, and rapidly filling up. Parents in Southern Kentucky and Tennessee, could not do better than to send their daughters to this academy. Ample accommodations are found in the home department for all who may attend, and its lofty elevation, renders it one of great salubrity and health. From Hopkinsville I returned to Clarksville, where, having rested for a few days, I proceeded to this place—Paducah, situated on the Ohio River, at the mouth of the Tennessee. Its position, in a commercial point of view, is one of great importance, and the city gives full proof of it. A great change for the better has passed over it since I last saw it. Like all the old river towns, it presents a bad appearance from the river, where the first houses were erected. These should be torn down, and the wharf extended, flanked with large and stately business houses. This will yet be done. The town is situated on a level plain, and the streets cut each other at right angles, some of them are well paved and graveled, but every where gives evidence of the fact that Paducah is not yet finished. Its growth is certain. Its Court House is one of the finest in the State, and its Marine Hospital, is an invaluable institution, under the patronage of the government, and supervision of our Bro. Dr. Calloway. The church here enjoys the services of Bro. J. B. McGinn, of Scotch-Irish de-

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scent, and, therefore of your kin. It has greatly flourished under his administration and the labors of visiting brethren. It now numbers about two hundred members—among them the Ex-Governor of Kentucky, Judges, Lawyers, Merchants, and citizens of great respectability. It has also a Sunday School. The brethren have lately erected a large, chaste, and beautiful meeting-house, and the attendance is good. We expect much from the church in Paducah. The talents of its membership, and wealth, should all be laid under contribution to advance the cause in their midst, and to spread it abroad. Two aged disciples, were the only lights here, for many years,—Sisters Woolfolk and Jones. They have lived to see a large and powerful congregation grown up around them, in which are numbered many of their relatives and friends. I believe that Brethren John T. Johnson and Rice founded the Church here. This place also extends a large hospitality to the friends of Christ.

I expect to leave this City for St. Louis, to attend the Semi-Annual meeting of the American Christian Missionary Society, and will probably report to you further in my travels.

In the one hope, affectionately your Brother in Christ,

JAMES CHALLEN.

A LETTER FROM ELDER JACOB CREATH.

HELENA, ARKANSAS, April, 16, 1860.

BRO. A. CAMPBELL.—*Dear Sir:*—I regret to learn that Bro. Moses E. Lard has declined publishing his contemplated *Review*; because of the great good he would have achieved by its publication; and because I had intended to preserve and to transmit in it some facts connected with our Reformation. I must ask permission to do this in the Harbinger, as the oldest and leading publication in our cause. The first fact which I would name, is the extra session of the Franklin Baptist Association, assembled in Frankfort, Kentucky, in July 1830, called for the purpose of preparing charges against the friends of the Reformation, to send to the Elkhorn Baptist Association, to be held in Harrison County, Kentucky, in Silas Meeting-house, the second Saturday and Sunday in August, 1830. The annual and regular session of the Franklin Association was held for many years, in the month of September. The object of this called session was to prefer charges against us for heresy, and to tell the Elkhorn Association that unless she *expelled* the heretics holding these heresies, that she (Franklin) would cut the correspondence of the Elkhorn Association, and thus prepare the way, and furnish an excuse for the Elkhorn Association to do what she did in August, 1830, viz: to expel four or five congrega-

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tions containing eight or ten hundred members in order to reach my uncle and myself.

When these thirty-nine heresies were read out in the Franklin Association against my uncle and myself, we arose to plead not guilty, and to state that we had the documents and witnesses to disprove the charges *then* and *there*, and asked for the privilege of doing so,—but this was denied us, and we were *clapped* down by a universal call for order, all over that large assembly. I tried to speak first, but could not; I was called to order. My uncle, Jacob Creath, Sr., then arose to state that he had the documents and the witnesses to disprove the charges which had been read against us before that meeting. The call to order was loud and long, he kept his feet until the noise measurably ceased, he then stated that he was sixty years old, that he had been forty years in the service of God and his country, and that that was the first time in the history of his life that he had ever known men arraigned before any tribunal, under charges, and the constitutional privilege denied them of answering for themselves either in person or by their counsel;—he was clapped down by repeated and loud and long clamors for order, brother Moderator, order. Thus were our hands tied and our mouths stopped, and we were handed over with these charges against us, to the tender mercies of the Elkhorn Associaion, in August, of which we were members. Bro. John Smith was also present, in Frankfort; he tried it, but did not meet with much better success; by repeated cries for order, he was prevented from making any defence, so far as he was implicated in these charges of heresy. I should be glad that some artist would transmit that scene to posterity, and also the one at Silas at the Elkhorn Association, in August, 1830, when, at the close of my uncle's memorable and most extraordinary eloquent and overwhelming speech, the cry was raised that the gallery was falling; when a scene occurred which beggars all description, when some jumped over the railing, others fell pell-mell, head over heels, down stairs, and were crippled. The previous question was taken or attempted to be taken, and all discussion was cut off on our side after his tremendous effort. Mr. Vardeman and Mr. Dillard spoke on the other side, and we were all expelled on Monday of the session. We had the Moderator of the Association, Thomas Bullock, Esq., than whom a more honest, honorable, upright man did not live. We had the books of the Association, and the Clerk, Jerry Chambers, Esq., and we had a majority of voters on our side; yet we were *expelled* from the Association, and our congregations, without one violation of the word of God, or one charge of immoral conduct, and were published in the minutes of said Association, as unworthy of their fellowship. Your father was one of the actors in that memora-

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ble drama; he is gone to his rest. My uncle is at rest, Bro. Wm. Morton sleeps; he was there; Bro. John Smith will follow in a few years more, according to the course of events. He and I are the only two public survivors on our side, who took an active part on that theatre at that time. Bro. Thomas M. Allen, of Mo., was present, but he did not belong to the Association, and, consequently, took no part in the proceedings. Others were also present, but did not participate.

I suggest to the brethren of Kentucky to collect and preserve the minutes of the Franklin, Elkhorn, Boon's Creek, and other Associations in Kentucky, for the years 1829–30–31—for the use of the future historian, that some person may tell our side of the story and history of the Reformation in Kentucky. This is my object in writing these lines. I would inquire if you have the minutes of these Associations in those years, in your office? These things may be denied after our decease. The witnesses are fast passing away. Another fact or two, I will name, of importance to us. Silas M. Noel is the first man I ever heard preach what is called Campbellism. I heard him say in December, 1823, in the hills below Frankfort, Ky., before a large audience, that if there was a church organized on the New Testament alone, he would go twenty miles to be a member of such a church. He was charged with having this extra Association in Frankfort, called in July, to expel Campbellism from the Baptist Associations in Kentucky. In October, 1826, Albert G. Creath, the son of Jacob Creath, Sr., and myself started from Kentucky for Mississippi, and his father accompanied us as far as Bardstown. One morning we three met on the road Thomas Bullock, Esq., and his son-in-law Jeremiah Vardeman, returning from Bardstown, where Mr. Vardeman had been preaching for ten days or two weeks.—We stopped on the road, and Mr. Vardeman gave us three a detailed account of his preaching, and his interview and conversations with a Catholic Priest, in Bardstown—what he said and preached, and what the Priest said. The following were the principal topics discussed by them: First, Creeds. He said he told the Priest that his Catholic Creed was a bull." The Priest replied, "you have a calf." He said the Priest beat him; he had to acknowledge that the Baptists had a calf, and that he was going home, to whet his knife, and he would cut that calf's throat at the Association, in August, 1827, and if the Baptists did not let him cut that calf's throat, *he would leave them*. He said all the Protestants had a calf, after telling the Catholics the *Bible alone* was the religion of Protestants. The next point discussed by him and the Priest was the Bishop's office. He said he told the Priest that the Catholics had no scriptural bishops, that their succession was a *dream* and a *fable*, and that he (Mr. Var-

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deman), was a scriptural bishop; and he said he beat the Priest on this point, and his father-in-law stood by and assented to all he said, and supplied whatever he omitted in the narrative, and he proved to us what he said by his father-in-law. The third point he discussed with the Priest, was remission of sins. He said he told the Priest he could not remit sins,—it was all a farce remitting sins at the confessional. I can remit sins. You remit sins? Yes. How can you remit sins? By the gospel, by faith, repentance, and immersion, and quoted this passage: "Whosesoever sins you remit they are remitted to them;" and Acts ii:38: "Repent and be baptized for remission of sins," etc. He said here he beat the Priest again, and proved it by his father-in-law. He got the better of the argument on two points out of three with the Priest.

These were the three points then in discussion between us and our opponents, and Mr. Vardeman was then as much a Campbellite as any man in Kentucky. I will testify to these facts in any Court of Justice; so would his father-in-law, and J. Creath, Sr., and Albert G. Creath, while living—one and all of them. We talked the matter over, and we all agreed in our statements.

After Mr. Vardeman went to Missouri, he denied publicly that he had ever preached Campbellism in a public sermon or discourse, in Palmyra, Mo., when preaching the funeral of Spencer H. Clack. He and Dr. Noel had us religiously slain for doing what both of them had taught us to believe and preach, because we had the firmness to stand to it. I think posterity ought to have the benefit of these facts while writing the history of the Reformation in Kentucky. I have no desire to renew unpleasant feelings between us and our Baptist brethren, but to cultivate forgiveness and brotherly love—but I was asked a few days ago, by a Baptist preacher, and am frequently asked, what did you leave the Baptists for? I answer, for the same reason that Jonah left the ship, when the sailors *pitched* him head foremost into the sea, and said he should not stay in the ship. I should like to hear from Bro. John Smith, touching these facts before he dies.

Yours truly, J. CREATH.

"Let no one suppose that by acting a good part through life he will escape slander. There will be those even who hate him for the very qualities that ought to procure esteem. There are some folks in the world who are not willing that others should be better than themselves."—*Ex.*

"He who knows the world will not be bashful, and he who knows himself will never be impudent."

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SEMI-ANNUAL CONVENTION OF THE AMER. CHRIS. MISSIONARY SOCIETY.

The following notice of this meeting, from the pen of our beloved Bro. Errett, will be read with interest.

"The semi-annual meeting of the American Christian Missionary Society, held in St. Louis last week, was a delightful affair. There is a smack of the ridiculous in affirming *superlative* attractions as belonging to every meeting of this kind, yet we are not willing to admit any abatement of interest or attractiveness in the present instance. Not so large in numbers as the October convention, it was equally animated and harmonious; and having less of a *business* character, was most delightful in its *social* and *devotional* aspects. The presence, prayers and counsels of such veterans as Allen, Creath, Palmer, Rogers, Challen, Wilson, and B. K. Smith; the strong array of preachers in their prime, such as Cox, Hopson, Proctor, Franklin, Fillmore, Lindsay, John I. Rogers, Johnson, Correll, Bastion, Moss, G. Campbell, Henry, J. J. Errett, Chatterton, and others too numerous to mention; and the still stronger and more encouraging array of young men, such as the Haleys, McGarvey, Burgess, Dibble, Earl, Pyron, etc., etc., gave confidence to all that so far as human instrumentality is concerned, the cause is in strong and safe hands, and will not be allowed to flag. The trust in God, the love of Christ, the brotherly kindness, and the lofty attachment to the principles of the Reformation which breathed in the prayers and the exhortations of the brethren, as well as in the private conversations in the hours of delightful social intercourse, made it an occasion of precious religious solemnity long to be remembered. We are free to say that we never heard a better set of short speeches than in these meetings. It is a joy to have heard, even once in a lifetime, such speeches as the veterans Creath, Palmer, Allen, Rogers and Wilson gave us.

The heartiness and unanimity with which the resolution was passed to re-establish the African Mission, was a very cheering indication of the growth of the true missionary spirit.

The amount of money received—about $1200—nearly double the sum obtained a year ago, is also a sure testimony of the steady growth of the right feeling. It is especially gratifying to record this, in view of the fact that the pecuniary pressure along the Mississippi, and throughout the West, is very severe.

The Corresponding Secretary's report shows more than double the

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amount of labor and of achievement, in six months, than has ever been reported in a year before. So that we may safely say our missionary force and missionary gains are *quadrupled*.

It is scarcely necessary to say that the arrangements made for the entertainment of guests were admirable—all that could be wished.

The proceedings of the meeting were so well reported by the St. Louis *Republican* that we do not need to speak more particularly.

We think that all who were there went away full of courage and of hope, determined to push forward the triumphs of the gospel of the grace of God." I. E.

The following is the Report of the Corresponding Secretary. It is short, but full of encouragement.

Corresponding Secretary's Statement.

The annual meeting of the Society, in Cincinnati, last October, was much the largest, the most enthusiastic and inspiring, of any we have held. The growth of interest and liberality for the last three years has been steady and sufficiently rapid to be healthy.

Finances.

Balance on hand last October and receipts since, - -	$4,300
Expenditures, - - - - - -	4,200
Balance on hand, - - - - - -	$100

No debts unprovided for.

Results.

Jerusalem—No apparent yield, but Dr. Barclay is still laborious and hopeful.

Jamaica.—J. O. Beardslee reports thirteen additions. The Church now numbers fifty. The first payment has been made on the mission premises.

Pennsylvania.—D. S. Burnet performed one month's labor in Philadelphia, which much encouraged the Church there, but yielded little apparent results otherwise.

Ohio.—J. F. Rate reports 14 baptisms, 17 reclaimed. Thos. Munnell 42 baptisms, 1 church re-established, 21 disciples gathered into church fellowship, and 1 Baptist preacher enlisted with us in the plea for primitive Christianity.

Arkansas.—J. S. Robertson, reports 28 baptisms, 1 church organized, and 20 scattered disciples gathered up.

Michigan.—E. H. Brooks, 9 baptisms; Wm. M. Roe, 55 do; 31 gathered up; 3 churches organized, and 1 preacher enlisted.

Maine and New Brunswick.—George Garraty, 20 baptisms, and numerous additions from the Baptists.

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Kansas.—C. G. Allen, 7 baptisms, 2 churches organized, and 16 disciples gathered up. John I. Rogers, 63 baptisms, and about $2300 pledged for a house of worship in Leavenworth City.

Kentucky.—R. C. Rice, 26 baptisms.

Indiana.—G. Campbell, 33 baptisms.

Canada.—Samuel Lowrey, 7 baptisms and 1 church organized.

Our missionary operations have extended over seven States, one Territory, and two Provinces; besides the foreign missions in Jamaica and Jerusalem. Fifteen preachers have been employed, but not regularly. About five and a half years' labor has been given in the last six months. About 400 additions have been made, nine churches organized, about ninety scattered disciples gathered up. Many earnest calls for help have been made, but a regard to our limited funds has prevented a favorable response in many cases."

ISAAC ERRETT, *Cor. Sec'y.*

Brethren who have never attended one of these conventions cannot know how much they miss. When we picture to our mind the delightful meetings of the people of God, which are referred to, and partially described in the reports given us of this convention, it increases our regret that we could not be there. It relieves the dreary marches of our pilgrimage to sit down together around these gushing springs in the desert, and sing the songs of Zion. It is good for the veteran; because while recounting the trials of the way, he can also rejoice in the triumphs which have been achieved; it is good for the young soldier of the Cross; for amid illustrious examples of heroic men, he will catch the spirit that bore them patiently and successfully through their toils, and go forth, a truer and a nobler man. I never look upon one of the veteran fathers in this cause, without feeling that their life of hardships and trials and unswerving fidelity through it all, is a special monument,—raised up of God before the eyes of the young—of the sustaining power of his Holy Spirit, and a witness to all men of the truth for which they plead. I am always profited by the Christian experience of such men. Let it be spoken from the heart in tones and words of humble gratitude, and it will fall, upon all generous natures, with the gentleness and the blessing of the morning dew. I need, therefore, to offer no apology for presenting to our readers, from the many noble addresses delivered before this convention, the following from our venerable Bro. Creath.

Mr. Creath next stepped forward and addressed the assembly in the following words:

"I had a great many thoughts, brethren, while sitting in my seat." Here, one of the members called out, "a little louder," and others,

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feeling anxious to hear all the old gentleman had to say, came forward and took seats in the front pews.

Elder Creath: You will have to wait until I get fairly started.—[Laughter.] Among other things, brethren, which Bro. Challen's speech brought to my mind in connection with the occurrences of former days is this: Thirty-four years ago, I stood in the door of his father's house, in Lexington, Kentucky. We were then both young, and he said just now that we had no sympathy nor no tears. I think, brother, (addressing himself to Bro. Challen in the Chair,) that probably in that you are mistaken. I think your poor old mother cried over *you*, and I think some persons cried for *me*. They thought we were tolerably clever young men, we had some promise, but we had thrown ourselves away.

Bro. Challen: That's so.

Elder Creath continued: I rather think they were inclined to consider us crazy, or something of the sort. We stood well in the Baptist Church, and we had some prospect before us; but when they heard that we were about to return to something I think they called "Campbellism," they began to cry over us.

Brother Challen: That is true; that's so.

Elder Creath: This was thirty-four years ago. You recollect they wouldn't let us go to the meeting-house, and the people ran together in the street to stare at us as we went, and it was filled with people before we were done preaching.

Brother Challen: I do recollect it; it is as you say.

Elder Creath: After that we had to ride to Cincinnati, and we talked this matter over a great deal, lamenting how few we were and far between. We believed, however, that it was right, and we had not had time to do any thing; and we were afraid that nothing would ever be done. Now only think, brethren, what has taken place in these thirty four years! When we were turned out of that association in Harrison county, Kentucky, there stood up there but two solitary gray-headed men—one of them Thomas Bullock, Esq., and the other —[Here we could not catch the speaker's word]—and they looked more like martyrs to me than any two men I have ever seen since. I went out to the meeting-house door; I locked it, and it is impossible for me to express what I felt on that occasion. I felt such confidence in the Bible and the cause that we were in, as I do to-day, but there were three or four men there in the whole State of Kentucky to stand up for that cause; and we were cut off and publicly denounced, and every thing was done to ruin our characters.

I was thinking of how our Saviour had to overcome the prejudices of the world; how he made his way silently, but surely, through sur-

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rounding obstacles. A poor Carpenter, of low birth, the people hardly thought that worth while to talk about. Now see how many tongues and pens and hearts that poor Carpenter has employed for 1800 years! That Man hung on the cross! Look at the poverty and humility and simplicity of Jesus Christ! We talk of the Holy Spirit. But look at the spirit of Jesus Christ—if we had *it*, *that* would be the Holy Spirit. That is the one thing we ought to pray for. See how poor he was; he had not whereon to lay his head, no place of shelter, no home or pleasant refuge. The dews fell upon him; he heard the singing of the sweet birds at the late hours of night; he was poor; he was poor as poverty itself, he had not a friend scarcely to give him meals and victuals; he was wonderfully poor; he had no money, no friends; he was alone. But he was humble, he bowed to the will of the Almighty. God looked upon him; he humbled himself and gave himself up for us unto death, even the death of the cross.

How remarkably simple was he in his life! I wish, brethren, we were as simple and as humble as our Saviour was. O! the power that he has exercised over men, over generations of men that are gone by, millions of men that have lived before us, and millions that are now on the earth? Was there ever a king that conquered so many hearts as Jesus Christ? Unlike all earthly tyrants he conquers the noblest part of man—he does not bind us with chains, not with chains of iron, but with chains of affection. I think it was Bonaparte who said that if his soldiers had loved him like the soldiers of Jesus Christ, he would never have been conquered, [Here the speaker's voice became tremulous and he was moved to tears.]

What has brought us here together, my brethren? The love of Jesus Christ, I hope. I ought to have been in two places to-day, besides this, but this meeting is on my heart. I want to say this to the brethren that I never have seen—I wish to be with them. I ought to have been two or three places, but I am here, and I am glad that I am here. I am glad to meet with these brethren. That old brother (pointing to one of the members present,) that sits over there, started out some fifty years ago to get some money towards building a meeting-house. I gave him the first ten dollars he got, and now see what a meeting-house we have here! I am glad the law is in our hearts, and I hope it will be with us and influence us, that we will have it to save us, and retire from this place to behold how good and how pleasant it is for brethren to dwell together in unity. It is like the dew that descendeth upon the mountains of Zion, where the Lord commandeth blessings evermore. The great thing, brethren, is for us to

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be Christians—to live like Christians, and have the spirit of Jesus Christ. If we have that we will subdue the world.

I was thinking, while sitting there, of an old Baptist preacher, that my worthy brother there (pointing to a member) knew well. That man lives in my memory. He was a Baptist preacher, but as fine a man as I ever knew—a plain, simple, good man. I remember him—"that though he be dead," said Paul, "he is yet speaking." Men speak long after they are dead. There are men that speak to me every day, though they are dead—men that I have known in former years—men that I knew in my infancy, talk to me by their lives, and simplicity of spirit. I know them and they are speaking to me now. There are men that I shall never forget while I retain my memory; their spirits, their lives, their acts, I wish never to forget, and I love to think of them. I love to cherish their names, to cherish their virtues. Let us go forth, brethren, throwing precious seed, and in doing it we shall reap if we faint not. The Lord has been good to us—the Lord has done great things for us—we ought to be glad and rejoice, brethren! O! to think how God has blessed and prospered our labors—how he has brought us out of these mazes and nets, where we once were! To think what light is now cast upon us—what burdens we have thrown off and what streams of light have been poured in upon us from the throne of the Most High! "O, how I love the law of God," said one, "before gold, yea, better than much fine gold," and "it is sweeter than the honey comb." Let us love the law of God. How I lament the wickedness of these people that want more than the word of God! I would just as soon want *two suns* in heaven as any thing beside the word of God. It is every thing. Let us walk by it, and we will want nothing else to stand by us and support us."

About the close of the meeting, invitations were presented from the churches in Baltimore, Md., and in Richmond, Va., asking respectively each, that the next semi-annual meeting (May, 1861) might be held in their city, and a resolution was passed commending to the Executive Board the propriety of holding it in Richmond. The Board will, no doubt, act in harmony with this resolution, and we may take it for granted, in advance, that there will be a happy season among the Disciples of the Old Dominion next Spring. W. K. P.

He that will not flee from the occasions and allurements of sin, though they may seem never so pleasant to the eye or sweet to the taste, shall find them in the end to be more sharp than vinegar, more bitter than wormwood, more deadly than poison.—*Brooks.*

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REVIEW OF W. S. RUSSELL.

The pride of consistency, no doubt, runs men into as many absurdities as any other sort of pride, with which humanity is afflicted.—Mr. Russell, having limited the influence of the Spirit to one and the same mode of operation, to wit,—*the energizing of the pure reason*, finds it necessary to apply his theory to the explanation of miracles. "We maintain," says he,* "that the definition of Inspiration established by Scripture phenomena," (i. e. Mr. Russell's definition,) "is the definition of the Spirit's influence throughout the existence of the church; but we do not maintain that this divine inflowing into the human spirit does or can continue in the same *degree* of fullness as at first; yet that it is the *same spirit* still operating in the *same manner*, and producing *some* of the *same effects*." Let us see if we understand this very emphatic oracle. By the *same* spirit, Mr. Russell means the Holy Spirit; by the *same manner*, he means *the energizing of the pure reason*; this is definite enough; but what does he mean by "producing *some* of the *same effects*?" The expression is ambiguous enough to allow of any limitation that common sense might demand—for *gentleness*, *meekness*, *fidelity*, &c., are *some* of the effects of the Spirit, and are unquestionably also produced now, as at first. But Mr. R. does not mean this; for he immediately proceeds to explain himself, by announcing the following absurd proposition:—"It was a generic law of Christianity that the spirit should be bestowed in such measures on every believer, as to confer, together with the results of conviction and sanctification, miraculous power; and where all these effects did not appear, the fault was in humanity, not in the divine law. Such outpouring of the Spirit was not a special matter, confined to a few individuals; but it was preeminently the characteristic of a new dispensation, and consequently, every individual fulfilling in himself the conditions of admission into the kingdom, received power from on high to demonstrate his citizenship to the world." From this quotation, and more like it, we are sure that we do not misrepresent Mr. Russell, when we say that by *some of the same effects* he means *some miracles*. On the page preceding that from which we have quoted, he makes this alternative: "In regard to the mode of its (the Spirit's) operation, we must adopt one of two conclusions: (1.) Either that it is the same as we found it to be throughout the ages whose history is furnished by the Bible; or (2.) that there is some express

* Ch. Sentinel, p. 226—for 1857.

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and authoritative declaration in Scripture, saying that the mode of influence was to be changed after the Apostolic age."

These declarations, analyzed and combined, give us Mr. R.'s whole argument. It is this:—The *mode* of the Spirit's operation "throughout the ages whose history is furnished by the Bible," was by the energizing of the pure reason; by this energizing of the pure reason, *the results of conviction and sanctification, together with miraculous power, were produced in every individual, who fulfilled in himself the conditions of admission into the kingdom;* and therefore, unless we can find some express and authoritative declaration in Scripture, saying that the mode of influence was to be changed after the Apostolic age, these results must still continue to be produced in every genuine Christian. Before we proceed to discuss this argument, it is due to Mr. R. to say, that he does not appear to use the word *miracle*, or "miraculous power," in the restricted signification given to it by the Apostle Paul in the 12th ch. of 1st Cor.; i. e. to mean a *particular charism*, or spiritual gift;—but in the wider and general sense of including any or all supernatural endowments. His argument, as thus qualified, does not require him to find *all* miraculous powers in every genuine Christian, but it does require him to find some one of them.

He says, "every genuine Christian was enabled to give evidence of his being in the truth, by exhibiting some one of the various effects (*charismata*) of the working Spirit." Of course he does not mean by this the ordinary fruits of the Spirit, "Love, joy, peace," &c.,* for without these of course there can be no genuine Christian; but the *charisms, which were miracles.*

This having been the law in the apostolic age, Mr. R. argues, it must still be conceded to be the law, unless we can find express authority of Scripture for its change.

I have thus attempted to throw into the simplest form to which I can reduce it, this crude and ill-digested dogmatism, and I shall in the first place show by a very short method its logical absurdity. I will then expose the rash and unwarranted assumptions upon which it is based. Logically the argument proves that there is not now one genuine Christian on the earth. We throw it into this simple form:

The generic law of spiritual influence in the days of the apostles, having never been changed by express authoritative Scripture, is the same generic law of spiritual influence *now.*

But according to this generic law, no one in the days of the apostle was a genuine Christian who did not receive such measure of spiritual influence as to confer upon him *miraculous power.* Therefore no one is a genuine christian *now* who does not receive such mea-

*Gal. 5, 22.

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sure of spiritual influence as to confer upon him miraculous power.

But no one *now* does receive such measure of spiritual influence.

Therefore, no one *now* is a genuine christian.

Mr. Russell may account for the fact that miraculous *signs* do not now appear as they did in the apostolic age, by affirming that "the Savior's promise, that they should follow those who believe having never been withdrawn, we must find the reason of this failure in the weakness of humanity;"* but let him not shrink from the consequences of his explanation. If it be the weakness of humanity, it is a fatal weakness; a weakness through which Christianity has failed as a power in the earth. It does not mend the matter that Mr. R. finds in the weakness of humanity a philosophical apology for the extinction of Christianity. It is none the less gone. If "every individual fulfilling in himself the conditions of admission into the kingdom, received, in the days of the apostles, and must, by the same law, receive *now*, power from on high to demonstrate his citizenship to the world," there can be none legitimately in the kingdom who have not now this power. The proposition is a universal affirmative, and therefore distributes every individual of its class. Does Mr. Russell pretend to miraculous powers? How else can he demonstrate his citizenship? Does his church at Jacksonville display again before the world the splendid charisms of the renowned Corinthians? and are they thus demonstrating the strength of their humanity by the miraculous displays of their spirituality! I might well excuse myself from any further examination of an argument so absurd, did the only evil influences of Mr. Russell's position depend upon the logical relations of his propositions. An argument is of course false, when it leads to so gross an absurdity; but the reason of this may lie in some assumed premise or premises, which are in themselves worthy of a separate examination and exposure. Such is the case in Mr. R.'s argument, and we must sift it a little farther.

It is the part of a small mind to attempt to depreciate the intellect of another with whom it may differ, but when one like Mr. Russell throws himself into antagonism with his former friends and teachers, and assumes to speak lightly and even contemptuously of the opinions and faith of men of much greater learning, experience, and mental maturity than he can possibly pretend to, it is natural for us to expect some breadth of thought and thoroughness of analysis in his speculations, and it is not strange if we feel surprised, when we discover that his strut is not the stately tread of confident truth, but the arrogance of shallow empiricism. He has not thought on a scale broad enough to find out how little he knows. He has been so busy with

*Ch. Sentinel (1857) p. 230.

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one pet idea, that he has lost sight of the great world of truth that lies beyond, above and beneath it. He has cramped the comprehension of his intellect, by the intensity with which he has concentrated it upon the shadowy undulations of a shifting line. Like the little boy who thinks his father's hay-stack is the center of the universe, and fancies that all things must revolve about it, Mr. Russell has stuck down his spiritual stake somewhere in the plane of his own intellectual plantation, and lo, the worlds of revelation wheel into orbit and make it their center and sun! All truth of inspiration must do it homage, and all facts of Scripture history must face and dress to do its bidding! Fancy takes the place of facts—crudity, of criticism—analogy, of analysis—dogmatism, of induction—the center, of the circumference—and confusion worse confounded, of the order, system and heavenly harmony, which reign in the revelation of the gospel. We know of no way to dispose of such quackery, but to analyze and expose it.

Let us look at it again. Here is his critical alternative. "In regard to the *mode* of the Spirit's operations, we must adopt one of two conclusions: (1.) Either that it is the same as we found it throughout the ages whose history is furnished by the Bible; or, (2. That there is some express and authoritative declaration in Scripture, saying that the mode of influence was to be changed after the Apostolic age." Are these the two horns of a dilemma! Well, the moon has two horns when she is young, and very gracefully do they circle about her brow; but in a few days, and without any authoritative announcement of the fact in advance, we find she looks down upon us with a full round cheek, and quite as graciously, but the horns are gone! The fault is hers, no doubt. Horns she had, and by a generic law, horns she ought to continue to have; they were and are prepared for her, but she will not adjust her brow—and therefore they are wanting! No doubt if the moon were questioned about it, she would say, If it be the purpose of my maker that I should thus change as I grow, what is that to thee? Is he bound to announce purposes to you, in advance, merely because you impudently persist in inferring beforehand what they must be? That I should continue to wear horns was an *inference* of yours; the fact is before you, and proves that your inference was false! You conclude that I am no longer a moon; but look at me, and see that your conclusion is absurd! Mr. Russell is rash when he presumes to limit truth by the shallow sounding line of his fragmentary thinking. Is there no way of withdrawing or suspending an agency without announcing the fact by "express and authoritative declaration of Scripture?" Let us see. We turn to 1 Cor. 12 chap., where these charisms are most fully enumerated,

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and we find it said, "God has set the members in the church, some in one place, and some in another: first, Apostles; secondly, Prophets; thirdly, Teachers; afterwards, Miracles; then, Gifts of healing; Serviceable ministrations; gifts of government; varieties of tongues." Thus it was at first. So it should continue, according to Mr. R., unless we can find an express scripture declaration for the change. But is there any such declaration that the office of Apostle should be withdrawn? If it could be found, we would have an easy method with the advocates of apostolic succession. But we do not find it. Does Mr. Russell, therefore, advocate apostolic succession? The critical rule assumed in his alternative requires him to do so, and we would not be surprised to hear, ere long, that he is setting up claims to apostolic authority, as he already claims apostolic inspiration. What is more common than for grants to cease by *force of a limit* contained in their very conditions—*Ex vi termini*, as the old law latin expresses it? So with the office of apostle, and so with these supernatural charisms. It is not necessary to find express Scripture declaration for the fact. The fact announces itself, and the conditions on which they were given explain it.

Our limits do not allow us to prosecute this matter farther in this number; but the subject to which our attention is challenged by the practically absurd announcement of this "generic law," is one of very fundamental nature in the christian constitution, and of very wide and important relations to the whole scheme and economy of redemption, and we think it, therefore, worthy of a thorough examination and discussion; not for the sake of refuting Mr. R.'s position simply—for that refutes itself—but for the practical value of the positive truth which may be gathered on the subject from a fair induction of the teaching of the Scriptures. We expect to show, not that miracles have ceased—for that fact sufficiently announces itself—but that the very purpose for which they were introduced required that they should cease; that, as an organic and necessary agency in the orignal founding and establishment of the kingdom of Christ, the ability to work them was wisely and constitutionally limited to the Apostles, and such as they might empower, and therefore, that, by the very condition of the grant, the necessary limitation of the organic law under which they were introduced, they could not continue beyond the apostolic age, or, at most, the life time of such as had received the power to work them by the imposition of apostolic hands. But for this, we must wait for another number. W. K. P.

"Open rebuke is better than secret love."

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SHORT SERMONS FOR BUSINESS MEN.—*No. 4.*

"Peace with God."

We have men of business both in the Church and in the State. A philosopher once said:—"Show me what sort of company a man keeps, and I will tell you what sort of a man he is." "For," adds he, "birds of the same feather flock together"—crows with crows, pigeons with pigeons, and sparrows with sparrows.

"This is, or may be, a general law, yet not an universal law," says another philosopher. If not absolutely universal, it is, we must admit, a very general law. The Saviour of the world was charged with keeping company with publicans and sinners, because he sometimes entered into conversation with them. But certain it is, he did not, in his interviews with them, conform to their manners and customs.

There is not an absolute law or principle in Christianity or even in civilized worldly society, that compels any man to act out of his own proper character in accommodation to those with whom he may be constrained to mingle in the business and contingencies of life. Nor is he, like the tree frog, obliged to assume the color of every tree to which he adheres, or on which he perches himself.

Good character and an approving conscience are the grand essentials of personal and social happiness. These, therefore, are to be cultivated, sought after, and cherished with the most unremitting vigilance, caution, care and earnestness we can command. If a good name be better than great riches, a good character must be acquired and retained at every conceivable expense.

But it is not a mere outward or extrinsic good character that satisfies the genuine cravings of our nature. We must have a good conscience heavenward, before we can have a good character manward. This is one of the indispensables to a good name. A hypocrite is odious in heaven, earth and hell. Sincerity, honesty, and truth are, therefore, the essential elements of a good character, or, in other words, of a good man.

It is, indeed, only in a land of Bibles that we have the means of forming, cultivating, and developing the best ideal of a good man.—But the mere possession of the Book of Divinity and of humanity will not secure the attainment of those virtues or moral excellencies essential to such a character. It must be read, studied and understood in order to the formation of a good character, or, in other words, a

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good man. Nor will that single object suffice to the attainment of that end.

We must have a still more exalted and exalting object, not only in our head, but in our heart, to attain to that character which we rationally desire to possess, in order to our enjoyment of ourselves.

Man is so constituted that he can never attain perfection of enjoyment without perfection of character, nor perfection of character without perfection of enjoyment. They are, indeed, a simultaneous growth and a simultaneous consummation.

A majority of mankind in the most highly civilized communities have never studied the science of human happiness. They all desire happiness; but either through an ignorance of its elements, or of the indispensable means of attaining it, they very generally fail of it.—Hence, the superlative importance of fully appreciating the means to that most desirable end.

Every legitimate desire of the human heart, in the whole area of human reason, is fixed at a certain price, and that price must be paid for it. The folly of inconsistent expectations was clearly and happily exposed by the immortal Addison in his day and generation. Still, there is but one infallible prescription for human happiness in all the libraries of earth, and most happily was it conceived and set forth in the most common volume in all Christendom. We need not name it. Almost every one in our country was born within a few yards of it.

There are two spirits permeating all Christendom. The life of the body is in the first, and the life of the soul is in the second. *Spiro, I breathe*, is the fountain of *spiritus*, and *vivo, I live*, is the fountain of animal or bodily life. Bodily life is sustained by the materials of fire, air, earth, and water.

Spiritual life is, in its fountain, Divine; emanating immediately from God. It is necessarily immortal, and is sustained by and upon the Word of God, as expressed by THE WORD incarnate, and divulged by the Holy Spirit commissioned by him.

THE LIGHT of the world was, 1830 years ago, declared to be *the life* of man. The love of light is therefore, universally inherent in human nature, until a man makes himself hideous—so hideous as to fear and hate himself. The best test of a sane man is his ardent desire for light, and his willingness to be led and guided by it. Light is once, and only once, defined in the Christian Scriptures. It is in very general terms thus defined:—"Whatsoever doth make manifest is light."

Now do we not rationally, morally, politically, religiously, and most ardently in all respects, seek, inquire, and search after light, and knowledge in all that appertains to the sympathies, cravings, affec-

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tions, hopes and fears of our own personality and of all that appertains to it—in this present uncertain and fast fading world of sins and sorrows, of vexations, and anxieties from which no prescience, care, or caution of our own or of others can relieve or protect us. Why, then, should our momentary, precarious, and unsatisfactory interests, possessions and adventures so engross our attention, captivate our affections, and allure us into the snares, temptations, difficulties and dangers of a worldly and precarious life?

The solemn and heart-searching question:—"What is a man profited—should he gain the whole world and lose his own soul,"—or his own life? This question has never been, and can never be, answered by man or angel. It paralyzes the soul of man to think of it; much more to conceive an answer to it.

Effort is necessary to the accomplishment of any purpose or object; and especially of one that wholly transcends all the power not only of reason, but of imagination also, to compute. It is not within the precincts of reason, experience, or computation. It was intended to awaken thought and to command the most serious reflections within the area of human conception and capacity.

Yet this greatest and grandest of objects is so presented to us as to call forth and concentrate all our powers of thought and reflection upon our interests—our eternal interests in this vast, and to us, boundless creation.

If we had no other evidence of the bewilderment and alienation of the human mind, paralyzed, as it is, by sin and mental alienation, than the very general apathy and indifference exhibited by the great and fearful majority of mankind to the great salvation—tendered freely and gratuitously, to each and every one to whom the Lord has, in his providence and benignant sympathy sent it, even placed it in their hands; methinks this apathy or indifference is all-sufficient, and alone-sufficient, to prove beyond a rational doubt, that he is fearfully estranged and alienated from his God, indeed, spiritually "dead in trespasses and in sins." "Awaken, then, thou that sleepest and arise from the dead and Christ shalt give you the light" and "the life everlasting." Seize, then, the outstretched arm of Divine compassion and tender mercy, and flee from the impending ruin that hangs in fearful vengeance over your guilty and devoted head. "The Spirit and the bride"—the church—"say come, and whosoever will let him come and participate freely of the bread and water of life everlasting." A. C.

In matters of conscience the first thoughts are the best; in matters of prudence, the last.

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ECHOES FROM SOUTH AUSTRALIA.

The Lord's Supper and Weekly Offerings.

"We have stated, and feel assured that we may state again, without any fear of contradiction, that the primary object of weekly offerings in Christian churches was to supply the wants of the poor. It would seem to many scarcely necessary to attempt to prove that individuals would always be found who would require help from their more highly-favored brethren (we mean, more highly-favored as regards the things of this life), but some by their actions, and others by their statements, seem to throw a doubt upon the existence of the poor, at least in Christian churches, to any great extent. And well they may entertain these doubts if they go no farther, and do no more than cast their eyes over, a modern professing Christian congregation. But we would carry the minds of such of our readers as entertain these doubts back to the words of him, who 'though he was rich, yet for your sakes he became poor.' When the money-loving Judas professed regret at the waste of the burial-anointing ointment, and put in an hypocritical plea for the poor, Jesus said, 'YE HAVE THE POOR ALWAYS WITH YOU,' which Divine declaration not only assures us of the fact that there will always be poor persons during the present age, but that such should be known and cared for by Christian churches.

We do not intend on the present occasion to go into particulars in order to shew *why* such a very small proportion of the poor, either in Britain or her colonies, are to be found within the pale of professing Christian churches. We have already (in our last October number) given the reason of an able statesman (Lord John Russell) why the poor are not found in these churches, and why they are not likely to be found in them, namely, that in the first place, the buildings are too costly and grand for the poor to suppose they were ever intended to become the occupants of them; and, secondly, that the sumptuous mode of dressing adopted by the majority of worshippers would shame the poor if they were to appear in their ordinary habiliments. Then, again, allusion has been made in our columns to the erection of places of worship to be designated '*ragged churches!*'—What next libel shall we hear of upon Christianity and upon the poor? In another column of our present issue will be found an excellent article, taken from the *Christian World*, upon the state of religion in our churches,' which article contains the substance of what we had penned for publication some months since upon the cause and

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effect of the virtual exclusion of the poor from most of our modern churches. By inserting the article alluded to from our English contemporary we deem it unnecessary to give our own; but neither of these articles embraces the subjects we intend to offer a few remarks upon on the present occasion.

From the earliest period of the history of Christianity it has been the practice of Christian churches to make a collection for the poor at the 'breaking of bread,' or, in other words, whenever the Lord's Supper was partaken of. It is evident from the Scriptures that this arrangement was of Divine appointment, and was invariably practised by those churches planted by the apostles. By means of these weekly offerings, when the disciples came together to 'break bread' upon the 'first day of the week,' the wants of the poor were to be perpetually supplied; and no more fitting time could possibly be chosen to remember the poor than when Christians were come together to remember the dying love of their Lord and Saviour Jesus Christ. The departures from this Divine and primitive plan are many and various, arising, in nearly all cases, from neglecting to attend to the Lord's Supper every Lord's-day. It would almost seem that the necessity for weekly communion had been measured, in some instances, by the proportion of poor members in attendance from time to time: so that as the attendance of the poor gradually decreased, the frequency of celebrating the Lord's Supper diminished. In some instances, as in the case of the Church of Scotland, the offerings for the poor have been contributed weekly, while the Lord's Supper has only been celebrated yearly, half-yearly, or quarterly. But in most of the modern churches, monthly attendance upon the Lord's Supper, and monthly collections for the poor are the prevailing custom in the present day; and as the churches can now own a very few poor persons as members, we suppose the monthly collections are found to be sufficient for their wants. We do not give this as the actual or even probable reason for the churches neglecting to 'break bread' upon the first day of the week: we believe this neglect arises from other causes of a more serious nature—causes which have led to various and grievous departures from the Word of God, namely, the setting aside of Divine institutions and the adoption of human inventions and arrangements in their stead.

There is yet another aspect in which to view the subject of weekly offerings for the poor: for, let not the fact be lost sight of, that if the poor are not in the *churches* they are in the *world*; and the fact of their being in the latter instead of in the former, does not remove the obligation of churches to care for and relieve their temporal wants, but on the other hand, seeing that they have been virtually excluded from

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a participation in the benefits of the Gospel, they ought to have a stronger claim upon those who have excluded them from the greater good for a more abundant supply of the lesser good. This latter, however, they are not likely to have secured to them by the plan of monthly instead of weekly collections. Looking at the subject arithmetically, what an immense loss the poor must have sustained in consequence of the substitution of a monthly for a weekly collection! It would be impossible to estimate the amount of augmented misery, protracted suffering, and the number of accelerated deaths which have resulted from the alteration we allude to. It may be pleaded that those who would, by means of the weekly offerings, give to the poor, have contributed an equal, if not a greater, amount for the support of ministers, the erection of places of worship, and the extension of missionary operations. These objects may appear to some as legitimate as that of contributing weekly for the support of the poor, but the difference appears to us to be chiefly this—that the one has direct Divine authority and the other has not. If an 'elder,' or in other words, a pastor, of a Christian church cannot, or is requested by a congregation not to work, they are bound, if he cannot support himself, to support him; again, if a place of worship is required it can either be rented, erected, or purchased; and, if missionaries are sent out they must be supported, though we very much question the propriety of sending out missionaries to convert the heathen to systems of religion which are so powerless in reaching and converting the masses at home. But whatever may be said in favor of supporting either or all of the objects we have just alluded to, no amount of argument can justify the neglect of that one which stands first and foremost in the early history of Christianity, and the prominence given to which was to be a distinguishing characteristic of 'pure and undefiled religion before God and the Father,' and certainly before the world until the end of time. The apostolic command is as follows: 'Do good unto all men, but especially unto them that are of the household of faith;' while, therefore, the 'household of faith' have a prior claim upon the liberality of their brethren, it must also be clearly understood that 'all men' are to receive good from those stewards who have been entrusted by the Master of the House with an abundance of this world's goods. To avoid the temptation of anything like ostentation the giver should make the Church the medium of distribution, and in this way the glory would be given more to the Creator than the creature—more to the Redeemer than to the redeemed giver. If the Divine plan we have mentioned was generally carried out, there would be little, if any, necessity for the various benevolent societies, which are now brought into existence to do the work of Christian churches, which

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robs the Church of its light and power, and Christ of his wisdom and glory. Well may it be said of us, as a people, that we have been taught 'for doctrines the commandments of men,' and that, in the words of Joseph's brethren, 'we verily are guilty concerning our brother.'"—*Christian Advocate.*

THE SOUL AND THE SPIRIT.

From "The Stars and Angels"—an Original Work just published by Messrs. W. S. & Alfred Martien.

When Paul prayed for the Thessalonians, that the very God of peace would sanctify them wholly, and that their whole *spirit* and *soul* and *body* should be preserved blameless unto the coming of the Lord Jesus Christ, (1 Thess. v. 23,) he evidently intimated that the *soul* and the *spirit* were not the same, because he distinguishes the one from the other. Nor is this the only passage in which they are spoken of as distinct substances in the human person; for the author of the Epistle to the Hebrews, (iv. 12,) speaking of the Word of God, says, that He "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the *soul* and *spirit*, and of the joints and marrow, and is a discérner of the thoughts and intents of the heart."

The popular notion regarding the soul is, that it is that immaterial part of man that lives after death—that goes to heaven or hell, according as the person did or did not believe in Christ—and that will, at the resurrection, be again united to the body, to spend an eternity of happiness or woe. If the question be asked, And what becomes of the spirit after death? the answer would probably be, "The soul is the spirit, and the spirit is the soul."

But the soul is not the spirit, and the spirit is not the soul; nor have we any warrant in the Word of God for supposing that they are same. The soul is never spoken of in the same manner as the spirit, and the spirit is never spoken of in the same manner as the soul.—So true is this that, although we may suppose there is no difference, we should be startled were we to use the one instead of the other.—For example, how strange it would appear if we were to speak of a man loosing his spirit, (Matt. xvi. 26,) or to say that there were added to the church three thousand spirits? (Acts ii. 41.) Still more startling would it be to use the word soul for spirit, saying, He saw the soul of God descending like a dove, and lighting upon him, (Matt. iii. 16;) They were terrified and affrighted, and supposed that they had seen a soul, (Luke xxiv. 37;) Ye know not what soul ye are of, (Luke ix. 55;) In the name of our Lord Jesus Christ, when ye are

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gathered together, and my soul, with the power of the Lord Jesus Christ, (1 Cor. v. 4;) When the unclean soul had torn him, (Mark i. 26.)

When we examine the passages in which the words *soul* and *spirit* occur, we at once discover that in Scripture they are altogether different in their meaning, and cannot be used the one for the other. But the distinction is still more marked in the original Greek, because the word *psyche* is frequently translated in our English New Testament, not *soul*, but *life*; so that it is by a combination of the two ideas that we must obtain the true meaning of the word. It must be observed, however, that there are two Greek words which are translated *life* in the Eng. New Testament; these are *zoe* and *psyche*, which have very different meanings, although it is not very easy to define them. When Scripture speaks of life as *zoe*, it does not refer to the vitality of the body, but to life as a glorious and immortal principle. Thus, when John says, "In him was life," the word *zoe* is used: "In him was *zoe*." If the word *psyche* had been used, the meaning would have been altogether different. It would merely have asserted that he was alive, or that there was a soul with him. Again, when it is said, "He gave his life a ransom for many," the word used is necessarily *psyche*, because it was His bodily life that He surrendered.—Had the word *zoe* been used, it would have meant that He gave up His immortality, or spiritual life, which He had as God. God has the *zoe* life, but not the *psyche* life—because the *psyche* life is organic life.

He that findeth his *psyche* shall lose it. Matt. x. 39.
The good shepherd giveth his *psyche* for the sheep. John x. 11.
Is not the *psyche* more than meat? Luke xii. 23.
Take not thought for your *psyche*. Matt. vi. 25.
Is it lawful to save the *psyche*, or to kill? Mark iii. 4.

In all these and similar passages, the Greek word *psyche* is translated life, and is the same word that is translated *soul* elsewhere. We, therefore, conclude that the true meaning of the word must be found in a combination of the two ideas. It is not life as a state, but life as a substance; not merely life, but the *anima* or soul which causes it, and which leaves the body at death. Such passages as those which follow, prove that the soul is more than the mere state of life, and something distinct also from the spirit:

Thou wilt not leave my *psyche* in hell.
Fear not them which kill the body, but are not able to kill the *psyche*; but rather fear him which is able to destroy both *psyche* and body in hell. Matt. x. 28.
Piercing even to the dividing asunder of the *psyche* and spirit.—Heb. iv. 12.

A secondary sense has been given to the word soul, implying tender affection or earnest longing, inasmuch as life requires to be nour-

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ished, and if deprived of necessary food would die. The soul is, therefore, said to long for certain things as if they were its food; and being thus represented as that which hungers or loathes, it came by a natural transition to signify the seat of all our desires and feelings:

He filleth the hungry soul with goodness. Ps. cvii. 9.
To satisfy the soul when hungry. Prov. vi. 39.
My soul longeth for the Lord. Ps. lxxxiv. 2.

There is yet another idea conveyed sometimes when the word is used by the sacred writers. As the soul bears the same relation to the life that the spirit does to the mind, they occasionally employ the word to express the well-being of the person, and the subject of salvation:

Draw near unto my soul, and redeem it. Ps. lxix. 18.
God will redeem my soul from the power of the grave. Ps. xlix. 15.
What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?—Matt. xvi. 26.

Upon the whole, then, we are to understand that the soul and spirit form, as it were, a quality in the immaterial part of our nature, and together constitute the personality which inhabits the body. If we were to say, that the soul is to the spirit what the body is to both, we should say what is probably something like truth, without being exactly true. If the soul, in connection with the body and spirit, provides for the nourishment and energy of both, as we shall endeavor to show, it seems not unlikely that when it accompanies the spirit alone after death, its functions may be continued as regards the spirit, in a manner of which we can at present form no conception, although, perhaps, when we know it, it will appear simple enough

"ON THE NAME OF JESUS CHRIST."

DEAR BRO. CAMPBELL:—In reading the Greek New Testament I noticed, long since, that there were four forms of expression connected with the name of the Lord Jesus; such as, (εν τω ονοματι) *in the name*, (εις το ονομα) *into the name*, (επι τω ονοματι) *on the name*, and (δια του ονοματος) *through the name of*.*

Peter and John prayed that signs and wonders might be done, not on, in, or into, but *through* the name of the Holy Son, Jesus. Acts 4, 30.

The council enjoined these men to speak to no man (επι) *on* this name. The name of the glorified and enthroned Jesus was their *theme*,

* Επι is frequently represented by the Roman *ad. to, unto*, and by *into*. In connection with the act of Baptism, we find the prepositions *en* and *eis*. Εν, indicative of that *in which* the subject was baptised, and εις indicative of that *into* which, or for which, the party was *baptised*.

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the subject *on* which they discoursed. It was also *on his authority* that they spoke, and taught the people.

The Samaritans who believed Philip, preaching the things concerning the kingdom of God and the name of Jesus Christ, were baptized *into* the name of the Lord Jesus. Not that they assumed that as their name, or were called by that name by other persons; but when they were immersed "*in* water" *into* the name of Jesus they became, and were recognized as, the disciples of Jesus. Paul uses the same style when he asks the Corinthians, "were you immersed *into the name* of Paul? Acts viii: 16; 1 Cor. i: 13-15.

Peter commanded those who heard the word from him, on a certain occasion, to be immersed *in* the name of the Lord. Acts x: 48. This command was given in the name of the Lord. On a former occasion he commanded certain inquirers to be immersed (επι) on the name of Jesus Christ. Acts ii: 38. He gave that command *on the authority* of Jesus Christ. I do not regard this as a "formula" used by the Apostles when they immersed persons. On the contrary, this language was used before the time of the immersion. It is simply a statement of the authority *on* which, or *by* which, the immersion was enjoined; and this having been clearly and emphatically stated before any preparation was made for immersion, it was not necessary to repeat it again at each immersion, or the immersion of each individual on the same occasion. Much of the Pedobaptist objection against the immersion of three thousand in one day, lies on the supposed amount of time consumed in mere formality, in the repetition of words when each person was immersed, which had been clearly, and sufficiently stated before any preparation had been made for the performance of that action. If there was any "formula," I think it is that which respects the name of the Father, and of the Son, and of the Holy Spirit, which would not be required to be repeated but once in the hearing of any number of persons who were about to be immersed; unless there was ample time. And even then, it is questionable whether it would not be as well to say to a dozen, a thousand, or any other number of persons, "I immerse you into the name," all at the same time, as to repeat the words to every candidate. S. E. SHEPARD.

I concur with Bro. Shepard in the view which he has expressed as to the unnecessity (if we had such a word in our language) of repeating on each and every occasion to every candidate simultaneously immersed, by one and the same Baptist, or immerser.

No man can be either rationally or religiously called *a Baptist* but the person who administers the ordinance. The man baptized or immersed is, in fact, *not a Baptist*. John himself never made a Baptist. Jesus Christ was not a Baptist. A. C.

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MISSIONARY INTELLIGENCE.

A letter just received from Jamaica, brings the cheering intelligence of the formation of a new church in the Port Royal Mountains—some 10 or 12 miles from Kingston—of 30 or 40 members—among them a preacher of much promise, and bearing the highest commendations. I forward you also an interesting letter from Jerusalem.

The St. Louis meeting was a very delightful gathering. The preliminary steps were taken towards the re-establishing of the African Mission.

On my way home from St. Louis, I baptized six at Springfield, Ill. and spent one Lord's day in Chicago. Our infant church there is prospering, and if the brethren are careful to cultivate piety, (a plant of difficult growth in a commercial city,) they will yet exert a large influence. ISAAC ERRETT.

May 25, 1860.

LETTER FROM J. T. BARCLAY.

JERUSALEM, April 2, 1860.

VERY DEAR BROTHER:—My usual monthly communications, though written with as much regularity, about the close of each month, as circumstances allow, and promptly mailed, have still perhaps failed to reach you promptly for the last few months, on account of the great irregularity of the steamers during the rainy season. The winter just past has been particularly stormy; and several of the "liners" caught in the fearful levanters that visit this rock-bound coast, have been either totally wrecked, or very much crippled. During one of these southwesternly gales, there fell frequent showers of "*red rain*"—a phenomenon that called forth much learned speculation among the native *philosophers*; but was doubtless due simply to the clouds of red dust brought over from the coast of Africa—on passing through which, the rain falling from the upper rain-clouds would, of course, become thus tinctured.

This being the "Holy Week" of the Christians, and the "Sacred Month" of the Moslems, the city is all in a ferment of religious enthusiasm. It is a curious fact, as proven by the testimony of the butchers, that, though Lent and Ramadan, the great seasons of abstinence and fasting, are, in part, coincident this year, there is more meat consumed than during any other portion of the year. In fact, most of the fasts of this land are virtually feasts. And yet it is true—

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I must add by way of doing justice even to Apollyon—that there is not one Moslem in a hundred that tastes a morsel of food, sips a drop of liquid, or quaffs a puff of tobacco smoke from sunrise to sunset, during the entire moon—even when laboring. This is ascribable, however, to the fact that while they ordinarily eat but little meat, they nevertheless deem it necessary at Ramadan to partake more largely both of meats and potations late at night, in order the better to endure the fast of the ensuing day. How appropriately would this city deserve its distinctive appellation, if holiness would come of human observances! But alas! how lamentable that a city having no less than three *Sabbaths* per week, and a hundred and fifty feasts with perhaps as many as forty fasts per annum, should be so distinguished for its wickedness. "Wo unto thee, O Jerusalem! wilt thou not be made clean? when shall it yet be?" Thus spake the seer of Anathoth twenty-five centuries ago, and equally applicable is the Jeremiad at this day—both the woe and the query.

Among the notables now visiting the city, is a certain sorceress, diviner or fortune-teller—Madame Elise Spiro—a Jewess of good education and handsome accomplishments, professing to be equally well acquainted with the past, the present, and the future. But whether or not she succeeds in foretelling the fortunes of others, she is certainly succeeding in making her own—being very liberally patronized, not by ignorant and credulous Moslems and Jews alone, but by Christians! and some of them *protestants* too!! The presence of one of the Rothchilds (the great Banker of Vienna) creates quite a sensation amongst his poor brethren. Two of Louis Philippe's sons are also on a visit to the city at this time—the Count of Paris and the Duke of Chartres; but as they endeavor to remain incog. as much as possible, I have not met with them, nor even seen them except at a distance. There is a prince of Persia here, however, a brother of the reigning Shah, in whose company I have spent a large portion of several days. He is quite an accomplished gentleman, and certainly a very liberal-souled Moslem, for he eats three times a day as heartily as any one both of things clean and unclean. He belongs to the Sunnete or anti-creed denomination of Mohammedans, the orthodox branch, as they claim, and is a *free-mason* to boot! Happening to be near Jaffa gate a few days ago, when a caravan of French pilgrims of the better sort arrived, I could but remark the crusader-like style in which they made their grand entree. Having discharged their firearms, such of them as had swords unsheathed them, and thus entered the city sword-in-hand, as if intending to take it by assault. Some of the lordly-looking hierarchs among them were most gorgeously habited in satins and gaudy stuffs; but at a short distance

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most of them might be mistaken for nuns—robed as they were in flowing vestments of white. But there was far too much of the ludicrous about the "demonstration" to be at all imposing.

The large cavernous quarry I discovered beneath the city some five or six years ago, has created a considerable stir amongst the Jews; for one of their learned rabbis has found it written in one of the ponderous old Talmudic tomes, that "when a large cave should be discovered beneath the city, then should be the days of the Messiah."

Odious as are the thousand and one abominations which are daily committed in Jerusalem, the *sin of Unitarianism* which clings so tenaciously to the city, not only in the disordered brains of stubborn Jews and stiff-necked Moslems, but with many professing to be Christians—is doubtless the most odious, as it surely is the most unnatural and inexcusable of them all, in the sight of God. I never, in all my life, wrestled so hard to save any one, instrumentally of course, as I have done for some days past to pluck a Unitarian brand from the impending burning: but alas! I fear all in vain. Every other error he abandoned readily enough, as soon as the artillery of heaven's truth was brought fairly to bear upon his citadel of error; but to this miserable, soul-shriveling error he clings with the pertinacity of leprosy—as though his very existence depended upon this degradation of Emanuel—God with us. How my heart melted in pity for this poor deceived dupe of Satan, as he finally went away pertinaciously rejecting the Son of God (though not sustaining the rejection by a single argument)—for he is a man of great amiability, no small attainments and considerable influence. The two persons who, I think, I mentioned in my last communication as knocking at the door of the church for admission, are still there, though perhaps not knocking so loudly. This language, no doubt, sounds rather strangely in your ears, but I am sure that were you acquainted with all the circumstances of the case, you would fully endorse my rather passive course in relation to these particular "candidates;" for at present I am merely giving them further instruction, and inculcating the necessity of heart-felt repentance. You will of course infer that there is something suspicious in the case; but I shall await the issue before entering into any special details. The various tracts I have been getting up, have made quite a large draft upon my time and resources; but promise amply to indemnify for all such outlay of time, means and labor.—"*Festina lente*" is a motto which has a special application in conducting missionary operations in these reversed ends of the earth, and I am specially concerned, in building up the cause here, to lay the foundation with good materials—broad and deep.

Another monetary crash announced. A coin worth 110 piastres

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last night, this morning only brings 100! and all without a single moment's warning from the league and covenant of Basha and Banker. If you were ever apprised of the straitened circumstances to which the former dragoman of the Mission, Mr. J. Diness, was reduced on embracing primitive Christianity, I am sure you will rejoice to learn that this good brother, who, by the by, has been maintaing himself by the practice of photography, has been able to turn to very good account the permission of the Basha to spend several days on the Temple premises, photographing the various objects of interest there. This is a much coveted privilege, for which very large sums have been offered; but it was conferred upon him by His Excellency, to whom Bro. D. is well known, simply as a mark of his regard. Indeed there are but few persons in the city occupying a more enviable position in socitey than he commands, with all classes; and it is much to be regretted that when he sometime ago suppesed himself neglected by the Board, he penned a letter by the advice of some of his friends, (one of whom, however, is also a personal friend of several members of the Board] evincing a somewhat improper spirit, as I could but infer from what I heard, though not so designed. I may also mention in in this connection, that Seignior Pieroti, an Italian gentleman of rare attainments, who has for some time been serving the Basha in the capacity of architect and engineer, was also admitted into the sacred enclosure, and permitted to make drawings and measurements of whatever he wished. By the way, this gentleman has one of the most magnificent portfolios that I have ever seen, filled with drawings, plans, elevations, maps, diagrams and memoranda of nearly all the interesting localities in Palestine—affording ample matter for a very interesting and instructive work on the Holy Land. He proposes that I should take his materials and weave them into a volume; but this requiring so much time as to be entirely incompatible with my present vocation, I am compelled to decline—however reluctantly. Do you know of any one that would like to embark in such a work?

Most sincerely invoking your frequent remembrance of us at a Throne of Grace, believe me, dearest brother, with sincerest esteem and affection,

Yours, in the Lord,

J. T. Barclay.

Elder Isaac Errett, Cor. Sec. A. C. M. S.

ELDER B. F. PERKEY.

It is with profound regret and sorrow that we are constrained to announce the melancholy fact that our once much esteemed and beloved Elder B. F. Perkey has, through constitutional infirmity, fallen into

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confirmed habits of intemperance and of maligning his brethren that have remonstrated against his evil speaking and evil doing—and, consequently, dishonored himself and that blissful gospel, which, with much ability, he has proclaimed for many years. This we have heard from sundry quarters, and from such authority as to impose on us the necessity of stating that he is now unworthy of the gospel ministry and of the fellowship of the Christian church. A. C.

MEETING OF THE ALUMNI SOCIETY OF BETHANY COLLEGE.

The next annual meeting of the Society Al. B. C., will be held on Tuesday, the 3d of July. A large number of the members is expected to be present.

The following is the order of exercises:

ORATION.—L. A. Cutler, of Virginia.

Alternate.—John Shackleford, of Kentucky.

LECTURER.—A. W. Campbell Jr., of Virginia.

Alternate.—Jno. J. Rogers, of Kentucky.

POEM.—W. T. Moore, of Kentucky.

Alternate.—R. H. Alfred, of S. Carolina.

ESSAYIST.—George A. James, of Ohio.

Alternate.—George W. Plattenburg, of Arkansas.

A. E. Myers, Pres.

J. H. Pendleton, Sec.

PROGRESS OF REFORM.

GEORGIA.—Bro. J. S. Lamar, Augusta, April 23, 1860, writes: I am happy to inform you that our cause is steadily advancing in this city. Notwithstanding the peculiar difficulties we have had to overcome, I report 16 additions during the winter. We estimate that we have gained quite largely in the affections and confidence of the public; and do not doubt that we shall ultimately reap an abundant harvest from the seed sown through a long series of years. May the Lord enable us to be faithful.

Bro. N. W. Smith, Acworth, May 3, 1860, writes: I am again in the Evangelical field. Was kept at home during the months of January and February by the severe affliction of my family. Had three bad cases of Typhoid fever. My wife was confined to her bed fifty days or more. Then two of my sons took the same fever. But thanks to the Father of all Mercies, all are improving and likely to regain their health.

Since the first of March I have been constantly traveling, and and preaching to very attentive congregations, manifesting a spirit of

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inquiry. The brotherhood appear to be awakened up as it were, and the spirit of rejoicing filling their hearts, and on some occasions the worldling, and even our worst enemies, have been seen to weep. One main object I have had, was to stir up the brethren to diligence and industry. This I trust I have done in some good degree. I know not that I can mention anything special, more than already said, in relation to my visit to the church in Washington county, and also in Coroctee and Fulton counties.

I have just returned home from a six days' tour, traveling one hundred and fifty miles—delivering some eight discourses in the Western part of this state and one place in Alabama—and gained by confession and immersion, seven soldiers to the good cause of our great Redeemer. Found at one place, that since I visited the brethren last fall, they have built themselves a large and commodious house of worship, which, when finally finished, will argue much for the brethren's liberality in the community. My prayer and my hopes are, that the good cause will prosper, and finally triumph in Georgia yet, notwithstanding the great opposition. The Lord bless all the faithful.

KENTUCKY.—Bro. J. H. Smith, Bowling Green, May 26, 1860, writes: Since my last communication, I have labored in Butler, Warren and Monroe counties, and there have been 34 additions to the army of the faithful. I have spent the last three years and six months in evangelizing in the Green River country, during which time there have been 603 additions.

L. Marrett, Duncansville, Mercer county, May 15, '60, writes: I baptized a Methodist gentleman at Glen's Creek, Washington co., on the first Saturday in May; a Methodist lady at Union, Boyle co., on the first Sunday in May; 2nd Lord's day at Antioch, Washington co., 3 took membership, 1 confessed.

MISSOURI.—*District Meeting in Missouri.*—The Seventh Annual Convention of the Churches of Christ, in the 2nd Congressional District, State of Mo., will be held at Paris, Monroe county, commencing on Friday before the 3rd Lord's day in August, at 11 o'clock, A. M. Bro. John Allen Gano, of Ky., and Bro. Joel H. Hayden, of Howard county Mo., have promised, (the Lord willing) to be with us at this meeting. Brethren, let us have an overflowing meeting, and let us come together with a determination to do something worthy of the great cause of our Redeemer. J. J. EBRETT, *Cor. Sec'y.*

Some ten days since, May 23rd, we were pleased to learn of the success of the gospel at New Market, seven miles North-West of Camden Point. The meeting continued 15 days, daily, with increasing interest. The immediate result was the addition of 65 by immersion, and 12 restored. The brethren having no church edifice in the village, the Methodist friends kindly tendered them their Chapel, which was thankfully accepted. The meeting was commenced and conducted by Bro. T. F. Campbell, Principal of Camden Point Academy, who was assisted a portion of the time by brethren Vivion and Wyatt. At the close a church was organized of 75 members. Their new church building will be shortly completed.

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OHIO.—Bro. S. McBride, New Philadelphia, May 3, '60, writes: I have just returned from a meeting in Bakersville, Coschocton county, where I have now held three meetings of a few days each, which have resulted in adding 28 to the army of the faithful; and that in the midst of the most unrelenting opposition from the sects. Within the last few months there have been, within the bounds of my labors, some 69 additions to the church. Bro. Teagarden, Way, and myself, were the laborers. To God be all the praise for his love to man.

I have now two more meetings in immediate prospect. May the Lord help us so to labor as to be accepted in his sight.

☞ WE are sorry to learn, from our beloved and faithful young Bro. McBride, that the Disciples in Bakersville have been debarred the privilege of the house in which they were wont to meet. They are a gallant little band, however, and nothing daunted by persecution, are determined to persevere in their work. They need a house, and are few and poor. Will not the brethren abroad help them? We trust they will—for we are sure it will be a gift acceptable to the Lord and for the glory of his name. Contributions may be sent to Bro. David Carnahan, Bakersville, Ohio. A. C.

Bro. W. S. Gray, of Allegheny City, Pa., March 21, '60, on a late visit to Augusta, Carroll county, where he held a protracted meeting, reports 40 additions, as the evident result of said meeting; 32 by immersion, 8 restored.

INDIANA.—Sister Bulkley, Connersville, Fayette county, May 25, '60, : After a series of meetings held there, reports 12 accessions to the good cause. Brethren Edmondson and Henry labored for them during the meeting.

ARKANSAS.—Bro. J. S. Robertson, Lewisville, May 3, '60, writes: The cause of truth, though much opposed, is still onward within the bounds of our labors. Since our engagement with the A. C. Missionary Society, we have obtained 32 accessions at the various places we have labored; this, however, is only preparatory to a much larger increase. In new places, much time and labor is necessary to prepare the public mind for the reception of the truth. We have no reason to despair on account of the large amount of opposition we have to contend with, and the little means we have employed. When we witness the success that attends our feeble efforts we have every reason to thank God and take courage.

ILLINOIS.—Bro. Meredith Yowell, Girard, Illinois, May 14th, '60, writes: The good cause is prospering in this region slowly; 5th Lord's day in April, held a meeting at a school-house West of Girard, in a Methodist neighborhood; 2 added by confession and baptism. A good impression made.

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MISSISSIPPI.—D. L. Phares, Newtonia, May 21, '60, writes: In March, Bro. T. F. Campbell, of Platte City, Mo., held a meeting on Black River, 12 miles below Trinity, La., and gained 9 members, and Bro. W. H. Stewart, having immersed 9 more, and gained several from the Baptists, on the 1st Lord's day in this month, organized there a church of 47 members. The house in which he preached having been burned, the brethren immediately raised $2500 to build a new house. Bro. Stewart has, in the last few months gained 10 or 12 more disciples in this county also.

OBITUARY NOTICES.

DIED, at his residence, in Marion county, Va., at 8½ o'clock on Lord's-day morning, May 20, 1860, Elder Maxwell McCausland, in the 54th year of his age; leaving a widow and ten children to mourn his loss.

Twenty-nine years ago last March, Bro. McCausland received the gospel of our salvation in a good and honest heart, and was baptized by you, at Bethany, in the waters of Buffalo, into the name of the Father, and of the Son, and of the Holy Spirit, for the remission of sins, and, receiving the gift of the Holy Spirit, whom God has given to them that *obey* him, he lived in the enjoyment of the earnest of his inheritance. As a Christian, he was vigilant, grave, temperate, sound in faith, fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, instant in prayer, distributing to the necessity of saints, given to hospitality. The weekly meetings of the saints were always feasts of good things to him, filling his soul with all the riches of the fullness of the blessing of the gospel of Christ.

In fulfilling his duties as Elder in the church, he was "*apt to teach*," holding fast the faithful word as he had been taught in the Living Oracles, by means of which he was able by sound doctrine, both to exhort and convince the gainsayers. A man of fine feelings, he was remarkably successful in his work of faith, and labor of love, and perseverance of hope. Few, in his circumstances, have done more to advance the cause of Christ. Many has he turned from the error of their ways to the word of the truth of the gospel of Christ. Blessed are the dead that die in the Lord; for they rest from their labors and their works do follow them.

☞ For a number of years after the subject of this obituary had professed the Christian faith, while a member with us and neighboring congregations, we had the pleasure of his acquaintance. And we can truly say that we knew no one more pure in heart and upright in life. And his exemplary life and labors since he left us for his late residence, have been greatly blessed in the building up of the good cause in that field of his late evangelical labors, where, previously, the primitive gospel had been scarcely known. His bereaved family have our heartfelt sympathies. May the Lord bless its numerous members, and make them a blessing to others. A. C.

[American Christian Review please copy.]

Departed this life, in her 70th year, at the residence of her son-in-law, Edward B. Howells, on East Walnut Hills, Cincinnati, on the 22nd ult., Anna Owens, wife of Owen Owens, after a painful and protracted illness, and in the unwavering confidence of a glorious immortality. Bro. and Sister Owens were amongst our earliest acquaintances in the City of Cincinnati. They have stood by the church as living and devoted Christians through all its vicissitudes, and honored their profession by a godly life and conversation. Sister Owens, we

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learn, died rejoicing in the faith and hope of the gospel. We sympathise with her surviving family in their bereavement, but hope that the assurance of her happy release from all the cares and sorrows and trials of earth and time will mitigate their sorrows and allure their affections more and more from the things that are seen by the eye of sense, to those which are seen, realized, and enjoyed by the eye of faith, and that hope which anticipates the eternal rest which remains to all who love the kingdom and the coming of the hero of man's redemption. A. C.

Died, at his residence in Oldham county, Ky., on the 24th of April, Dr. S. Woodson Coleman, after a protracted illness. The disease was typhoid fever. The deceased was in his 27th year, and had been a consistent member of the Christian Church since his early youth. He graduated with credit at Bethany College in 1852, and subsequently graduated in the Medical Department of Transylvania University, and also in the School of Medicine, in New York City. Thus in the early prime of manhood, with full mental and physical powers, with a warm and generous heart, and a clear, cultivated and manly intellect, whose utmost powers were directed for the good of his fellow man, has passed away, from earth and and its trials, *our schoolmate, classmate, and friend*, to his last reward. He leaves behind him a wife and child, father and mother, brother and sisters, and a host of relatives and friends to mourn his untimely end. He was a physician of fine ability, an ornament to his profession and in full practice.

"Like one who draws the drapery of his couch
About him, and lies down to pleasant dreams,"

Our friend laid himself down to die, with the cheering hope of eternal happiness in that world whither his freed spirit hath flown. R. H. P.

Mrs. Mary Kinniard, wife of James Kinniard, Esq., Richmond, Va., whose maiden name was Mackay, died of an internal cancer, December, 12th, 1859, in her 63rd year. Originally, herself and husband, from Edinburgh, she resided in this City more than 40 years. She was one of the first fruits of the ministry of the brothers Haldane, and a member of the church nearly half a century. She adorned her profession by an ardent devotion to the church and Word of God, and an unostentatious charity that did good by stealth, by a generous hospitality, to which, "Stranger is a holy name," and in all the discipline of life, "by the ornament of a meek and quiet spirit—in the sight of God of great price."

Her last illness, was both severe and protracted. She endured, without the hope of recovery, six months intense suffering. Indeed, but for her husband, an old and feeble man, she had no wish to recover. Most kindly ministered to by friends of all denominations, who appreciated her character, and delivered from the fear of death, her end was peace. In her dying admonitions, she commended the gospel to every one's conscience in the sight of God. Physicians and friends all unite in unqualified admiration of her patient suffering and triumphant death. Her death was eloquent, without a murmur or a doubt.

"So fades a summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies a wave along the shore."

* * * *

"With us her name shall live
Through long succeeding years,
Embalmed with all our hearts can give,
Our praises and our tears."

[Christian Intelligencer please copy.]

Died, on the 26th of April, Bro. Reuben Lanier, late of West Point, Ga. The deceased had been a most exemplary member of the Christian Church for many years. He had ever nobly contended for the original gospel; and has left to his family and to all who knew him an example worthy of their imitation.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. III] BETHANY, VA., *JULY*, 1860. [No. *VII.*

HUMAN HAPPINESS.

A certain *Doctor of laws*, who lived some three thousand years ago, minus only one hundred and fifty years, wisely said:—"Of making many books *there is no end*, and much *reading* (or much *study*) is a weariness of the flesh. Let us, then, hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole *duty*—rather, the whole *happiness* of man," or, perhaps, the whole *profit* of man.

The question which he propounded to himself was not *what is the duty of man*, but "*what profit has a man of all the labors which he taketh under the sun!*" He gives his own experience, then throws down the gauntlet, with this challenge:—"What can the man do who cometh after the King?" Even that which has already, (or formerly) been done. He, however, discovered—that "there is an excellency in wisdom, more than in folly,"—"that wisdom excels folly as light excels darkness."

But after a long recital of his own experience, he comes to the following sage result:—"Let us hear the conclusion of the whole" experience of my life—of the whole matter in debate; "*Fear God, and keep his commandments, for this is the whole happiness of man.*"

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Our common Version misrepresents Solomon's conclusions. He was not writing a dissertation upon the *duty* of man, but upon the *happiness* of man—or, as he calls it, "*the good*" *of man.* What is that *good*—that *summum bonum*, as the Romans called it;—"*the chiefest good*"—*felicity** What, then, is that happiness which a man should pursue all the days of his life? This is *the* question submitted to every man for examination and decision. Does it consist in the luxuries of the festive board; the splendors of apparel, the equipage of kings and princes, the regalia of royalty, or in the splendid ensigns of autocracy?—!

By no means—not in all these combined. Pope, the mellifluous poet sings:—

> "All fame is foreign, but of true desert,
> Plays 'round the head, but comes not near the heart,
> One self-approving hour whole years outweighs
> Of stupid starers, and of loud huzzas;
> And more true joy, Marcellus exiled feels,
> Than Cæsar with a Senate at his heels."

An enlightened understanding, a good conscience, a pure heart, a philanthropic spirit, a pious and virtuous life, are worth more, so far as true honor and true happiness are concerned, than all the wealth of a Lydian Crœsus, than all the genius of a Milton, than all the wisdom of the Grecian Solon, than all the heroism of the Macedonian Alexander who is poetically said to have wept, forsooth, "because his arm was hampered and had not room enough to do his work," to crown his ambition, and place him on the pinnacle of fame.

What singular and anomalous phantasms sport in the brains of Adam's monomaniac sons and daughters!! A large proportion of them pursue some *ignis fatuus*, some phantasm, some vain fantastic appearance, something imagined; or, as Shakspeare says:—"All their interim is like a phantasm, a pleasing or a hideous dream."

The Bible earnestly read and studied is the only cure for all mental diseases. It contemplates all mankind as naturally pre-disposed to frequent head-aches and heart-aches, which no earthly remedies can even mitigate, much less effectually cure.

There is but one balm of Gilead and but one Physician there who can successfully and infallibly heal this otherwise fatal and incurable disease.

Not a man in a thousand has an adequate conception of that monosyllable *sin.* In its inception, in its progress, in its consummation it has murdered man. It has subverted angels, principalities, and pow-

* The Greeks called it *eudaimonia* happiness—the fruitfulness of good.

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ers, and even attempted to dethrone Jehovah, and to annihilate the dominions and powers of the celestial spheres and empires. Anarchy and ruin, even everlasting destruction are inscribed upon its blood-stained banners, and written upon the heart of the confederated hosts in league against the Lord's anointed.

These are not the disconsolate imaginings of an alienated reason or the dreary forebodings of a diseased mind. They are *in cumulo*, the wages of sin, and, therefore, inevitable. "The soul that sinneth" must, therefore, inevitably die."

Christians rejoice that we have a second Adam. He, too, is a representative person—the most splendid representative personage ever seen in the whole area of the universe. The idea of a *representative* personage was not, indeed, originally in human creation. Originally, in the full import of this word, there was not one representative person in the universe. There was, indeed, no necessity for a representative person anterior to the creation of man. And, therefore, this emergency or necessity arose from, or out of, the creation of Adam in the image of God. He was created a representative personage. He was both a representative of his Creator, and a representative of all that were in his person. He was an image of God. But what is an *image?* It is not enough to say it is a *likeness.*

God said in the preamble to the creation of man:—"Let us make man in our image after," or according to, "our likeness; and let *them*," (not *him* alone, whom he then created,) "have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him, a male and a female created he them. And God blessed them, and God said to them:—"*Be fruitful* and *multiply* and *replenish* the earth and subdue it; and have dominion over the fish of the sea, over the fowls of the air, and over every living thing that moveth (or creepeth) upon the earth." Genesis 1st chap. 26th, 27th, and 28th verses.

We shall now, with all deliberation, take up this theme, and analyze it as though we had never read or studied it before.

But, as yet, we have not the subject fully before us. We shall, therefore, hear Moses in other statements besides those already copied. In the 2nd chapter, he again resumes the subject, and adds as follows, verse 7th:—"And Jehovah God, (or the Lord God) formed man of the dust of the ground, and breathed into his nostrils the breath of life, or of lives, (*ruach chaiyim* is plural, indicating the breath of lives,—*animal, intellectual* and *spiritual*).

There is, therefore, a plurality of *personalities* in humanity, as there

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is a plurality of personalities in Jehovah—or in absolute Divinity. We have the first, second, and third personality—in both Divinity and humanity. This is the essential idea of society. There is society in God. There is society in the angelic nature. There is society in the human nature.

The essential idea in all rational and moral natures is society.—Without society the idea of happiness is inconceivable. A human being must have society, agreeable society in himself. So must an angel—and so must Jehovah.

Hence, we read, "*In the beginning*—(from Eternity)—was THE WORD, and THE WORD was with God, and the word *was* God." He was in the beginning with God. He became flesh—a man—and dwelt in man, and amongst men. All Divinity, all spirituality, and all humanity, were concentrated in him. He is an effulgence,—"the brightness of the Father's glory," and the express manifestation—or *image of his person* the upholder of all things in creation's area.

Humanity, so *conceives* of the Godhead—or the Divinity. But no man can now, or can hereafter, entertain within his mental area, or comprehend in his finite spirit, a being that never began to be—who inhabits eternity, who fills the immensity of creation's area, and whose sublime oracle of himself is uttered in *five words* indicative of incomprehensibility. And these *five* words are only two words once repeated. Need I say they are,—"*I Am That I Am.*" Take out the middle term and what remains! "*I am—I am!!!* "Moses," said he, "when any one asks you by what authority do you act! Who commissioned you! Say to him so interrogating you,—I AM has sent you. I AM THAT I AM has sent you." Here man stands speechless,—Cherubim and Seraphim veil their faces and close their vision. In wonder unutterable, in eloquent silence, enwrapt they inquire no more. "Come, then, expressive silence, muse his praise!!!

But Humanity without Divinity, or Divinity without Humanity could not have been developed or appreciated in any realm of God's universe, so far as humanity can now penetrate the characteristics of either. We must study God in man, and man in God. Skeptics in Divine revelation, therefore, never can by any conceivable instrumentality ascertain the nature or character of God or man. Skepticism, in either case, is fatal to the science of God, and to the science of man. The absolute skeptic is, therefore, in the condition of a ship in the Atlantic without logboard or logbook, without pilot or helm, without sun, moon, or stars, borne headlong by every breeze, until at last he founders in the waves; and, according to his own theory of no God, no Saviour, no revelation, no hereafter, is lost forever.

All skeptics, who ever read the Bible with any discrimination,

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could they but commune with their own hearts, would find that the tap-root of their skepticism is planted, not so much in the sterility of their own heads, as in a cordial antipathy against the restraints and prohibitions which it enacts against cherished indulgences in sensuous or immoral passions, appetites, and lusts. These occasionally war against their own convictions, but ultimately passion triumphs over reason, conscience, and all the moral sensibilities of their nature, and they become an easy prey to passion and temptation.

"Resist the devil and he will flee from you," said the Apostle James just now eighteen hundred years ago—and it is as true and potent to-day, as it was at the time he wrote it. The lusts and passions of our nature often triumphantly war against reason, conscience, and the noblest instincts of our nature. Hence, the necessity of the Christian armor which Paul so eloquenty details, and enforces upon our attention. "The *shield of faith*" is only a defensive weapon, but the "*sword of the Spirit*" is especially offensive, and it is exceedingly sharp, and all potent to wound or kill the adversary. But to keep the armor bright, we must watch and pray—praying always with all prayer and supplication in the spirit, and watching thereunto with all *perseverance*, and supplication for all saints"—our fellow-soldiers in this good fight of faith.

But we may now be asked what is our theme! Was it not *human happiness?* Yes, human happiness. But in making an excursion through the whole volumes of the Patriarchal, the Jewish, and the Christian Bible we could not find the word *happiness* once. Strange! passing strange, the word *happiness* is not found once within the whole area of the inspired writings! No; in the English Holy Scriptures, Common Version, the word *happiness* is not once found! There is, therefore, no *happiness* in the Bible—Old Testament or New!!—Be not startled courteous reader. "Strike but hear me."

We have the the substantive *good* ninety-two times in Holy Writ. We have also the adjective *good* eighty-two times. Still, some will say—"this is not happiness in fact or in form." It, however, is indicative of that which contributes to what we call happiness. Nay, indeed, it is paramount to happiness.

The root of the English word happiness, is *hap*—which originally was equivalent to the word *chance*. But *happiness*, in our present currency, indicates agreeable sensations—physical or mental.

Happiness is, with some, pleasing emotions or sensations. It is neither good luck nor good fortune. *Felicity* or *blessedness* makes a nearer approach to it. *Self-enjoyment* is, we presume to think, the nearest approach to it. But there are degrees of self-enjoyment.—The highest degree of self-enjoyment is, in our conception, the near-

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est approach to the current idea of happiness, at least from our standpoint.

But our conception of self-enjoyment and that of our readers may, indeed, be quite different. *Self* is a very interesting and a very common topic. "A man's self," says Alexander Pope, "may be the worst fellow to converse with in the world." We have, in our area of vision, some two hundred and twenty-five words in our vernacular, of which the first syllable is *self*. And a goodly number of dissyllables of which it is the last. It is, therefore, a sort of an *Alpha Omega* word in the self-dignifying nobles of the living world.

Still it is an incontestable fact that self-complacency is an essential element of a happy man. A man who cannot approve himself—or his course of conduct towards himself, towards his Creator, towards his Redeemer, and towards his fellow man, cannot possibly be a happy man. In other terms, he must possess a good conscience as respects his conduct towards his Creator, towards his Redeemer, towards his brethren in Christ, towards the wife of his bosom, towards his children, towards his servants and towards all mankind, in all his relations to them, natural, moral, and religious. Such is the high price of *human* happiness, truthfully so called. The more relations we possess, or in which we stand to heaven and earth, and to all their tenantries, the higher rises the price of happiness; and also the higher rises the happiness itself.

Such, in a few words, are our conceptions of human happiness. I was going to say *Christian* happiness. But a Christian is a man—and a Christian man is the only man that can be regarded in the supreme court of the universe as a happy man. We have, *animally* considered, happy men, happy horses, happy oxen, happy mules, and even happy asses. But no *man* can be happy, but a truly enlightened Christian.

A. C.

WHY RELIGIOUS PAPERS ARE NOT TAKEN.

A correspondent of the "New York Chronicle" sums up the answer to this inquiry in a somewhat facetious manner thus:

"(1) Pretext:—Paper too expensive.

(2) Cause:—Intense stinginess.

(3) Result:—Spiritual Dyspepsia so that they will not be able to bear even the "*milk of the word.*"

"*Remarks.*"

(1.) It is not my fault. (2.) It is not your fault. (3.) It is not God's fault. Finally; I propose that our churches throughout the country do set apart some Thursday in next month to pray for stingy Baptists, who cannot pay for a religious paper."

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REFORMATION IN COLLEGES.

I select from the 2nd volume of the "Christian Baptist," 1st Edition, a letter addressed to me, March 10th, 1825, signed "*A Constan Reader*," proposing a reformation in the Transylvania University, located in Lexington, Kentucky, and my response to it April 7th, 1825. It is not found in Brother Burnet's edition, revised, Cincinnati, A. D. 1835. I will only preface it with a single remark:— An experience of nineteen years in Bethany College has fully confirmed our long-cherished views—that the Bible—the Patriarchal, Jewish, and Christian Scriptures, should be a daily reading and a daily study in every College in Christendom. And to make them such, there must also be a lecture on these readings, purely *historical* and *exegetical*, not *theological* or *christological*; but simply exegetical of the *facts*, *precepts*, *promises* and *threatenings*—all of which, indeed, are as truly facts as that God in six consecutive days created the heavens and the earth and all their tenantries. A. C.

TO THE EDITOR OF THE CHRISTIAN BAPTIST.

Dear Sir:—Our friend *Doctor Fishback*, of Lexington, has proposed a plan of reformation in Transylvania University, which is exciting a considerable interest in our State. As you have had an opportunity of much experience and observation in reference to universities and seminaries of learning in Europe and America, will you be so good as to give us your opinion on the subject?

The plan of reformation proposed seems to be to exclude all sectarianism in reference to religion from the institution, and to make the *Scriptures* the only school book on that subject; to be *read* and *learned* by the students until they become acquainted with the principles, evidence, design, and character of the Christian religion, as deduced from the Bible. This is the religion of the country, in which all sects and denominations agree.

It is also proposed that the different Christian denominations be admitted to an *actual* participation of the management and superintendency of the concern, in the board of trustees, and in the academical faculty, as far as practicable; and thereby to effect and cherish a unity of spirit in the bonds of peace, with an undivided confidence in all, in behalf of the institution. At the same time, to adopt a wise system of economy in the dress and expenditures of the students, so as to give every man who is not rich an opportunity to educate his sons.

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Would it be proper to exclude scholastic theology and natural religion, as they are called among the learned, from the course of instruction, which you know are taught in colleges? or are they *true?*

In Transylvania are taught, I observe from a catalogue, in the senior year, philosophy of mind, including the first principles of theology, by the President—I suppose without the Bible.

Would or would not the above system, if adopted, in a great measure supersede the necessity of theological schools, except when established for sectarian purposes, and secure to parents and guardians, and to the country at large, instruction to the educated young men in the most important of all sciences—the *science of spiritual things*, which has been heretofore in a great measure neglected? My observation proves to me, that if young men who are determined to fill situations in life which make education a prerequisite, do not bestow a particular, a critical attention upon the principles, nature, and evidence of the christian religion, in their course of previous education and academical study, they live for the most part their life time altogether ignorant of that religion; for as soon as they end their studies in college, they become immediately engrossed by others which exclude it from their minds, perhaps already barred by ignorance, pride, and prejudice, against any degree of attention to "the wisdom that cometh from above," which is necessary for understanding it. This is the reason why we have so much infidelity and ignorance in the christian religion, dissolute morals, too, among the learned professional men in christendom. This is the reason, too, why christianity is regarded by so many of that description of men as a system of inconsistencies and contradictions. Am I right, or am I wrong?

Ought Baptists to support and advocate the plan of reformation as suggested in the above sketch? I wish for information, because, from what I can learn, petitions will probably be circulated for subscription to the next legislature on the subject.

A Constant Reader.

——, *Ky.*, *March* 10, 1825.

REPLY TO THE ABOVE.

April 7th, 1825.

Dear Sir:—Your favor of the 10th ult. came to hand at too late an hour to be attended to in the April number. The subjects on which it treats are of great importance, both in a political and religious point of view. Seminaries of learning, for ages immemorial, have had a very great influence upon the political, moral, and religious character of society. And so long as the men who govern society owe their distinction to their education, and are elevated to those pla-

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ces that give them a formative influence on the views and habits of their contemporaries by means of their literary acquirements, literary institutions must be viewed with peculiar solicitude by the political, moral, and christian philanthropist. Whether christianity ever was at all indebted to colleges and universities, either directly or indirectly; or if indebted, whether it is more indebted to the popish or protestant literary establishments, are not questions now to be discussed. That they have done much evil to mankind admits of no disputation, but that they may do good, and that the evil done is accidental and not essential to them, is equally as indisputable.

That a course of instruction might be adopted and faithfully pursued, or that the present system might be reformed in the very best institutions, in such a way as to make them of incomparably more advantage to society, is, I presume, to all who are conversant in such matters, a very plain and evident proposition. Indeed, the attempts of the present century to new-modify literary institutions, and the progress made in reformation in several seminaries, is proof positive that they are yet, in the judgment of the best informed, in an imperfect state, and that great advances towards perfection may yet be made. That Transylvania University, for whose prosperity you seem to be much concerned, may be elevated not only to still higher reputation at home and abroad, but that she may be rendered of incomparably more benefit to Lexington, Kentucky, and the whole Union, is, with me, a matter demonstrably evident.

The plan proposed by Doctor Fishback, while it merely alludes to some of the most glaring defects in almost all the seminaries of the union, recommends to the consideration of the community a system of reformation, which if adopted in substance or in the principle, if not in the whole form, would not only place the institutions adopting it on a basis superior to all the colleges in the union on the present establishments, but would also divest those institutions of some, if not of all those blemishes which present themselves so forcibly to the eye of the sagacious and benevolent members of the community.

One of the greatest blemishes in the character, and one of the greatest defects in the system, of most of our literary institutions is, that they are religiously sectarian, and politically aristocratic in their constitution and administration. They are even in many instances much more so, strange as it may appear, in the American republic than they are in the British empire. This is perhaps more owing to the boards of trustees entrusted with the management of those institutions, and to the mighty spirit of emulation which seems to actuate religious sectaries in the contest who shall be greatest. The constitution and laws of the United States, predicated of the grand prin-

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ciples of religious liberty, having placed all denominations on the same race-course, and having given to every one a fair start, presents the goal equally accessible to all, and the palm of distinction to that which runs fastest by its own strength—has indirectly contributed to that emulation which makes each one of the coursers willing to take hold of all the literary institutions he can grasp, in order to outrun, in this struggle for popularity, his competitors. It is perhaps owing to this that almost all our colleges are converted into sectarian schools, and are really more sectarian than under the English monarchy. For a similar reason they are more aristocratic too. In this country we have no noble nor ignoble blood—it has all come down from Adam and Eve; but in Britain and throughout Europe there is noble and ignoble blood—how it originated is unknown to us, but the fact is that it is one of the most dangerous *realities* in the world. Noble blood makes noble men, and royal blood makes kings; but Latin and Greek make lords in America—and Hebrew and Chaldee, with natural religion, make kings. Hence, when the nobility of Europe condescend to visit our ignoble-blooded Americans, they can hold *cast* amongst us only by repairing to our colleges and universities, where they find our noblemen. I have said that our literary institutions are more sectarian and aristocratic in this country than in Britain, and the natural causes or philosophical reasons for this fact are to be found in these hints.

In the University of Edinburgh, at the date of my last advices, there were 2250 students; and in Glasgow University, forty miles distant, there were 2200, of all religious persuasions. Every parent and guardian commits the object of his greatest solicitude to those seminaries without the least apprehension or fear of any stratagem, or scheme, or undue influence to bias his understanding or to proselyte him.—The work of making sectaries and of confirming them belongs to the divinity chairs, which every student is free to choose for himself after he has finished his academical course. The students are not even obliged to attend the sermons delivered in the chapels of these universities. On presenting a certificate that he attends any religious assembly in the city or suburbs, he is just in the same standing as those who frequent the chapel worship.

The rapid advances made by the Belfast Seminary upon Trinity College, Dublin, and upon Maynooth College, furnish ample proof of the correctness of the principles contended for by Doctor Fishback. Trinity College, in the metropolis of the kingdom, existing for centuries, and devoted to the Church of England; Maynooth too, of respectable antiquity, in the midst of a dense Roman Catholic community, and devoted to that religion, are outrivaled by an institution of

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twenty years standing, and comparatively fundless with regard to the others. Belfast, not sectarian in its character, has, in twenty years, equalled, and if I mistake not, excelled them both in the number of its students. Yet all these seminaries need reformation; but in proportion as they are not sectarian, in other respects, *ceteris paribus*, they are more popular and respectable.

Dr. Fishback's plan of giving to the board of trustees all the variety of sectarian feeling, by affording to every religious sect in the state a representation equal to its numbers, and by giving, as far as practicable, to its academical faculty the same variety of feeling and character, makes it so far republican, and would no doubt, if adopted, elevate Transylvania as far above herself as above all the institutions in the Western States. That one or two sects composed of a few congregations in the state, should have a majority of members in the board, and have thereby the direction of a state seminary, will not suit the genius of our country, and much less the enlightened republican spirit of Kentucky. Reason, common sense, and republicanism, without a jarring voice, declare that, in a state institution, the members of that state, whether natural religienists or sectaries under the profession of christianity, should, in so far as that institution is likely to affect their consciences, have a control in its management proportioned to their numbers.

Our colleges in the middle states, are generally mere sectarian schools—most of them mere Presbyterian cradles, called by the clergy the "streams that make glad the city of *their* God." Hence they are fed by reviving showers, and, like rickety children, grow and languish at the same time, but always thrive disproportionally. But by these means the Presbyterian courser runs faster than his competitors. The Methodists and Baptists have "*tried their luck*" too by getting hold of colleges, but their systems do not so well correspond to those institutions. Instead of riding faster, they are only in danger of breaking their bones. Their skill in managing their steeds being inferior to their better disciplined brethren, they are likely in most instances to get thrown off into the mud.

You know that I discard the idea of qualifying a man to teach the christian religion by studying heathen mythology, dead languages, and natural religion, and, therefore, when I speak of advantages resulting to society from literary institutions, it is not in this way that I expect any, but in the general benefits of education communicated to society, and afterwards to be appropriated, like every other blessing of heaven, by the directions of the Holy Spirit speaking in the Bible. When any community becomes intelligent, and when the advantages of education are generally diffused, the christian church

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will have her share of the benefits. To train any young man, purposely to make him a teacher of christianity, I am always ready to show, to be ridiculous and absurd; contrary to reason and revelation.

When I speak of divesting literary institutions of a sectarian character, it is with a reference solely to the public good; and as a measure of policy, I know of none that would contribute more to the reputation of any University, and consequently to increase its usefulness, by enlarging the number of its students, than to adopt such a course. Besides, as these political states will profit most from the South American independence, who were the first to acknowledge their independence; so those colleges will profit most from this policy who first adopt it.

But while I contend that no sectarian creed should be directly or indirectly taught in colleges, with all the same arguments, and for the same reasons, with, perhaps, a few more, I would contend that this phantom of the schools, called *natural religion*, alias, deism, should be discarded equally as any other sectarian project. While I would not have Presbyterianism or any other antichristian *ism* taught, I would not have deism inculcated. The exclusion of this chimera from all our schools would be a reformation as great as was the expulsion of the Aristotelian predicaments and jargon from the colleges; and would be as benignant to christianity as the expulsion of the Aristotelian logic was to science in general. And here you see I would as cordially agree with the second grand item of reformation suggested in the Doctor's plan, as with the first. A seminary of learning ought neither to be sectarian nor deistical. We know, too, there are sects and sectarians amongst deists as amongst christians. And it is a fact, the reasons of which, too, can be as easily explained, that the natural religion of John Calvin is as deistical in its tendency as the natural religion of Lord Herbert. A more elegant display and vindication of natural religion on John Calvin's principles, we do not recollect to have heard in any seminary, than that which I had the pleasure of hearing, last November, from the lips of Dr. Caldwell in the Transylvania University, in his introductory lecture to the medical class. I regret the loss of the notes I had taken of this learned and elegant lecture. Yet I am able to show, as I conceive, that if the principles adopted in that lecture are tenable, the sooner we get rid of the Bible the better. I know that the learned lecturer spoke, too, in commendation of the Bible, but in this he was inconsistent with himself. Though I presume he borrowed nothing from John Calvin, yet the old Reformer stood at his back with both his shoulders. On those principles, the Bible might be of some little use to the stupid herd of mankind, who cannot reason well; but

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to the philosopher who can look up "through nature's works to nature's God," it is as superfluous as a third wing to an eagle. It is, I have said, inconsistent for a natural religionist to commend the Bible, seeing it flatly contradicts his whole system. It declares, "The world by wisdom, or philosophy, knew not God." It declares that it is by *faith*, and not by *reason*, that men can know the world was created. It declares, that we must *believe* that God exists—and that we cannot reason ourselves into a knowledge that God exists. Though I have not leisure nor room at present for this investigation, it is, I conceive, demonstrably evident, on the principles of reason, too, that without a revelation from God, no man can know that he exitss. We are aware of many objections to this proposition, but we are prepared to show that they are as light as a feather, and that it is as true as the Bible itself.

It is, to every rational and sober mind, a matter of the deepest regret, that almost all our young men return from college graduates in extravagant and vicious habits. They are most generally skeptics, except those who are destined for the priest's office before they enter; these are generally firm believers in the religion which they intend to teach. Now that the course of instruction tends this way, needs no other proof than the fact just stated. And, indeed, I never could see how it was possible for it to issue otherwise on natural principles.

On religious, moral, and political principles, it is necessary that the evidences of the christian religion should be fairly, fully, and forcibly taught in every seminary in our country. This no sectary can object to. In the next place this proposition should be as fully, fairly, and forcibly taught as the preceding, viz.: *That Jesus of Nazareth is the Messiah, the Son of the living God, and the only Savior of men.* This is what distinguishes the christian from the Jewish religion as now professed in the world, but is not peculiar to any religious sect, but common to all among us. This is all the teaching of religion that appears consistent with the plan and design of literary institutions. Indeed, "*Paley's Evidences*" contain, perhaps, the best outlines of a course of instruction of this kind to be met with. This far is necessary to save our young men from the skeptical tendency of the other parts of an academical course; and I know of no people in our state, or in any other, who could object to such a course, whether deist or christian.

So far I have just simply adverted to the question in your letter, without doing more than to express a naked opinion or two. It may become necessary to be more full on some topics in your communication, but this is impossible at present. The plan of reform in those grand outlines already noticed, I conceive to be so evidently benefi-

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cial, and, indeed, liable to no serious objection from any sectary in religion or politics, as not only to deserve, but to command, the co-operation of not only Baptists but Paido-Baptists in carrying it into effect. I know of but one objection that can be made to it, viz: Those who have the control already, in this, or any other establishment, and those who wish to make it subservient to their own particular interest, and are intent thereon, will say, it is better that we and our friends should have its control, as we think we can manage it better to our own interest, than if all the community were to have a part in its management; in that case we could not expect to be either the *sole*, or chief gainers. Believe me, my dear sir, in this is a very strong argument, and one that is always difficult to refute.

I remain respectfully yours, A. C.

From the British Millennial Harbinger.

IS IT THE DUTY OF CHRISTIAN CHURCHES TO SUPPORT THEIR PASTORS?

AN ADDRESS BY J. EPPS, M.D.

1. The question for discussion this evening is one of the highest importance. It is one which has been present to my mind for many years, and the conclusion to which I have come, namely, *that pastors need not to be paid to fulfil the duties of their office*, is not of to-day, or yesterday; it is one of solid growth—it is one which every day's reflection and every day's observation convince me is true.

2. In discussing this question, I shall deliver my thoughts under the following heads; not only for the sake of impressing my views upon others more permanently, but also to give an opportunity to those who may undertake the refutation of them of more easily attacking any fallacies or errors which I may bring forward. First, the name, *pastor*; second, *the characteristics of a pastor, and his duties as thereby indicated*; third, *that there is no duty connected with the pastoral office which requires that, for its performance, the pastor should be paid*; fourth, *an explanation of the passages referred to as indicative of the necessity of giving remuneration*; and fifth, *the evils which have resulted, and will result, from the payment of pastors*, thereby establishing the same cannot be a Christian duty.

3. In regard to the first point, THE NAME PASTOR, it is curious to observe, that the word occurs but once in the New Testament; namely, Ephesians iv: 11—"pastors and teachers." The Greek word is ποιμενας, (poimenas) derived from ποιμην, (a shepherd) meaning also feeder of a flock, leader, ruler. This same word is translated shep-

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herd in other parts of the New Testament. Why this difference should be made, I cannot pretend to state.

4. Another term frequently used in reference to pastors, on account of a duty belonging to them, namely, *taking the oversight* of the flock, is επισκοπος, (episcopos) meaning simply an *inspector*, an *overseer*. It means also a scout or spy, the primary meaning being *a person taking an oversight*. It matters not what it be of which he takes the oversight.

5. That this term applies to the same individual, namely, the *pastor*, is evident from a passage in 1 Peter, ii: 25—"Jesus Christ, the Shepherd and Bishop of souls;" ποιμενα και επισκοπον, (poimena kai episcopon) the shepherd, even the Bishop.

6. The word επισκοποι, (episcopoi) bishops, is applied by Paul to the pastors of the church at Ephesus, who, by Paul, are characterized in the passage by another name, namely, πρεσβυτεροι, (presbuteroi) presbyters; so that it is quite evident that presbyters, bishops, shepherds, and pastors mean the same individuals. It is curious that we do not find the word *clergyman* anywhere, or one in any way correspondent thereto.

7. These names, as applied to the individuals referred to, are not at all indicative of a *particular order of men*; the difference of terms merely illustrating different points of aspect in which the men were viewed in reference to a particular office. In other words, there is nothing peculiarly sacred—*sacerdotal*, these gentlemen themselves call it—in the *bishop*; and the noun, επισκοπη, (episcope) thence derived, is translated visitation or vengeance, (1 Peter ii: 12) referring to the overseeing or visiting of God: "Glorify God in the day of visitation;" thus making it apparent that the term bishop, as the representative in English of episcopos, means simply *overseeing*, not *what is* overseen.

8. Again, πρεσβυτερος, (presbuteros) a presbyter in the *comparative* degree of an adjective, πρεσβυς, (presbus) old; and therefore the simple meaning is an *elder person*. It refers to *advance in age*, as generally associated with experience. Hence, this word is applied to *ambassadors*, to *delegates in peace*.

9. So the word ποιμην, (poimen) although it means the feeder of a flock, means also a leader, a ruler.

10. Having thus pointed out the names attached to those who fill the pastoral office, I now proceed to notice the second subject, namely, THE CHARACTERISTICS OF A PASTOR, AND HIS DUTIES AS THEREBY INDICATED.

11. From Paul's letters to Timothy and to Titus we may gather the characteristics, and thence deduce the duties as connected therewith.

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They amount to twenty-four; and it may be useful to give these characteristic qualifications individually, in our translation, and in the enlarged view of the terms, for they are very expressive—that is, when there is a difference.

English Translation.	*Enlarged Version.*
Blameless.	Not liable to censure.
Husband of one wife.	Man of one woman.
Vigilant.	Sober-minded, opposed to ranting. This term was applied to those rites in which wine was not used.
Sober.	Rational, wise, just, temperate.
Of good behavior.	Orderly, elegant, beautiful; comes from κοσμος, kosmos, the world, which is beautiful in its order; and hence this term is applied to *beauty as resulting from order.*
Given to hospitality.	Kind to strangers.
Apt to teach.	Capable of teaching; disposed to be taught; docile.
Not given to wine.	Not one who indulges in wine to excess.
No striker.	Smiter, a violent disturber; applied to the intoxicating effect of wine.
Not greedy of filthy lucre.	Not covetous of dishonorable gain.
Patient.	Indulgent towards another on account of his likeness to myself.
Not a brawler.	Contentious, fond of fighting.
Not covetous.	Not a lover of money.
Ruleth well.	Presiding well over.
Keeping his children in subjection with all gravity.	
Not a novice.	Not lately planted; a new plant.
A good report of them which are without.	

In the Epistle to Titus the characteristics are very similar. He adds some, however, which may be noticed.

Blameless.	Unimpeachable.
Not self-willed.	Insolent.
Not soon angry.	Not angry.
A lover of good men. *Just.* *Holy.* *Temperate.*	

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Titus defines more fully the nature of the teaching, "Holding fast the faithful word as he hath been taught, that he may be able, by sound doctrine, both to exhort and convince the gainsayers."

12. These characteristics are referable to two heads, namely, those which refer to the duties of a president, and to the duties of a teacher.

13. As holding so prominent a situation, he must be a man who will not do dishonor to the cause, by being associated in the minds of the world with any thing disreputable; and in order to preside well in his office, he must have a great self-command, not over his temper, but over the taking of those stimuli which have in their operation a tendency to destroy the power of self-rule; he must, moreover, have exhibited this self-command, and the capability of wisely exercising that command over others, and that for no inconsiderable period, by ruling well his own house.

14. The other characters refer to his teaching; concerning which there are but few particulars.

15. We have now to notice the duties as connected with these characteristics. In common life, we judge of an individual's fitness for an office by a knowledge of his character, so we, generally speaking, could judge of the duties of an office from information as to the qualifications of the person appointed to fill the office. Now, beholding the characteristic qualifications of a pastor, we shall find they are essential to enable their possessor to perform two duties; first, that of *ruling or presiding*; and second, *that of teaching*; in accordance with that much to be respected passage, "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine." Here are two points we referred to; namely, the *rule* and the *teaching*.

16. This ruling evidently embraces the watching over the flock in a church capacity; and this we shall find is the only duty the pastor has to perform *after* his election, in addition to that which he attended to *before*. I do not doubt that he will exercise his gifts more frequently: the very elevation will be a fresh stimulus to exertion.

17. Nevertheless, it is maintained by many, that in order for the pastor, the bishop, the presbyter to do his duty, he *must be paid*. To me, however, it appears that there is no such additional duty laid upon him, when elected to the pastor's office, requiring this new circumstance of pay; and in proof of this, I shall enter upon the consideration of the third subject, namely, *That there is no duty connected with the pastoral office, which renders it necessary that the pastor should be paid*.

18. It is true, if we take the common idea of the pastor's duties,

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amounting almost to this, that he is to take charge of all his hearers' religion, that he is to be the sole instructor, the sole prayer-maker, the sole hymn-chooser, the sole reader of the Scriptures, in fact the sole mouth of not the *church*, but the *congregation*; the sole visitor of the sick, the sole visitor of the members; then, indeed, we should be led to conclude that he had duties which required the entire devotion of his time to pursuits so numerous as these.

19. But Christianity does not throw any such loads upon its followers. *There is so much good to be derived by individual Christians from attending to the duties specified*, that they are directly called upon to attend to those duties, as to means having a positive tendency to promote their spiritual well-being.

20. Thus, to take the first of those duties which are considered to be pastoral, namely, *visiting the sick and the afflicted*. I do not deny this *privilege* to the pastor as a Christian, but I do deny it to him as his peculiar duty as a *pastor*. It is his duty, as an individual Christian. "Pure religion and undefiled before God, even the Father, is this; to visit the widows and the fatherless in their afflictions," &c. Now this is imperative on every Christian; and why? Because, as Solomon says, "It is better to go to the house of mourning than the house of feasting."

21. Again, another duty of the pastor is *to watch*. No doubt it is his duty—it is now his duty to watch over *the aggregate body, the church*; but it is the duty of individual Christians to watch over one another. Every Christian man is bound to care not only for his own things, but for those of his neighbor. Christianity is a religion of mutual care. It is true the pastor has the highest care; this is the honor of his office: becoming a pastor does not destroy the duties belonging to him as an individual Christian.

22. Again, another duty of the pastor is *to teach*. True—for he is to be "apt to teach." But this duty belongs to the whole body of the members, those exercising it who have the aptness. "Let the word of Christ dwell in you richly in all wisdom, teaching, and admonishing one another," is an order addressed to *all* Christians, leaving those who have the qualification of being apt to teach, to communicate to others out of his fulness.

23. In fact, almost all the exhortations contained in the Apostolic writings, evidently refer to the exercise of the gift of teaching. The brethren are told, "Seek that ye may excel, to the edifying of the church." "Covet earnestly the best gifts." "As every man hath received, even so minister the same one to another, as good stewards of the manifold grace of God." "If any man speak, let him speak as the oracles of God." If these passages mean any thing, they sure-

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ly must be understood as calling upon the brethren to seek to fulfill the highest offices of the Christian church, and not perpetually to sit in the passive condition of hearing.

24. Many good persons having thought that teaching is the peculiar and exclusive privilege of the pastor alone; both from the very name pastor, and also from the command "to feed the flock." Such a conclusion arises from attaching too much to these figurative expressions; and it is worthy of remark, that perhaps nothing has done more injury to the cause of religious truth, than the overstraining of figures.—The only relation in which the pastor is the shepherd, is in reference to the care he is to take that the flock shall be fed properly. The shepherd does not *make the herb for the sheep*, he merely leads them to the green pastures. The sheep must gather the food for themselves. The absurdity of making so much as is made of the figure, is shown readily by carrying the figure out. Thus, the sheep do not appoint the shepherd, therefore to follow out the analogy, *the church should not appoint their bishop*, or pastor, or presbyter, or president.—The sheep are very silly things, it is said: the members of the church are poor senseless things also. The sheep cannot dismiss their shepherd, however ill he may be towards them: so the church, it would follow, have no right to dismiss their shepherd or pastor. The shepherd has absolute power over his sheep: will it be pretended that because the figure is used, therefore the pastor should have a similar power over the church. It is true, priestcraft succeeded during many ages in obtaining this despotic power. It has been dwindling away since, and the great means of its destruction will be the *cessation of the stipends*.

24*. Nothing, therefore, as to payment, can be deduced from this figure, in reference to the pastor. But we are told that the shepherd is to *live of the flock*. Well, carry out the metaphor, and what have we? Why, the shepherd can live only by the *sale* of the *produce of the flock*. Is the Christian pastor to act thus? No, says an advocate for the payment of pastors, he is not to make gain of the fleck: but the flock, who are fed by his instructions, are to give of their temporal food and means, a compensation for the spiritual food that the pastor supplies. But do not the brethren who have the word of Christ dwelling richly in them in all wisdom, and who teach and admonish, feed the church also? These men, therefore, should reap the temporal things also; they give spiritual food; and so *all* will, if they stand in need.

25. What then? Is the pastor to be paid for the exercise of qualifications, which, before election, he attended to without pay?

26. For what then, is he to be paid? It cannot be for *teaching*, be-

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cause the brethren should be paid too, for they are bound to teach and admonish one another. It cannot be for *watching*, because the brethren are bound to watch over one another. It cannot be for *visiting the sick*, because the brethren are bound to attend thereto.

27. But may I be allowed to ask this simple question: Is it not strange, that if it be true that the pastor cannot perform the duties of his station without being paid, Paul should not, in addressing the elders of Ephesus, have told them that such was the case, instead of recommending them to follow his example, of using their hands to minister to their own necessities? It would be not only strange, but also wicked; for if payment is essential to the proper performance of the duties of the pastoral office, it follows that Paul, in persuading the elders to neglect that which is essential to the proper performance of the pastor's office, was actually recommending the adoption of a practice which must inevitably impede the progressive development of the Christian character towards its manhood state. What would be thought of the sanity of an individual, who, in recommending another to a particular office, the duties of which he tells the person whom he recommends, cannot be performed without the circumstance of remuneration as enabling him to devote all his energies, tells him to support himself by his industry in another direction? I ask, what should we think?

28. But when I add to this the consideration of the *peculiar frame of a Christian church*, I think it must be clearly seen, that there is no authority for the payment of pastors. Paul, in writing to the church of the Ephesians, gives the following splendid apostrophe:—"But speaking the truth in love, may you grow up into him in all things, which is the head, even Christ, from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase with the body, unto the edifying itself in love." [Eph. iv. 16.] Here we read not of any one joint doing all the duty of compacting the body: we read of no *one* joint working effectually, but we read of "every joint;" we read not simply of "the working," but of the "effectual working of EVERY part." What can this mean? Can it mean that one joint is to be paid in particular? Can it mean that the arm or the leg is to do the duty of all the other joints, and as doing it, to be paid for such a work of supererogation? There might be some excuse for paying the head, if this joint had been the representative of a member in the church; but no, *the head is Christ*.

29. Such are some of the grounds on which I build my conclusion that the pastor should not be paid. To repeat them may be useful:

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they are—first, Because the pastor possesses all the qualifications necessary to, and has performed all the duties save one, namely, that of ruling the church, connected with the pastoral office, *before* election; under which circumstances he was not paid: why, then, when elected, should he be paid for doing those very duties, with the single addition noticed, which before he attended to without pay. Second, Because the brethren, in a properly constituted Christian church, are bound to perform the duties of teaching, watching, visiting the sick and the afflicted, thought to be more peculiarly the pastor's duties, and for the performance of which it is maintained it is necessary that he should be paid. Third, Because as all talents are from God' and the purchase of Christ by his death on the cross, it is quite contrary to the spirit of Christianity to give "wages" to a pastor exercising those talents, which God has given him for the good of the church, and for his benefit, as one of the church. This, to me, is the worst kind of simony.

30. Still further to justify my conclusion, I shall enter upon the fourth subject, namely, *the consideration of those passages generally referred to as indicative of the necessity of giving remuneration to the pastor.*

31. The first passage is, "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine."

32. In order to understand this passage, it is necessary that we should define the terms used, and the context in which these terms occur.

33. The great word in the matter is the word "honor;" the word "double" is generally forgotten by those who advocate "pay." The Greek word for honor is τιμη [time], which has several meanings, the primary meaning being "honor;" hence Paul uses this word in writing to the Romans, when recommending humility, "in honor [time] preferring one another" [xii. 10.] No one will translate this "in pay preferring one another." Again, in ix. 21, Paul, writing of the power of the potter over the clay, asks, "Hath not the potter power over the clay, of the same lump to make one vessel unto *honor*," εἰς τιμην σκευος [eis timen skueos.] The verb from which the noun τιμη [time] appears to be derived, namely, τιω, [tio] means, I honor, value; so another verb, which seems to be derived from the noun τιμη, namely, τιμαω, [timao] means, I honor, I esteem.

34. The primary meaning, then, is honor; that which is understood when we are told to honor our parents, to honor men in office, the king, for instance.

35. But I am quite willing to allow, that besides this principal meaning, the word τιμη has other *secondary* meanings, through which the

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primary idea passes: it hence means *price, value, reward, pay, recompense;* it means also, *authority*. These secondary meanings necessarily arise from the first; for if we honor a man, we shall ever be happy to give him, if his wants require it, pecuniary aid.

36. This leads me to notice the *context*, in which this recommendation of the apostle, to give double honor to those that rule well, occurs. This context has reference to widows. He distinguishes widows into widows indeed, and widows who are to be taken into the number, who were not to be under three-score years old; that is, in a state in which they could not support themselves: and in order not to burden the church with the support of widows, Paul commands, "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged, that it may relieve them that are widows indeed." Here the apostle brings the word relieve, as manifesting that this is one manifestation of the honor that is to be paid to the widow, that is, if her necessities require this support.

37. The church, it is worthy to remark, is not allowed, notwithstanding its peculiar and exalted position in reference to the widows, as of them, to render null the *natural* duty of the relative to support the widow; and if we are to carry out the idea to the elders ruling well, does it not plainly appear, that even elders are not to be assisted by the church, if they have children that believe, capable of giving support; otherwise, the relationship of the church would render void the relationship of the filial bond.

38. After thus defining the duty towards the widow, the apostle then states their duties towards the elders that rule well, namely, "Let the elders that rule well be counted worthy of double honor; especially they who labor in word and doctrine:" and then, to establish their right to this double honor, he shows that even the beast's necessity is recognized as needing supply: "Thou shalt not muzzle the ox that treadeth out the corn;" and "The laborer is worthy of his hire." Just as if he had said, You have, by your free election, raised your brethren to places of honor, and as such, if they fulfill the duties therewith connected well, you must bestow upon them that degree of honor which their office, properly attended to, requires. Paul does not state that they are to be paid; and he does not suppose such a baseness on the part of the brethren, as would have been implied, had he added, Should these elders be placed in necessitous circumstances, then you must give them aid. The spirit of Christianity was a guarantee to such a manifestation of honor, if needed.

39. To establish still further that this word honor cannot mean pay, in reference to its use in this passage, it will be well to notice the word "*double*." If honor here means "pay," or "money," of

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"maintenance," then the elder is to have double what the widow has. But it is to be hoped that the widow was to have *plenty*; if so, the pastor could not need double *plenty*. There is no such waste recognized in the Christian system. But taking this word honor in its primary meaning, all this difficulty passes away. The elder is to be honored for the sake of his office; and that honor is to be double in reference to amount as given to others, because his office is so honorable.

39.* It has been intimated that this honor is but poor reward; and that we are told to "honor the king," and that kings would think it but poor honor if they received no tribute. This is reasoning which may suit the worldly, but it does not at all suit the Christian mind. "*The exceeding great reward*," which the apostle looked for, was beyond the limits of this world; and we are taught, "by a patient continuance in well doing, to seek for glory, honor, [τιμην, timen, not pay,] and immortality, eternal life."

40. Another passage brought forward to justify the payment of pastors, is that addressed to Timothy: *Meditate upon these things; give thyself wholly to them*; and the reason is added, *that thy profiting may appear to all* (1 Tim. iv. 15.) This giving himself wholly to them, it is said, implies pay, because he could not otherwise have been wholly devoted. But this expression does not necessarily imply so much: when we behold an affectionate brother, we say he is wholly devoted to his sister, or a dutiful son, he devotes his whole attention to his parents. But no one concludes that he neglects the pursuits of life to attend either to the one or the other; but that all the spare time he has, he devotes, and manifests every possible care to promote the happiness of the objects of his affection.

41. In addition to this, it is worthy to remark that the Greek expression in the New Testament, does not justify the interpretation. The phrase translated "Give thyself wholly to them," is "εν τουτοις ισθι (en toutois isthi) which cannot by any interpretation, be made to mean so much as is usually made of it.

42. Again, those passages which warn the elders *not to take charge of the flock for filthy lucre*, it is said, evidently indicate pay; because, if no money was given, there could be no temptation. But the apostle does not warn them against pay, against remuneration, against lucre, but against "filthy lucre," against dishonorable gain. Now surely those who advocate the payment of pastors to be scriptural, will never maintain that such pay was "filthy lucre." But a man who has no salary, may still make use of his pastoral office, and the members of their membership, for obtaining dishonorable gain. Do

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not we see this every day? Do not we find men joining congregations for pecuniary ends?

43. The last passage that I shall notice, is one that is considered to be most conclusive upon the point, namely the duty of paying pastors. It is this: "*Even so hath the Lord ordained that they who preach the gospel shall live of the gospel*" [1 Cor. ix. 14.] I say most heartily, amen, to this. I have always advocated that they who travel from place to place, who have no fixed habitations, no opportunity for pursuing any occupation, should live by the gospel. But these men are not the pastors of Christian churches. The church of Christ is composed of persons, who, having heard, *have believed the gospel*, and they meet as a church to worship God, and to nourish one another, so that they may become men in understanding, not always remaining at the first rudiments. Besides, Paul, in the passage quoted, is maintaining that he had as much right as the other apostles to be supported; but he preferred to preach the gospel without being bound to any man. And noble man was he. Missionaries are bound to be supported; but missionaries are not the elders of Christian churches.

44. I allow, therefore, this passage to its full import; and will maintain against any individual, that missionaries have a right to reap the carnal things of those to whom they contribute the spiritual things.

45. I have thus endeavored to notice those passages on which the practice of supporting pastors of the Christian churches is founded, and I trust I have shown that these afford no solid ground on which to base such payments.

46. The last subject to which I beg to draw the attention of the Society, consists of THE EVILS WHICH HAVE RESULTED, AND WILL RESULT, FROM THE PAYMENT OF PASTORS.

47. The great object of Christianity is *to develop the human faculties*; is, in other words, *to educate man for heaven*. In order to effect this, Christians are taught to attend to certain duties, by which this development, this education, to be is promoted. One of the most important of these duties is the duty of *mutual instruction*. I would ask any one what is the most effectual mode to promote an acquaintance with any science, and the answer will be, *attempting to teach it*. We are thaught by divine wisdom, "*He that teacheth others is himself taught.*" Hence Christians are called upon "to teach and admonish one another;" not, be it observed, for the mere circumstance of teaching, but because this very attempt to teach necessarily requires the *diligent study* of that word, which is profitable for doctrine, reproof, correction, and instruction in righteousness, that the man of God may be thoroughly furnished unto every good work. Contrast the conduct

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of two Christians, one who goes Sunday after Sunday to the meeting-house, to hear the minister preach, and return home; and who, perhaps, in addition, reads the Word of God, both in his family and in private, morning and evening; I say, contrast him with his fellow Christian, who feels it to be his duty to study the Scriptures with a view of communicating to his brethren. The former *reads* the Bible —the latter *studies* it. The former finishes his chapter, and shuts his Bible—the latter examines all the corresponding passages, compares spiritual things with spiritual, and brings out of the treasures of God's word, things new and old. The mind becomes developed in all its energies—the intellect is brightened by the beams of heaven's own light—the moral character receives a heavenly beauty—and the human being becomes clothed with the true dignity of a Christian. This is the education which the Christian requires—this is the education of the heart; and of the head with the heart. This is true education: for what is education but the drawing forth of the faculties; and what is Christian education, but the drawing forth of the faculties by the application of the truths of Christianity?

48. Such an education as this, how far superior to that miscalled *classical* education, to which the noviciates of the pastoral office are subjected. A youth shows capabilities of speaking, and fervency of feeling in matters of religion; he is taken up by some good people, sent off to some Highbury College or Hoxton Academy; he is made to study the pollutions of Ovid, the impurities of Virgil, [read the 2nd Eclogue] the addresses of Horace to his courtesans; perhaps to read the plays of Terence, which for their grossness have been excluded from the course of Trinity College, Dublin—reads Homer, learns to admire the lusciousness of love [not the pure love of chaste affection] from the verses of Anacreon, and becomes, finally, a classical scholar. And this, we are taught, is necessary, that a man should understand the Scriptures. Such a supposition is in opposition to the grand, the noble, the heart-rending declaration, "To the poor the gospel is preached."

49. Let me not be understood as decrying *education*. No, I value education too much to do this; but let the education of the Christian be the education of a Christian. I hope the day is fast arriving, when every man, even in the common walks of life, shall be able to read the Greek Testament and the Hebrew Scriptures? a power which, I am sure, that if we take any hundred clergymen, will be found possessed by not more than five out of the hundred.

50. But the young minister, as he is called, acquires a classical education. He gets what is named *a call*. He receives a regular stipend. What, then, must be his feeling when he perceives a brother

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in the church, teaching *without pay*, while he teaches *for* pay? Can he have any feeling, save a jealous one, of this interloper? Can he encourage the word of Christ dwelling richly in his members with all wisdom, so that they may teach and admonish one another? It is impossible. He may do this to a certain extent, but only thereto.—He gets his bread by his preaching—another, preaching and teaching for nothing, must be to him an object of dread.

51. Again, another evil. The very idea prevailing, that to understand the Scriptures fully, a classical education must have been gone through, has crushed the rising talents of many noble-minded men, whose hearts were warm in the endeavor to do good to the souls of men, but who were prevented from exercising these talents, because it required this and that, embraced under the name of classical education. Ministers have encouraged the idea of this necessity; and why? Because this classical education forms an excluding precinct to those whom they consider intruders.

52. Another evil connected with this payment of pastors is, *that men are not encouraged to search the Scriptures.* This is a bounden duty upon all; but if it is necessary that a man should be wholly devoted that he may understand the Holy Writings, it follows that it is impossible that the man who is engaged in every day life can search to any advantage. Many have thus been led to throw the care of their religion upon the clergyman's shoulders, and, in fact, if the Scriptures cannot be understood but by an entire, an undivided attention to them, it must follow that those who do not and cannot give this amount of attention, cannot understand the Scriptures; and how, then, can they presume to judge of the productions of the mind of him who has time, the whole time of his life, to devote to them? It is this which has given the priest so much power in all ages; a power to destruction.

53. But it may be said that *in science there is a division of labor*; there is a devotion of the time to one particular pursuit; and it may be asked, If this be the case with scientific truth, why should it not be so with moral and religious truth? In relation to the first part of the inquiry, it is worthy of remark, that this division of labor does not prevail so much as has been supposed. It is a curious fact, which the history of sciences will demonstrate, that many of the most active promoters of science have been those who have been engaged in other pursuits. Numerous illustrations might be given; and I verily believe, that if the names of those who have thrown light upon scientific truth were to be collected, and those who devoted their whole time to science were arranged opposite to those who could pursue science only by casual opportunities, but then pursued it with an in-

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tensity of love, the latter will be found attached to more discoveries, more truths, more experimental investigations than the former.

54. To leave this first part of the question, I beg to offer a few remarks on the latter part, in which I shall endeavor to show that the *nature of the truth with which Christianity has to do, is quite different from that on which the sciences are based;* and that though the truths of religion constitute the grandest science existing the *mode of obtainment* is different.

55. The Creator has given man two books to read: the book of nature, and the book of revelation—the one to promote his *external* happiness, and the other his *internal.* The laws of the one teach him the influence of external agents upon him—teach him those that are injurious, those that are beneficial—teach him what to avoid and what to take advantage of—teach him how to act in accordance with the natural laws of the Creator, so as to produce the grandest results in the sciences and in the arts; for it is an important fact that all men can *know*, after the most minute and extended study, is nothing more than the laws which the Creator has stamped upon the pages of creation; and all that man can *do* is to put these laws into *practical* operation.

56. Now it is evident that men must discover the laws regulating the universe before they can practically apply them. Sir Isaac Newton discovered, by a patient observation and long-continued reflection and calculation, the *laws which regulate* the motion of the heavenly bodies; and by that knowledge we are enabled to calculate with certainty the appearance of comets before they arrive, and many other important results in relation to navigation.

57. The laws of the natural world, moreover, are more or less concealed. They require a great amount of research to find them out—they require an immense collection of facts—they are written, it is true, upon the pages of creation, but they are written in such a large hand that it takes years, sometimes ages, to decipher the writing; in fact, they are *the penmanship of the Infinite:* hence the necessity of a greater devotion of time to their investigation.

58. But this is not the case with the *laws regulating the moral government of God*, as contained in the volume of Revelation. They are written with the legibility of a sunbeam; that he who runneth can read. Those laws which philosophy failed to develop during a period of nearly two thousand years, notwithstanding "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made;" and made known in lettered plainness, so that the youngest child who is acquainted with the simplest truths in Scripture, knows more than the greatest philosopher

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who lived before the time when light and immortality were brought to light by the gospel. Here the mode to be adopted to discover the laws of the natural world is not necessary to be pursued in discovering the laws of the moral world. God has kindly revealed them to us; and thus the Christian has, as it were, put down beside him all the laws of the moral government. They are discovered to him.—He has only to read to know. There are difficulties in the Scriptures, I am willing to allow. But when we consider that the promise of God's Spirit is made to every one who, in a teachable spirit, inquires the will of the Lord, we at once perceive, that though the Scriptures must be searched, it is not necessary, in order to obtain a thorough acquaintance with the laws regulating the moral government of the universe, that a man should devote his whole time to their investigation. If it did, then religion, which is the duty of the many, yea, of the whole human race, must be the *business of the few*.

59. And when we add to this, that the perception of the truths of revealed religion is *dependent more* upon the state of the *heart* than the *head*, we may readily understand the fact that some of the most uneducated, that is, in the misused sense of the word, have the grandest conceptions of the moral government of the universe, and of the relation in which man stands to his Maker; and understanding this fact, we may readily arrive at the conclusion, "If any man will DO his will, he shall KNOW OF THE DOCTRINE whether it be of God, or whether I speak of myself." John vii. 17. So intimate is *moral perception* connected with *moral doing*.

60. And when, in addition to this, we behold the fact that notwithstanding the entire devotion of the time of thousands of pastors that have been, religion wants that tone which it possessed in the early ages of Christianity, and that many doctrines remain in the same state of obscurity, we shall perceive that the payment of pastors is not a necessary part of the means to develop the progress of Christianity.

61. Viewing the subject in all these relations, first, in regard to the names applied to the persons holding the pastor's office—names not at all indicative of pay; second, in regard to the characteristics of these pastors—characteristics not requiring for their manifestation, pay; third, their duties—almost all of which they are to perform in common with their fellow Christians, and consequently, which latter should be paid as well as the pastors, that is, if the duties require for their proper performance pay; fourth, viewing the subject in regard to the evils that have been produced in connection with the remunerating system; and finally, in regard to the nature of the truths of revelation, and the state of mind necessary to the understanding

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thereof, I am compelled to come to the conclusion that I stated at the outset, namely, *that pastors need not to be paid to perform their duties*, and consequently, that it is not the duty of Christian churches to support them.

ADDRESS TO THE GRADUATING CLASS OF BETHANY COLLEGE, OF 1860.

YOUNG GENTLEMEN:—

The *hill of science*, perhaps, I might rather now say, the *mountain of science*, is a lofty eminence. And have *you* not realized the fact that

"The steep ascent must be with toil subdued;"—that

"Watchings and cares must win the lofty prize,
Proposed by Heaven, true bliss, and real good.
Honor rewards the brave and bold alone,
It spurns the timorous, indolent, and base;
Dangers and toils stand stern before its throne,
And guard, so God commands, the sacred place;
Who seek it must the mighty cost sustain,
And pay the price of fame—labor, and care, and pain."

So sings one of our most philosophic, and poetic rhymers. If this were true a hundred or two hundred years ago, it is still more truthful and apposite in this our day and generation.

The area of both learning and science—or language and all that it represents, has in a species of geometrical progression indefinitely advanced beyond the old landmarks of both. The time is not so very long past, when—fire, air, earth, and water, were earth's *four elements*—and its all-engrossing themes. The word *element* has, indeed, itself become a theme, a philosophy. Our Saxon ancestors had a philosophy of *elfs*, representing four positive realities—a *spirit*, a *ghost*, a *nightmare*, and a *witch*. The elf—or *el* became a genus, culminating in a moving principle. This word was, by almost common consent among the more learned, derived from the first syllable of *Elohim*—the *gods*. But this *elf* became plural,—and getting into bad repute became a representative of a whole regiment of demons. Hence sprang the science or speculations of Demonology.

The veritable Parliament of Great Britain, in the reign of the first Charles, July 1st, A. D., 1643, held in Henry the seventh chapel, employed the authors of that work, and several of them were members of the Assembly.*

The area of their operations was definitely propounded, beyond

* See Encyclopedia of Religious Knowledge—on the proceeding of said Assembly.

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which their license and authority extended not. This was an unfortunate, ill-judged—and, in the long run, an expedient eminently fatal to the progress of the gospel in the hearts of the people, and to the advancement of true science and true religion.

In harmony with the theory of the four elements, there were, by common consent, *seven sciences*. According to Dr. Johnson, these seven sciences were:—"Grammar, Logic, Rhetoric, Arithmetic, Geometry, Astronomy, and Music." But, are not Geology, Mineralogy, Botany, Sciagraphy, sciences? Nay! In one word, has not every art its own science, and every science its own art? Are there not in one sentence, just as many arts as sciences?—!

But again with the philosophic poet may we not inquire:—

"Is not all *nature art* unknown to thee,
All *chance*, *direction* which thou cans't not see,
All discord, harmony not understood,
All partial evil, universal good,"

From the same sweet rhyming and philosophic poet we propound to you and to ourself the all-absorbing and engrossing exclamations:

"Oh, happiness! our being's end and aim!
Good pleasure, ease, content, whate'er thy name;
That something still which prompts th' eternal sigh,
For which we bear to live, or dare to die;
Which still so near us, yet beyond us lies,
O'erlooked, seen double, by the fool and wise.
Plant of celestial seed, if dropped below,
Say in what mortal soil thou deign'st to grow?
Fair opening to some courts, propitious shine,
Or deep with diamonds, in the flaming mine?
Twin'd with the wreaths Parnassian laurels yield,
Or reap'd in iron harvests of the field?
Where grows? where grows it not? If vain our toil,
We ought to blame the culture, not the soil;
Fix'd to no spot is happiness sincere;
'Tis no where to be found, or everywhere,
Tis never to be bought, but always free,
And fled from monarchs, *good man!* dwells with thee.
Ask of the learn'd the way? the learned are blind,
This bids to serve, that to shun mankind;
Some place the bliss in action, some in ease,
Those call it pleasure, and contentment these;
Some sunk to beasts, find pleasure end in pain;
Some swell'd to gods, confess e'en virtue vain!
Or indolent to each extreme they fall
To trust in everything—or doubt of all."

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This beautiful rhymer reasons like a man of genius and of taste. We cannot, indeed, indorse him in all his beautiful verses—but we can find him in his essay on man, a philosopher, at least of as much sound reason, good practical sense, and discretion as any other poet of the age in which he lived.

While, by no means indorsing his theological opinions, or, indeed, the whole of his philosophy, we must do his memory the justice and you the justice to say that he has very happily and truthfully expressed himself in the verses quoted; and being easily memorized they will amply repay, in their future suggestions, all the expense incurred by transcribing them deeply on the tablet of your memory.

Every student that has attained to a collegiate literary and scientific majority—usually called graduation, or the receiving of academical degrees, is merely licensed to become his own teacher and pupil. And let me say, kindly and emphatically say, that you owe to God, to society, to your Alma Mater, and to yourselves, to continue to be students in a very large school possessing an immense library, a splendid apparatus, and a very large and highly gifted faculty, each and every one of which is a Pantomimist, so called from Pantomimus who could represent all sorts of actions and characters without speaking one word, expressing his meaning in mute action.

One of these, if my recollections of my early readings be not treacherous, once challenged Marcus Tullius Cicero, the father of Latin eloquence, the greatest Roman orator to whom the Roman State ever gave birth;—great, not only in Roman oratory, but also in what was then called Roman Philosophy; I say he challenged Cicero to appear before a Roman audience on any occasion, on any subject, proposing that Cicero should address them in their own language for any given period, and that he would respond in *Pantomime* in his own style, without uttering a syllable or a sound, and that, too, to the general satisfaction, conviction, and persuasion of a Roman auditory.

Be this literally true or not, it is true that there is in pertinent or appropriate *action* much significance, much pathos, and, therefore, much power to impress, to allure, and to conquer an intellectual and intelligent auditory.

To command the tongue and the pen, are two of the greatest achievements that a literary and scientific education can confer. But they are always obtained at a high price. A price that would more than bankrupt the all pecuniary potent house of the Rothchilds. Genius, ratiocination, imagination, eloquence, and philosophy are no more to be purchased by money than was the supernatural influence of the Holy Spirit displayed in Jerusalem on the ever memorable Pentecostal day.

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Money commands only materialisms, or the means of obtaining, holding, and enjoying the materialities of earth.

Spiritual gifts and graces, the Bible affirms, are not to be purchased with money, nor with any thing that money commands. We may purcha e a Bible with money, so much, and so far as its materialities are concerned. But we cannot purchase a single grace or gift that it reveals to man with all the gold and precious gems of the great globe on which we live and from which we derive our animal subsistence.

The spiritual stature of man never was and never can be appreciated by himself while veiled in an animal body. Our literary and scientific studies and attainments in this life and on this earth are, therefore, one and all, but rudimental and elementary. We merely apprehend symbols, but do not comprehend the realities of which they are the symbols. It is the knowledge of things and not of symbols that elevates, aggrandizes, and beatifies man.

The sciences of all nature and all the languages of earth, did we fully comprehend them, would not, could not satisfy, much less satiate, the appetencies and cravings of our nature. So great is the human mind, so large is the human heart, that nothing finite, transient, or material can ever, by any possibility, afford true and real satisfaction. Nothing on this side of the infinite, the eternal, and the immutable can meet the longings, the appetencies, and the aspirations of our nature.

God created but one image of himself. Angels are not images of God as man is. Man has in himself a trinity. And he alone of all creation is an image of God, in a union of a body, a soul, and a spirit. We have never seen, outside of man, this trinity in one personality. The schools of theology have a trinity of personalities, but not a trinity of natures. We have an animal body; we have an animal soul, and we have an intellectual, moral, and religious spirit.—These all meet and culminate in man. And in man alone do these three natures meet. In our Creator there are three personalities in one nature. In man there are three natnres in one personality.

In every school there ought to be a Bible. And in every college there should be a development of three sciences,—Anthropology, Theology, and Christology. We are happy to find these three words in Webster's Dictionary. The text-book for these three sciences, and the only one that is perfect and complete, is that Book of books, most appropriately called *the Book—o Biblos*.

"The Bible should be the standard of language as well as of faith." So says Noah Webster, L.L.D., "Member of the American Philosophical Society, in Philadelphia; Fellow of the American Academy

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of Arts and Sciences, in Massachusetts; Member of the Connecticut Academy of Arts and Sciences; Fellow of the Royal Society of Northern Antiquaries, in Copenhagen; Member of the Connecticut Historical Society; Corresponding Member of the Historical Societies, in Massachusetts, New York, and Georgia; of the Academy of Medicine in Philadelphia, and of the Columbian Institute in Washington, and Honorary Member of the Michigan Historical Society." And Revised, too, and enlarged by Chauncey A. Goodrich, Professor in Yale College, Anno Domini, 1848.

I do not say, young gentlemen, as some Poetasten rhymer has said: –

"Let all foreign tongues alone
Till you can read and write your own."

For, in that case, I should fear you could never master your own nor any other. Your classic attainments, are valuable only as you employ them. And, indeed, the more you employ them the more can you, and the more will you, appreciate your own vernacular. Still, science ir superior to literature; for literature at most, is merely the handmaid to science. And of all sciences—the science of God, and the science of man are unquestionably perfectly transcendental. The Universe, to an enlightened man, is but a commentary upon the Bible. It is transcendently important to us at this angle of vision.

The Bible puts a tongue into the universe and makes it vocal and eloquent to praise and magnify the name and the character of Jehovah. What a splendid speech was that which made nothing the mother of every thing that exists in creation's boundless area. It awoke music in the whole universe. The morning stars sang together, in one creation-thrilling anthem, and "all the sons of God," in all the realms of the universe "shouted for joy." The echoes of that hymn still vibrate through every nerve of animated nature, and the dying echo has not ceased to thrill the sensitive heart responsive to the still small voice which Elijah heard when he wrapped his face in a mantle and stood in the entrance of a cave while the glory of the Lord passed before his enraptured vision.

Young gentlemen, having attained to your literary majority—licensed now to appear in the more active scenes of the great drama of human life, let me acceptably utter a few parting words.

The proper field of human action is humanity—not "*humanities*," as used and understood in the Scotch Universities;—indicating in the plural form—philology, grammar, logic, rhetoric, poetry, the Latin and Greek languages. Not these, but the exercise of kindness, acts of compassion, tenderness, benevolence, a general and a generous sympathy, or, as Paul expounds it: "Rejoicing with them that rejoice, and weeping with them that weep;" kindly affectionate to-

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wards one another; not every one seeking his own interests and honor, but the interest and honor of one another. A Pagan of noble port and bearing, on being interrogated because of his very generous liberality, responded:—"I desire, sir, very much desire, to be like the gods." "*Wherein*, Sir, or *in what respect*," was the next interrogation. "Why, Sir," said he, "the gods give to all who ask, and receive from none any thing in return;" sometimes not even gratitude itself.

Be it fable, or be it fact, young gentlemen, it is a noble conception, and often an appropos suggestion. There is an unquestionable magnanimity and nobility in liberality. "The liberal soul waxeth fat, and he that waters others, shall himself be watered in return." Goodness, absolute goodness, infinite goodness, is ever radiating being and blessedness from the centre to the circumference of creation's area.

"For, what is evil but the shade
By wisdom in the picture laid?
While all were good no need could be
For mercy's aid to misery.

Nor yet could sin-forgiving grace
Among all creatures find a place,
While all were good; no room could be
For mercy's aid to misery."

Liberty and necessity in moral science, or rather in metaphysics have long been, and are still mooted questions. We shall not, of course, presume to discuss them on this occasion.

Freedom of thought, of speech, and of action on all subjects—connected with religion—morality, and politics are the constitutional rights and prvileges of every citizen of these United States. We thank God from whom all blessings flow, for these invaluable American birth-rights, privileges, and honors. We have, however, to regret that the rights of man are more generally and cordially discussed and debated than the rights of God. Yet the knowledge and the recognition of these Divine rights to the allegiance of our hearts and lives to our God and to our Redeemer, contribute superlatively more to our dignity, honor, and happiness than do all our politically guarantied social rights and privileges, as citizens of these United States.

But, young gentlemen, to be citizens of Christ's own spiritual kingdom in all its birth-rights, honors, and immunities;—to be joint-heirs with him of all the riches, honors, and blessings of his celestial empire, and to obtain to the rank of sons of God and joint-heirs with the Lord Messiah, King of kings and Lord of lords, inexpressibly transcends any and every object that comes within the area of the desires, the hopes, or the aspirations of mortal man.

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They look in vain for true happiness, honor, dignity, and glory who imagine that these blessings and enjoyments are to be found, or to be secured, in earthly courts, dignities, and honors. They are not to be expected there in the ordinary routine of human affairs and relations.

The honors, immunities, riches and glories of citizenship in Christ's own kingdom, are, in the judgment of all truly educated and illuminated men, the *ne plus ultra* of all legitimate aspirations and ambition. There is a holy and there is an unholy covetousness, aspiration, and ambition. According to the Apostle Paul it is even a virtue to "covet earnestly the best gifts." He, therefore, exhorts Christians to "covet to prophesy"—or to interpret the Divine Oracles.

One of our most gifted bards, and most devout poets has wisely said:—

> "'Thou shalt not covet,' is a wise command,
> But bounded by the wealth the sun surveys:
> Look farther, the command stands quite reversed,
> And avarice is a virtue most Divine."

Young gentlemen—*covet usefulness.* Lay not your books upon the shelf. But the Book of books—the Book of Life Eternal—make *it* your counsellor and companion. Whatever your calling or profession in this world may be, act with special reference to the closing scene of earth's drama, and to the eternal future of your being. Of acting thus, no man at the close of life ever regretted, no man ever repented that he had made God's Book of Life Eternal his intimate friend, his guide-book and companion.

That such may be your purpose, aim, and object, and that your success in such a course may be all that you or we could lawfully wish, is not my desire only but also that, I presume to say, of every member of the Faculty of Bethany College. A. C.

INTELLECTUAL SUPERIORITY OF PROTESTANTISM.

A reviewer mentions the fact that every one of the world-renowned German writers who, in the last hundred years, have adorned almost every field of human thought and fancy and research, was born and educated a Protestant, and adds, "If we were to strike from the records of human intellectual action all that Catholic Germany has contributed to the general stock since the Protestant reformation, the world would not be poorer by one great idea, or even by one comprehensive fact."—*Christian Advocate.*

No man ought to preach who does not try at least to live according to the doctrines he teaches.

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LETTER FROM BRO. WALTER SCOTT.

At my suggestion, my Sister Bryant addressed a letter to our much esteemed and beloved Brother Walter Scott, requesting from him any facts or documents connected with the life and labors of Father Thomas Campbell, during his acquaintance with him, which was very intimate for some years. As we are slowly progressing with the memoirs of his life and labors, we insert the following letter received from Brother Walter Scott, as we are soliciting such documents from those who labored with him at the commencement of the current Reformation. Will not our friends and the friends of the cause we plead, favor us in like manner. A. C.

Maysluck, Ky, 8th May, 1860.

Mrs. Bryant.—*Very dear Sister:* The Lord bless you and yours—the Lord make you a blessing to many people.

Your letter of the 25th ult., unexpected but not unwelcome, was duly received. These lines in answer to it, go, I trust, to find all the friends in Bethany in good health.

Touching the matter whereof you wrote to me, I am, I regret to say, in possession of no documents, or incidents that you would deem of any value in a biography of Father Campbell; both of our families resided for some time in different apartments of the same house, he and I taught the same school, and presided together as Bishops in the same church, Pittsburgh, and, therefore, upon continuous reflection some incidents might occur to my memory which time has long obliviated.

I made the acquaintance of your Brother Alexander, in 1821--2; and soon after that had the pleasure, at his suggestion, I presume, of a visit from your dear and venerable father. In his case, as in that of his son, we at once conceived an ardent Christian affection for each other, which, by the way, continued uninterrupted and unabated while he tarried on earth.

Alas! where now is the venerable man—the man of God, and the holy ones who under his pastoral care, among the cabins of Western Pennsylvania and Western Virginia, worshipped the God of our salvation? Gone, all gone,

And left us weeping on the shore
To which they will return no more.

"The righteous perish and no man layeth it to heart." A sense

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of these melancholy changes diffuses a copious and doleful gloom over my affections and heart, and impel me to indulge for the moment in an involuntary and unavailing tear. I think of your mother, I think of your father, I think of Alicia, of Thomas, of yourself, and others, and my heart dies within me on memory of the days that are past.—May grace, mercy, and peace be with those who still linger behind.

Since father Campbell was so much better known to you all than to me, it would be improper in me to attempt, for your benefit, a description of his excellencies, either intellectual, moral, social, or religious; and yet I may, perhaps, state in a few words, without presumption, how he appeared to me under these several phases.

I always regarded your father as a man of fine intellectual parts. The evidence of this was derived to me from two sources, sense and reason—the eye and the ear. It was impossible to look upon his lofty brows and facial lines of thought, without reading in these exterior symbols intellectual greatness—reason, robust common sense, capacity, skill, wisdom. "The trial of a man is his speech," says the son of Sirach. Your father's public efforts fully vindicated, by the apocalypse they made of truth, all first impressions. Sometimes he spoke with great effect, and though he often protracted his speech to a great length—the manners and the taste of the times demanding it—yet he did not do so always. I once heard him in my Academy, which was large, deliver a current commentary, on James, first chapter; and can say in regard to it, that I have not since that time listened to any thing in the way of teaching more beautiful in expression or in thought and reason, more delightful and ravishing.

He was fond of discussion, and frequently offered propositions for debate. On such occasions he was a little sensitive, and high spirited. Amid the affray of words and arguments which his genius for dialectics had waked up, he ever held his old gold snuff-box in his hand, and snatching thence, at unequal intervals, "a hasty pinch" of the good old Scotch, as Henry Clay called it, he would immediately renew the conflict with increased energy.

He was, of course, fond of head-work. His intellectual system could not lay idle. He engaged its forces in various ways, therefore,—abstract thought, reflection, meditation, lucubration, contemplation, and excogitation, so that sometimes he looked pensive, sad, cast down, melancholy. Such appeared to me, intellectually, your pious and enlightened father. Those who think your brother's strong intellectual qualities were not derived to him from his father, differ from me *toto cœlo*.

Touching his practical nature, its basis seemed *moral* rather than *sentient*. His affections were, therefore, stirred from within rather

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than from without, and shone forth in respect for the rights of others, rather than in excitability for their faults. He was patient more than impressible; meek, gentle, and resigned, more than passionate or easily provoked. He wished well to all the world, whose salvation he desired, and loved with unspeakable complacency his neighbors, his family, and the saints.

Though his nature, as I have said, was affectionate rather than sensitive, yet his sympathies could be stirred up to floods of tears by the occasion; and of this, the following is a proof: Our preaching had one day taken such fast hold on the heart of a certain lady as to produce a slight alienation of mind, which on our return we learned had continued for a week. At the end of that time, on a second visit, many people offered themselves for the obedience of faith, and were baptized. In the conclusion of the beautiful scene, said lady pushed herself close up to my side until, indeed, she almost leant upon me; all the people saw her, and every heart was touched, for she spoke not a word. Father Campbell stood as close to my person almost as the lady herself. Looking upon the countenance of my venerable co-laborer, I said to him, My dear father, if the Word of God has perturbed the soul of this poor lady, may not the same Word also, under other circumstances, tranquilize it? "Bro. Scott," he replied, "baptize her." Turning to the woman, I took the confession, and asked her if she repented of her sins. Without lifting her eyes from the ground, on which they were fixed, she replied, "I have repented most wonderfully." On the utterance of these extraordinary words, a flood of tears gushed from the eyes of my venerable associate, as if his head had been a fountain of water. They absolutely fell in a stream to the ground. The memory of the fact must remain with me through life. I baptized the lady, and thanks be to God, she awoke next morning in full possession of her senses.

In regard to his feelings, derived from the opinions of others, he was by no means, insensible to fame. If, however, this "last infirmity of noble mind" at any time perturbed his feelings or awakened his ambition, he sought not earthly renown for its own sake, if he sought it at all. If he desired to be known, it was as a herald of the Cross of Christ--reformer of the church and of the world.

He had, as a scholar, mingled with the aristocracy of his own native land; and without contracting any of their luxurious habits, had come off victorious from the contact impressed only with the grace and elegance of their lordly address. He was one of the best bred men of his day.

At an early date I returned his visit, and tarried some days and nights under his sacred roof. Here his social affections displayed

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themselves in the most agreeable involuntary hospitality. His great nature overflowed in affability and in the arts of pleasing—conversation, reading, happy discussions on pleasing themes, walking abroad, &c., &c. In all he did and said, he offered me a pleasing illustration of the Scripture which says, "He pleased not himself."

Touching his religion, he was the most devout man I ever knew. He loved God and adored him for the gift of his Son in our great redemption. He was a man of prayer, a man of reading, a man of holy meditation, excogitation, and reformation. He was fond of the analogies between the two Divine systems—nature and religion; and read with delight in the works of God the spiritual relations of the universe. He ascended from infinite power to infinite wisdom, from infinite wisdom to infinite goodness, and read and realized in the things that are seen the things that are not seen, but yet are eternal. All things he saw with delight, were made for man and man for his maker. He ascended, then, by nature and religion, up to the God of nature and religion. He had tasted of the sovereign and universal good, and his heart was in the heavens. He was the most exemplary man I ever saw. His memory was blest.

SHORT SERMONS FOR BUSINESS MEN.—*No.* 5.

Busi*ness* men are men of considerable latitude and longitude; whereas busi*less* men have neither the one nor the other. They stand perpendicular upon the equator. They only create a shadow which always expires at noon. Business men, on the contrary, are the creators of food and raiment. They create circumstances, and circumstances create men. Circumstances have but two conditions, usually called good or bad. Tolerable circumstances are neither good nor bad. They are simply endurable.

Creators of circumstances and *creatures* of circumstances, are two of the most distinguishable classifications and characteristics of humanity. Of each of these, there is an undefinable variety. There are three categories of each,—good, better, and best; and bad, worse, and worst.

Do-nothings are, however, of some importance to society. They stimulate the energies of all without their precincts. Their misery and wretchedness, are the shade in the picture of humanity. It always requires a variety of colors to make a picture. Man has never seen a picture of one color.

"Drowsiness, or laziness will clothe a man with rags," is an oracle of the wisest of men and the greatest of Kings. He exclaims, "O, sluggard, how long wilt thou do nothing, your motto is,—'a little

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sleep, a little slumber, a little folding of your hands to lie down. So doing, thy poverty cometh as one that traveleth, and thy destitution as an armed man." But of the diligent he saith:—Seest thou a man diligent in his business, he shall stand before kings, he shall not stand before mean men." Chapter xxii: 29. Paul, therefore, says, "Be not slothful in business, but be patient in spirit, serving the Lord."

There is nothing incompatible with diligence in business and fervor of spirit in serving the Lord. Paul, the great Apostle to the Gentiles, had a trade. It was a wholesome custom amongst the Jews to give their sons a trade. The most affluent in their circumstances may, by sundry unpropitious events, come to poverty. It is, therefore, a sound maxim in political economy to have within ourselves the elements of competency—some science, art, or trade, on which we can fall back in any unfortunate contingency or emergency. Education, in language, science, and art is a fortune in all cases and conditions, and never wearies any one to carry it in any climate, hot or cold. Besides it opens in us rich mines of usefulness, prosperity, and happiness, in all cases and conditions. "A man's wisdom," said Solomon, "makes his face to shine, and the boldness of his face shall be changed." Prov. viii: 1, "Wisdom is better than rubies, and all the things that may be desired are not to be compared to it." "It finds out knowledge of witty inventions." There is an innate wisdom, as well as an acquired wisdom, and these combined constitute the intellectual and the moral hero.

There is a very appreciable difference between a *gentle man* and a *genteel* man. And quite as appreciable a difference between a *wise* man and a *knowing* or *intelligent* man.

Business men and men of business are also distinguishable. Business men are, like some called Christians, only professors. A true, a real, and successful business man, must be a man of large capacity, great energy, much activity, strict veracity, and transparent honesty. These are the five points, not of Calvinism, nor Arminianism, but of a successful, honorable, and useful business man.

Self-denial is not more essentially necessary to the perfection of a Christian man, than it is to a successful, honorable, and happy man of business. Paul says, "Let not every man look on his own things, but let every man look also on the things of others." A merchant man of high reputation and of great success, was interrogated by a friend as to the "means or cause of his success." He promptly responded in these words:—"By always telling the truth; keeping just weights and measures; and doing, as I would be done by, in all cases. This, Sir, is the whole secret of my success." "There are," he added, "three attitudes or aspects in which I place all my actions

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in my social intercourse, and these are:---their attitude to God, their attitude to my fellow men, and their attitude to myself. If these stand right in God's eyes, in my own eyes, and in the eyes of my fellow men, I have peace with God, I have peace with men, and peace with myself. This, Sir, I conceive to be the whole secret of my success."

"I may add," continued he, "another point; I am quite as conscientious in purchasing goods to sell to others as though I were to wear or consume them myself. It is true, I sometimes am, as we say, 'taken in;' or, as we otherwise call it, 'cheated,' in the quality of the goods I purchase. But, as we sometimes say, I do not make my customers a sort of scape-goats to carry my sins, or faults, or mistakes, just as you please to call them. I say, I do not make my customers scape-goats to carry my sins into the wilderness of forgetfulness.

In this way I keep my conscience quiet and peaceful both towards God and man." I am sorry to learn that other business men, I do not mean merchants, but tradesmen of all callings---farmers, mechanics, from the cordwainer up to the boastful "*honest farmer*," and "planter," make it a custom to show their best products to the buyer, by a fair outside envelope. These sometimes remind me of the "whited sepulchres," which the Lord himself condescended to notice. They had, indeed, a beautiful outside, or a more precious envelope as a sign or pledge of that which was within ingeniously concealed from the eyes of the purchaser. If *he* noticed such persons, and gave eternal infamy to their memory, why should not our contemporaries be admonished by such a fearful demonstration, and avoid every such obliquity of heart and life.

We find men of business---in the full sense of that word---amongst all the callings and professions of our country and of our times. And why should not they as well as other callings, professions, and pursuits be respectfully noticed and exhorted to a reformation that can never be repented of?

Indeed, the progress of the gospel has been greatly impeded in its onward career of love and mercy by such nominal professors, and such incongruous representatives of the original communities that were living epistles of the Lord Jesus Christ, to be known and read, and accredited by all candid, truth-seeking, and truth-loving men.

There is an all-subduing argument *pro* or *con*- -for or against Christ, to be inferred and argued by every person who either reads, or hears, the lives, the sayings, and the doings, of those who have vowed true and everlasting fidelity to the Lord Jesus Christ.

If the gospel of salvation, of eternal honor, glory, and immortality be true, none but a believer can enjoy it; and if it be not true, there

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is no truth, no evidence, no assurance of any thing reported, believed, or accredited, by saint, by savage, or by sage, on the face of the tenanted earth. But it cannot be rationally, morally, or religiously doubted or denied by any man of common sense. Indeed, the only decisive proof that any man can give that he possesses a sound mind in a sound body, is his cordial and ready and grateful acceptance of it, as originating in, and emanating from, the love of God to lost, alienated, bewildered, and ruined man. It has, indeed, to the cultivated eye of reason, to the candid and honest heart, as clear, as full, as satisfactory, as convincing evidence of its Divine origin as have the sun and moon and stars of heaven, that the hand of God and not the hand of man, made them, created them. and assigned to them their place, their movements, and the laws that permeate and guide them in all their destiny in the fields of space which in his infinite wisdom and understanding he has ordained for them, in order to the perfect and complete happiness of all the tenantries that occupy them in subservience to the aggregate happiness,---the perfect and complete happiness of all the spiritual, the worshipful, the adoring, the rejoicing circles of the vast, the infinite, the everlasting universe of God.

Now to be a citizen, an approved, an honored citizen of the universe, in the society of the heaven of heavens, in the immediate presence of its ineffably glorious and exalted Creator, "in whose presence there is fullness of joy; and at whose right hand there are pleasures, forevermore;" would it not be worthy, incomparably worthy, of all the labors and the toils and the sorrows and the sufferings of untold centuries, were it thus to be obtained!! And yet, wonderful, ineffably wonderful, how few will deny ungodliness and worldly lusts; and live rationally, soberly, righteously, and godlily, in order to be prepared to commune with God, and to enjoy the whole universe and his presence forever and ever!!! A. C.

LONGEVITY OF CLERGYMEN.

"In the obituary notice of the dead for 1858, by Hon. Nathan Crosby, the average of all the clergymen whose ages are given (181) is 62½, and the average of all the physicians (227) is 57, making a difference of over five years in the longevity of the two professions. This result confirms other facts, showing that the clergy as a class, are long lived, though a different impression prevails among many people. Of the 181 obituary notices of clergymen in this work, 30 were over 70 years of age; 22 over 80 years; 7 over 90 years, and 3 over 100 years of age."---*Ex.*

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THE FULLNESS OF THE RICHES OF THE SONS OF GOD.

(CONCLUDED FROM PAGE 321.)

I have said that faith is the only law that underlies the moral government of God. I reaffirm this. Now there are three laws that are the springs of action in us—faith, hope and love. Though love is the greatest of the three, faith is first in order, and underlies hope and love: for it is evident that no one can love a being in whom he has no faith; nor can any one make a being, or any thing that a being has said, an object of hope, without a pre-existing faith. Faith is the ὑποστασις, that which stands under, the support, groundwork, and hence, firm and unshaken confidence of things hoped for, the conviction of things not seen. It is the "punctum saliens" in our regeneration, and throws life and motion into the whole man. How forcible are the words of our blessed Redeemer here—"Verily, verily, I say to you, he that heareth my words and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Faith then underlies the moral government of God, and is to the moral superstructure thereof what the foundation of the earth, the eternal granite, is to the superimposed strata. Forasmuch as faith was, in the creation of the intelligent being, chosen of God as that law which should bind him to himself, he has, in the redemption of man, made no new law; but has been pleased to take that same fundamental law, that primary securer and spring of all obedience, and wherever it exists in the heart, to count it to him who has it for righteousness: and thus it is written, "Abraham believed God, and he counted it to him for righteousness." Our apostle adds—"It was not written for his sake alone, that it was counted to him for righteousness; but for us also to whom it shall be counted, if we believe on him who raised up Jesus our Lord from the dead, who was delivered for our offences and raised again for our justification."

Now I must here remark that I understand by the term righteousness a righteous life, at least when faith is said to be counted to us for righteousness. The words of our apostle, "blessed is the man to whom the Lord will not count sin," show this to be the true meaning. To what man then does the Lord count no sin? The man of faith. Not only do I perceive the reasons for this in that which has been already argued, but I see a reason also in this: faith purifies the heart, takes out of it all feelings of hostility to God, of alienation from him, and brings us to a perfect willingness of submission to all his

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requirements. In such a heart there is no sin, if we are willing to allow this to be true, that intention makes the crime. It is indeed the intent, with which a deed is done, that gives to the deed its coloring. It is the hatred, the malice, that gives to the act of killing its murderous hue. This even in the estimation of the God of Israel.—The sins which we commit, committed through infirmity, are not counted to us, if we hold fast the faith. Though in many things we all offend, yet are we not condemned, provided the sins be not through a will to sin, and a love of sin. "I have not wickedly departed from God," may be the utterance of more than one man.

Just here is the proper place, I conceive, to introduce the subject of remission of sins. There is in the minds of many a strange confusion of thought on the subject of justification by faith They make no distinction between remission of sins, and the counting of faith for righteousness. Now it appears to me, that a very marked difference exists between these two. An *αφεσις*, or remission, or taking away of sins, always stands connected with a sacrifice, and is limited to a single point in one's life. There is some one particular period, (may I not say hour?) in each man's life, in which he has the assurance that his former sins have been taken away. From that particular period he is a justified man; God counts no sin to him, accepts of him as righteous, hears no charge against him. This is done because God sees faith existing in his heart, and the heart, under the influence of faith, daily more conformed to the image of his Son. The counting of faith for righteousness is a continuous thing, running through the whole life, according to that of our apostle above quoted—"blessed is the man to whom the Lord will not count sin." Our apostle had certainly a very clear conception of a difference between justification and remission, when in his discourse recorded Acts 13, he spoke thus—"be it known unto you therefore, brethren, that through this man is preached unto you the *remission of sins*; and *in him* every one that believes is *justified* from all things from which he could not be justified by the law of Moses." I have translated the preposition *εν*, above, by the English *in* and not *by*, as in our common version.

It is a truth that all nations have accepted in all times, and therefore not to be doubted—that without the shedding of blood there is no remission. This also is clearly enunciated by our apostle. Such a truth has the two-fold force of a divine oracle and the acceptance of all nations. What then is its full bearing on the matter now in hand? I conceive it to be this—that the law of God and consent of all mankind require that there shall be a remission of sins, which shall precede that state which I shall call the justified state: or that state, in which man stands before his God as innocent, harmless, righteous,

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with no sin charged or counted to him. That such a state exists, is evident from the whole remedial system; for God, in his covenant, confirmed by the blood of the Messiah, says: "I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more." Jesus is the sacrifice for sin, the lamb that takes away our sin; and *in him* the believer is justified. "Who shall lay anything to the charge of God's elect? It is God who justifies them." God is then the judge of his people; Jesus is the "Advocate" or Intercessor who pleads for us; and in heaven no charge will be heard against us. God the judge has acquitted us from all guilt, and we are henceforth free from sin, if we hold fast the faith.

It is scarcely necessary for me to say, that the particular hour in which we have the assurance of remission, is that in which we are buried in baptism εις αφεσιν αμαρτιων in order to a remission of sins.

But I must continue my thoughts on faith a little farther. An act of obedience to the law of God, can never be accepted as such unless it is prompted by faith in God. For without faith it is impossible to please him. Whatsoever we do, must be done from faith if God accepts it. To what advantage were the offerings of the Jews in the times of Isaiah? The offering was indeed made, but God accepted it not. It was done without faith. The offering, the deed, whatever it may be, is accepted only so far as it is the exponent of the condition of the heart. It is the faith in the heart, (with the heart man believeth unto righteousness,) that gives hue, complexion to the deed. It was faith and love in the heart of the Jew that rendered the sacrifice and incense a sweet-smelling savor to the God of Israel. Such is our nature, that the deed of the heart can be accepted of God—the deed of the heart may condemn man. "He that hates his brother is a man-slayer," says the apostle. Vain are our prayers, our hymns, our gifts, our devotions, unless they spring from faith and love. How prone are we to lapse into the observation of externals, to forget the state of the heart, out of which are the issues of life. We may be exceedingly fair, like whited sepulchers, in the estimation of men; but in heart opposed to God, and enemies of his truth.

Why are men so much disposed to lapse into the observation of forms? The reason I conceive to be this. It is more easy to perform any act than to cultivate the nobler affections of the heart. To train the thoughts, to govern the passions, to place the affections on things above, are the difficulties of life. *To think* is the huge difficulty in the way of men. My experience in school is, that I find it the most difficult of all things to teach young men to think. He that thinks is the scholar, the man, the christian, the philosopher. Why is there so little of thought among men? Is it not to be found in

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this—that fathers and mothers do not think? Men live with the heavens above them and the earth beneath them; the sun, moon and stars are continually speaking to them of the God who made them. The earth is full of the riches of God's goodness. The sun shines upon the evil and the good; the rain descends upon the just and the unjust; men eat and drink and sleep, and think not to thank the God that gives all these things. There is no prayer nor any praise in the family; the children grow up under such influences, and know not the God that made them; they go into the church with minds and hearts uncultivated; and if the word of God is heard or read, they see not and feel not the might of its truths. Thus heartless Christians are made of heartless men and women. The oracles of God, the heavens above, the earth beneath, are all replete with lessons of wisdom, and truth, and holiness, and virtue, and goodness, and yet—shall I say any thing more?

O quantum inane in rebus!

Such are some of the things I think of in my hermitage. Once I could go forth and announce to men the glad tidings of eternal life. But now I am here tied, bound hand and foot to a small school, teaching boys and young men to read Latin and Greek, and to comprehend the laws of thought. Like a caged bird, my wing beats against the bars that confine me; but in vain. So I look to these "old rolling heavens" above me, and read therein the boundless might of the great Jehovah; and commune, through Hebrew, Greek, Latin and English symbols, with the spirits of the unseen world, the ministers of the Living God and his Son Jesus Christ.

You ask me why I live thus; I reply, that teaching is a godlike employment; though I am so much confined by it, and strive to free myself from it, I still love it. I must live; and there are men who wish their sons to learn to think, and are willing to give me a living for the labors I expend upon their sons. I am, sir, a teacher for the remainder of this life. I say it is a godlike employment. God is a teacher, and teaches by symbols. His symbols are the heavens and their hosts, the earth and its fullness, and his holy oracles. Beyond these, we see him and his attributes. I unfold these thoughts, the invisible things of the Greeks and the Latins, by teaching young men the meaning of the symbols they use. But enough. Be so kind as to pardon this long epistle.

Yours very truly,

H. T. Anderson.

He who will not improve two talents, shall never have the honor o be trusted with five, but he who improves a little, shall be trusted with much.

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A RESOLUTION.

Copy of a Resolution adopted by the Annual Meeting of Christian Disciples held in Birmingham on the 9th, 10th, and 11th August, 1859.

"Reports having been circulated in this country that some of the churches of the Disciples in America admit unbaptized persons to the Lord's Table; it is requested that inquiry be made to ascertain the truth of the matter by the Chairman of this to Bro. A. Campbell, and that the reply be published in the "British Millennial Harbinger."

20 Gloucester Place, Low Hill, Liverpool, 1st Sep., '59.

DEARLY BELOVED BRO. CAMPBELL.---The above resolution, you will observe, charges me, as chairman of the meeting, with the duty of bringing the same under your notice. I hope you will kindly allow me to say, that I do no more than follow the promptings of my own "fervent mind towards you," when, as faithfully representing the spirit and tone of the meeting, I address you, on the subject of which the resolution treats, in the most respectful and affectionate manner.

The facts, as far as the churches in this country are concerned, are these: They conceive they have maintained a strict adherence to Apostolic practice in excluding all unbaptized persons, knowing them to be such, from the Lord's Table. They regard any deviation from the terms of the "great commission" as involving a denial of the authority of the Lord Jesus on the very threshold of His kingdom. They view it, moreover, as an ignoble abandonment of the ground to maintain which so many eager battles have been waged by yourself and other champions of the Reformation; and, upon which it has been so repeatedly affirmed, the union of all Christians is alone practicable---viz: "The supreme authority of *the one Lord*."

Every day and every hour makes the duty more apparent, on the part of those actively engaged in proclaiming the gospel in this country, of grasping with increased energy and firmness the glorious standard thus inscribed as the rallying-point of a scattered, confused, and bleeding church. And, need I say, it has been somewhat a source of weakness for them to be pointed across the water, over and over again, to the lowering of the standard there---*there*, in the van of our noble army---that army upon whose faithfulness, beyond all question, the destiny of the world, as respects light and liberty for ages to come, seems to depend. Most of us believe it is a false alarm; and we wish not only to strengthen the hands of our evangelists by a true report, but to remove, as far as statement of facts shall enable us, the stig-

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ma cast upon our American brethren. To none could the brethren appeal with so much propriety as to yourself. They know that the history of the Reformation is mapped out before you as a succession of events, in every one of which you have borne a leading part. They know that to maintain unsullied the honor of the Christian name, as associated with the progress of that history, you would not account your own life dear to yourself. And, they know, also, that any statement you may have to make on the subject now submitted, will be received by themselves with unquestioning confidence, and by all interested, as definitely setting the matter at rest. On these grounds, yet chiefly as it refers to evangelic labor in this country, it is my duty to urge the resolution upon your kind and courteous attention, and to solicit for it that amount of consideration, which its importance demands. On behalf of the Churches in Great Britain and Ireland, I wait the favor of a reply, and remain, dear and honored Brother,

Yours in the glorious hope of immortality, GILBERT Y. TICKLE.

BETHANY, VA., June, 1860.

BRO. GILBERT Y. TICKLE---*My dear Sir.*---To-day, for the first time, your letter of Sept. 1st, 1859, came into my hand. It was accidentally found on file with other documents received during my absence from home, and by some means had escaped my notice. I can say, so far as my knowledge extends, we have no such custom. In all my travels abroad I have not witnessed such an occurrence. That unbaptized persons may have sat down to the Lord's table amongst our brotherhood, without invitation, is not wholly improbable but I know of no church that has formally invited them to participate with it on such occasions.

We do not, indeed, on any such occasions, known to me, "*invite*" or "*debar*," in the usual currency of these words, any one unbaptized to participate with us in any act of social worship. Communion, indeed, is not confined to any one ordinance;---Lord's day, Lord's supper, prayer, or praise. We can preach *to* all men, and pray *for* all men, whether they pray or do not pray with us; but we cannot praise nor commune *for* all men in any act of social worship. Such have been my own convictions, time out of mind. All men have not faith, nor repentance, nor devotion of heart; and, therefore, all such are evidently of the world and not of the church, nor within the pale of Christian communion.

We are commanded "to offer up supplications, prayers, intercessions, and thanksgivings *for* all men---for kings and all who are in authority"---or "in eminent places," that we may lead a quiet and peaceful life in all godliness and honesty. For this is good and ac-

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ceptable in the sight of God our Savior, who would have all men to be saved and to come to the knowledge," or to the acknowledgment "of the truth." But this is very far from communing *with* all men in the social and positive ordinances of Christ's own kingdom. Evangelically we cannot, indeed, transcend the spirit or the letter of our Lord's intercessory prayer, reported John 17th chapter. This differs from that usually called "the Lord's prayer," in which the mediatorship of the Lord Jesus Christ is not at all recognized. His kingdom was then in the future tense. *It had not come.* Yet this prominent and suggestive fact your Church of England, nor your Church of Scotland seems even yet to have appeciated.

That prayer was presented under the Jewish Institution, and not under the Christian, as its first petition clearly indicates. But our Savior's own *intercessory* prayer, was for the twelve ambassadors, and for all those that should believe on him through their testimony, and place themselves under his reign of grace

In our extended and annually extending community these, I may say, are regarded as stereotyped—self evident facts; and, therefore, no longer debatable. We know not a dissenting voice in all the myriads of our Brotherhood in this new world.

The kingship of Jesus the Christ is not publicly nor practically recognized in either your church of England or your church of Scotland. Your ecclesiastical bodies and your courts of judicature still confess their faith in a *theocracy*, and seem practically to repudiate a *Christocracy*. They do not, either in their civil or ecclesiastical courts, recognize the Kingship of the Lord Messiah. They do not conceive of him, and therefore do not honor him, as placed on the throne of God. They do not swear by him as Lord of all. Did he not teach that "he who sweareth by heaven, sweareth by the throne of God, and *by him who sits upon it.*" And does not Jesus the Christ now *sit upon the throne of God?* Is he not constituted Lord of heaven and earth? And, therefore, "by him shall men swear." Did not Peter, in his opening speech, proclaim before a world's convention, "that God had constituted that same Jesus whom they crucified both Lord and Christ?" Did he not gloriously exalt him to the throne of the universe? Did he not proclaim that "to him every knee shall bow and every tongue confess?" And did not the Lord Jesus himself say—"He that sweareth by the throne of God, sweareth by him who sits upon it!" And was it not announced on the first Pentecost after his ascension that God had highly exalted him, and constituted him both Lord and Christ?" "He is Lord both of the dead and of the living;" and hence "we shall all stand before the judgment throne of Christ." And he will pronounce the irrevocable sentences

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—"Come ye blessed of my Father, inherit the kingdom prepared for you" before the foundation of the universe; and, "Depart you cursed into the eternal fire prepared for the Devil and his angels."

Manifest then it is that we shall be judged not by God the Father, as the church of England, the church of Rome, and sundry other sects teach and affirm.

The Lord Jesus Christ is ordained by the Father of the whole family in heaven and on earth to be the Judge—the *Final Judge* of the living and the dead. He is our peer and God the Father's peer and, therefore, because of this peerage he is ordained to be the judge of the Living and of the Dead. After the first judgment—that is, the judgment and acquittal of the righteous—these, too, will sit with him as associate judges, as Assessors. Hence says Paul—"Know you not that we shall judge angels?" "Do you not know that the saints will judge the world?" 1 Cor. vi. 2, 3.

There is a fearful ignorance in a large portion of even Protestandom, of the kingdom and jurisdiction of the Lord Jesus Christ.—Socinianism, Arianism, and even Calvinism and Arminianism, are one and all "philosophies falsely so called." No one of us can appreciate the heighth and depth, the length and the breadth of the fearful apostasy from the primitive church of the Lord Jesus Christ. Meantime I am constrained to lay down my pen—but in hope of resuming it at a more propitious season. A. C.

PROGRESS OF THE BIBLE UNION.

Since the last *Quarterly* was issued, a considerable advance has been made in the business of the Union. Twenty-six chapters of the Gospel by Matthew have been printed, and a considerable portion of the Appendix has been stereotyped. Philemon has been printed in quarto form, and supplied to the readers of the *Monthly Reporter*; and, also, in a pocket form, neatly bound, for convenient use. Dr. Hackett is preparing Galatians for the printer, and the Epistles of John are placed in the hands of another reviser, with a view to their final revision, as they have already been published in the preliminary form.

We have had frequent occasion to advert to the signal series of favorable providences, by which the American Bible Union has been prospered and blessed. Commencing in weakness, and with few supporters, it has steadily accumulated strength, influence, and numbers.

The February *Quarterly* was sent to nearly twenty-two thousand Life Members, Directors, and subscribers for membership, including those attached to the Bible Revision Association; and this *Quarterly*

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will be sent to a still greater number.

In no particular department has the Union been more favored than in the employment of distinguished scholars. We acknowledge, with emotions of gratitude, the kind hand of the Lord, by which we were led to engage Juan Calderon, one of the best Spanish scholars of the age, in the revision of the Spanish Testament; and by which, on his sudden demise, we were directed to a member of the Spanish Academy, eqally learned, and even more distinguished, who aided to complete the work. Also in the revision of the French Testament, so far as we have progressed, we have had the services of a member of the Institute, celebrated alike for his philological scholarship, and the purity and elegance of his style.

In connection with the English Scriptures, beside the many names of note associated with the incipient revision, who can refer to Drs. Conant, Hackett, and Rodiger, without feelings of gratulation and of thankfulness to God, who has enabled us to obtain the services of such men?

It is one thing, however, to engage men of their standing to perform a certain specific work for a Society, and altogether a different and higher achievement to secure their whole time and attention, and the accumulations of their life acquisitions, and thus to identify them with the prosecution of the enterprise for which the Union is laboring. This is now in great measure accomplished. Dr. Conant has been for several years exclusively employed in the work of revision for the Bible Union. Dr. Hackett has lately devoted himself to it with the sole exception of three or four hours a week, spent in lecturing in the Seminary with which he is connected.

We have now the privilege of announcing that, since the first of January, 1860, Dr. Rodiger has disembarrassed himself of every other engagement, except his lectures in the Royal University in Halle, and has agreed to employ all his time and talents for the American Bible Union. The lectures referred to both in his case and in that of Dr. Hackett, are upon the same subjects which they are obliged to examine in the prosecution of our work, and, therefore, really aid in its advancement.

Dr. Rodiger (born 13th October, 1801,) is now fifty-eight years old. Since 1835 he has been Professor of Oriental Languages in the Royal University of Halle, in Germany. In critical knowledge of these languages he stands in the first rank among European scholars.

Gesenius, the first Hebraist of his age, selected Dr. Rodiger to complete his Thesaurus of the Hebrew Language, which was left unfinished at his death in 1842. Of this part of the Thesaurus, Dr. Robinson says (in the preface to the fifth edition of his translation of

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Gesenius Hebrew Lexicon), that it "shows in itself, throughout, that the work could not have been entrusted to abler hands." All admit that it evinces a more thorough and accurate acquaintance with the Hebrew, and its kindred languages, than the previous parts of this great work by his former teacher, Gesenius.

Dr. Rodiger has published five editions of the Hebrew Grammar of Gesenius since the death of the latter, and the great improvements he has made in it, have placed him in the first rank of Oriental philologists.

His publications have been numerous, chiefly in the scientific journals which he has aided in conducting. They are all on subjects of Oriental and Biblical literature, and are distinguished by comprehensive research and minute accuracy.

Simultaneously with the completion of this new arrangement with D. Rodiger, we have been obliged to extend our purchases of books for revisers, and, by both these means, have increased our expenditures. The same principle has prevailed in each case. To accomplish the work in the most commendable manner, the best men must be employed; they must devote their energies to the business, and they must be furnished with the very best apparatus for its perfection.

The correspondence of the quarter has been very active. It manifests the steady growth of our principles, and the attachment of new friends to the cause. In the progress of the Society, no circumstance is more worthy of note than the gradual accession of those who were once most noted for their opposition, and the almost entire absence of animosity on the part of many others who are not yet prepared to join us.

In respect to funds, we have little that is special and peculiar to remark. The receipts for the quarter slightly excel those of the corresponding season of last year, and the hope is entertained that, during the quarter now commencing, our friends will be so liberal in their remittances as to free the Treasurer from all anxieties about his liabilities. He is now in much need of aid.

It will please those who anticipate the delightful season which we always enjoy in October, to know that we have already secured the services of several eminent speakers for the next anniversary. In the next *Quarterly* we expect to publish a complete list.—*Bible Union Quarterly, for May.*

GERMANY.—A powerful religious movement is taking place in the north part of Bohemia, where whole villages are going over to Protestantism.

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DEATH OF DR. MACLAY.

This venerable brother, who was for so many year s prminent in Bible agency, died in this city on Tuesday, the 2nd inst., in the eighty-second year of his age. He had been confined to his house for the last six months, and his enfeebled constitution had gradually yielded to the approaches of the fell destroyer. Since his resignation of the Presidency of the American Bible Union, in May, 1856, he had been engaged in no active labors, except the occasional supply of a neighboring pulpit. Many who contemplated his bent form and tottering step at the anniversaries held in this city about a year ago, anticipated that he would soon be summoned home. His decease was so gradual that, when a member of his family came to bring him his usual morning repast, she found that his spirit had left its frail tenement. He had passed away to his eternal rest.

Rev. Archibald Maclay, D. D., was born in Killearn, Scotland, on the 14th of May, 1778. His parents were Presbyterians. He studied at Dundee, and in the University of Edinburgh, and settled as a Presbyterian minister in Fifeshire, opposite Edinburgh, in 1802. He subsequently came to this country, and formed a Presbyterian Congregational Church in this city. In 1808 he was baptized by Rev. John Williams, and soon after organized the Mulberry Street Baptist Church, of which he continued pastor till 1837, when he resigned his charge and became agent for the American and Foreign Bible Society. This agency he resigned, and accepted a similar apponitment from the American Bible Union, within a couple of months after its organization in 1850. He continued in this latter agency several months after his election as President, in October, 1855.

Dr. Maclay will be chiefly remembered as an agent for these Societies. No man ever had more influence over individuals or bodies of men in prosecuting such a cause. His whole soul was thrown into the undertaking, and he spoke with a simplicity and directness that almost invariably accomplished his purpose. He endured toil and suffering cheerfully, and gave additional proof of his sincerity by his liberalties. His travels were often eventful, and sometimes perilous.

He now rests from his labors, and his works do follow him.—*Bible Union Quarterly, for May.*

The Baptist Church in Liberia is represented by over seventy missionaries and teachers, and according to the report of the Association, which met in Monrovia, nearly one thousand members.

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THE GOSPEL AMONG MOHAMMEDANS.—A Turkish correspondent of the *Independent* states that more than nine thousand Bibles have been sold to the Turks of Constantinople during the last four years. The Bible is now sold in the streets, and in mosques, side by side with the Koran. The Turks, themselves, say that no less than than 10,000 of the nation in that city alone, are seriously reading the Christian Scriptures. Many, in other parts of the Empire, are thus engaged. At Jerusalem, eight soldiers and seven officers of the Turkish army meet regularly with one of Bishop Gobat's assistants for the purpose of reading the Bible. A Turkish soldier was seen in Constantinople reading it in the public street, and as he read, the tears streamed down his cheeks.

This Bible-reading is not without fruit. Twenty or more converts have professed their faith recently in Constantinople, most of them within a year past. New cases of inquiry arise every week. Thirty or forty regularly attend the Turkish service of Rev. Mr. Williams, a converted Musselman.

The government would be glad to persecute these converts, but is restrained by fear of the Western powers. There will doubtless be private outrages, perhaps assassinations, but there is legal toleration. Who can tell whereunto this will grow? Is this a time for the churches to which the American Board of Commissioners for Foreign Missions has looked for the support of its operations, to take a backward step?

The Protestant Episcopal Church had, in 1800, 254 ministers; in 1850 she had 1,526; ratio of increase, 6 1. Congregationalists at the first period had 400 ministers, at the second, 1,687; increase, 4 to 1. Regular Baptists had 1,284; at the end of fifty years, 5,142; increase 4 to 1. Presbyterians, Old and New School, were in ministers 300 strong; in 1850 they had 4,199; increase, 14 to 1. The Methodist Episcopal Church had at the first period 287 ministers, at the latter, 5,646; ratio of increase, a fraction over 19 to 1. The ratio of increase in the membership of these churches during the same period is equally remarkable. Protestant Episcopalians had an increase equal to 6 to 1, Congregationalists a fraction over 5 to 1, Presbyterians a fraction over 8 to 1, Methodist Episcopal Church nearly 18 to 1.

The present Catholic populaticn of Philadelphia is estimated at one hundred and thirty thousand, for the accommodation of which there are twenty-eight Catholic churches.

It is said that the church, seminary, and charity property of the Roman Catholics in this city, not subject to taxation, is worth twenty millions of dollars.

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THE MISSIONARIES

BY WILLIAM BAXTER.

A noble ship is waiting for the gale
To blow from land and fill the idle sail,
To waft her from Columbia's happy shore;
With noblest freight a vessel ever bore:
Not gold, or pearls, rich fabrics of the loom,
Golconda's gems, or Araby's perfume;
But hearts that feel for those who sit beneath
The fearful shadows of the vale of death;
Who fain would bear the gospel's glorious light,
To chase the gloom of error's fearful night.
'Tis Judson! gladly bearing in his hands
The word of life, to bless those distant lands,
Where superstition lights the dreadful fire
Where, by the dead, the living must expire,
And bids the mother, her own soul to save,
Cast her sweet infant into Ganges' wave:
Where the dread car of Juggernaut we see,
Crushing to death the blinded devotee,
Who vainly hopes immortal bliss to gain
In virtue of his self-inflicted pain:
And where the child, with cold, averted eye,
Can leave the parent unconsoled to die.
Benighted Burmah! there is hope for thee;
The words he bears shall set thy children free
From superstition's dark and bloody reign,
And bring unnumbered blessings in their train.
No more the Suttee's dreadful flame shall glow;
No infant's wail break Ganges' solemn flow;
With pious care shall children kindly close
Their parents' eyes, in death's calm, deep repose;
And give them what, before, they never gave—
In holy trust, a consecrated grave.
Temples where late most horrid rites were seen,
Shall soon present a soul-inspiring scene;
Beneath their domes shall sound God's holy word;
And the sweet tones of Zion's songs be heard.
The Hindoo shall from idols turn away,
And to the true God shall devoutly pray.
From thousand eyes shall fall the film of sin,
New hopes be born, and purer joys begin;

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Vice hide her face, and through that happy land,
The smiling virtues shall walk hand in hand.
But not alone braves he the wave and storm:
[illegible] him stands a woman's gentle form;
[illegible] are fixed upon the distant shore,
Where [illegible] and the loved ones she may see no more
And at that moment, thronging round her, come,
The dear, delightful memories of home.
A mother's kind, self sacrificing care,
Her sister's song, her father's fervent prayer,
The joys of all life's sunny, sinless years,
Before her eyes were dimmed by sorrow's tears—
The bower, where he who now stands by her side,
Won her consent to be his faithful bride—
These like a torrent rush upon her soul;
Her pent up tears she can no more control.
While falls the flood which cannot be repressed,
The husband thus the weeping wife addressed:
"Thou weepest, love, that we must leave behind
Friends, such as whom we ne'er again may find;
Our native land, and all the heart holds dear,
Full well may claim the warm, unbidden tear;
But oh! 'tis noble, thus to break those ties
Affection wove, and tender sympathies,
And let our souls assume a purer tone,
Than those who seek to live for self alone.
While here on earth our blessed Master stood,
He found his highest joy in doing good.
Let us be like him; darkened Burmah see
Imploring cries, oh! come and set me free.
The truths we bear, can loose the chains that bind
In doubt, and gloom, her hapless children's mind.
Those truths will be like that life-giving breath,
Which once passed through the fearful vale of death;
And back to life and beauty brought again
The bones of all that mighty host of slain.
And oh! to be the happy instruments
By which those tidings of great joy are sent,
Is bliss the purest mortal heart may know
While making this sad pilgrimage below:
Yet such is ours, and sweeter, pure bliss
Our souls can never taste on earth than this.
For thus to mortal hands the task is given,
Which once employed the shining ones of heaven."

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Smiling through tears, she said, "Thy toils to share,
To sooth thy sorrows, soften every care,
In that far land, shall be my sweet employ,
To aid thy labors be my dearest joy.
A holy work it is, near thee to stand,
And teach the daughters of that distant la
From dark idolatry to turn away,
And to a living Saviour humbly pray.
Whate'er thy lot, my happiness shall be
With thee to dwell, and share that lot with thee:
Happy if I a single care beguile,
And o'er that brow of thought cast one sweet smile."
Turning, he strained her to his manly breast,
And said, "In thee I now am doubly blest;
A help-mate true and faithful, now thou art
Dearer than e'er before to this fond heart:
One now in holy toil on earth to be;
One in reward, in bright eternity."
A favoring gale arose, and bore them on—
In zeal, in toil, in holy purpose, one.
Ne'er did they falter in the noble strife—
That godly man and his devoted wife.
Their labors ended, now they sweetly sleep—
She in the earth, he in the stormy deep.
Not the flushed victor such high pleasure feels,
When dragging princes at his chariot wheels—
When thousands follow his triumphal car,
Decked with the gleaming spoils of glorious war,
And shout all hail!—as those who on the sight
Of dying men have poured heaven's fadeless light.
They knew the sentence, "dust must turn to dust!"
But laid them down in glorious hope and trust,
That they at last will from the grave arise,
And gain a home, eternal in the skies.

BIBLE BURNING.—In Bogota, the priests have been amusing themselves by burning Bibles. A Mr. Duffield, agent of a British Bible Society, has, for the past three years, driven a brisk trade at Bogota, Quito and Lima, by the sale of Protestant Bibles. It is said all the Bibles that could be collected were piled up in front of the door of the Archbishop, and made a big bonfire of by his order, amid great rejoicing on the part of the people, music, etc.—*Ex.*

Evil pursueth sinners: but to the righteous, good shall be repaid.

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PROGRESS OF REFORM.

OHIO. Riddle, Cabletown, Champaign county, June 6, reports the success for the past year, up to date. Last September, at Richwood, Union county, assisted by Bros. Belton and Lockhart, 20 additions. Lafayette, Madison county. 6 additions by baptism. At Cabletown, 13 additions; 11 by immersion. Here the brethren are building a new meeting-house. Bro. Alexander Pickard is very diligent in this enterprise. The church here was organized 2 years ago, and now numbers 62 members. At Mill Creek, Union county, meeting of eleven days, 19 discourses, 20 additions: 11 by baptism. Here closed three years labors. Five additions since by Bro. Axline; and in October 11 additions by Bros. Dowling and Axline; in all, 35 additions at Mill Creek. Total number, 76; of which 54 were added by baptism. Bro. R. had been engaged for the State Mission, a portion of the past year. The ill health of his family for some 5 months of the year, was an affliction that interfered with his mission. For the time he spent in the field, his labors were quite fruitful.

Bro, L. L. Carpenter, Ottokee, Fulton county, June 11th. '60, writes: I have just closed a ten days meeting at Stafford, DeKalb county, Indiana, assisted by Bro. W. B. Hendricks, which resulted in the adding of 14 happy converts to the church.

At my regular appointments here at home, I have had several additions within a few weeks. The good cause seems to be prospering, and we thank God and take courage.

TENNESSEE.—Bro. T. M. Allen, Murfreesboro, June 6, 1860, writes: On Wednesday, the 23rd day of May, I bade adieu to my children at our home in Boone county, Missouri, and by a rapid travel reached this city on the following Saturday evening, and, although very much fatigued, had to yield to the desire of friends, and spoke to an attentive audience that evening. Here, I met Prest. Fanning, whom I had never seen but once before, and that about thirty years ago. On the next morning, being the 4th Lord's day of May, I accompanied Bro. Fanning, and other friends, to a new meeting-house, nine miles South of this city, that they call Union. This was the second meeting held in this house, and a small congregation had been planted here a short time before.

Bro. Fanning gave a funeral discourse in the forenoon, and left on Monday morning. I spoke in the afternoon of Lord's day, and have protracted the meeting every day since, including this morning. We had a meeting once each day, and sometimes twice,—besides going to the water four or five days to immerse. Notwithstanding it is a very busy time with the farmers, and sectarian opposition is very strong, yet the congregations have been large and attentive;—the result has been 25 additions; several have taken membership who had previously obeyed the gospel, but were not living near any organization; 13 were immersed on a profession of their faith in the Lord Jesus, and 1 united from the Baptists.

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The congregation now numbers 40; they are all rejoicing in the Lord, and if they are only faithful the good cause will greatly prosper. They have nearly completed a very neat and comfortable brick meeting-house. Bros. [illegible] ell and G. W. Cone were present a few days, participating in th[illegible] was the first time I had the pleasure of meeting them. M[illegible] Brother S. E. Jones, also came to meet me. I was glad to m[illegible] and enjoy his agreeable and pleasant society.

This evening I commenced a protracted effort in this city, [illegible] we may have a pleasant and successful meeting.

MISSOURI.—Bro. J. J. Errett, Paynesville, 25th May, 1860, writes: Bro. T. Ford and myself have just closed a meeting of two weeks continuance, at Louisville, Lincoln county. We were aided much during the first week of the meeting, by the efficient labors of Bro. Alpheus Brown,—other engagements calling him away after this time. The immediate result of the meeting, 60 by confession and baptism; 9 by letter, and 9 restored: in all, 78. Among this number were an aged couple, of three-score years and ten, who, 40 years ago, united with the M. E. Church and remained there until that church divided into North and South—they have now come to spend the evening of their days in a kingdom where no such divisions exist. May they never exist. Several of the converts had been trying for years the popular system of "getting through" at the mourning bench, but without success. They are now rejoicing in the knowledge of the gospel, and feasting upon its promises.

The brethren and sisters at Louisville, both old and young, co-operate heartily with us in the work, and the Lord has richly blessed them, and will continue his blessing if they still prove faithful. To his name be all the praise.

INDIANA.—Bro. J. H. L———, Madison, May 30, 1860, writes: We had 3 additions last Lord's day by confession and obedience, to the gospel, and 1 the week previous. Others are inquiring for the "good old paths."

MARYLAND.—Bro. E. Adamson, Boonsboro, June 6, 1860, writes: We have just closed our protracted meeting for this (Washington) county, with 3 additions at Concord, and 26 at Beaver Creek by baptism, and 2 by letter.

OBITUARY NOTICES.

DIED, in Cadiz, Ky., on the 28th day of March, 1860, Bro. A. S. Dabney. Bro. Dabney was baptized in the 17th year of his age, and died in his 36th. He dedicated himself to the Lord in early life, and continued faithful till death. His purity of heart, and sincere piety, gave him an influence in the community in which he lived that made him a pillar in the church. For many years he was an elder in the Christian Church in Cadiz, and, as such, was truly an example to the flock. For many years also he was Clerk of the County Court of Trigg, and for one year preceding his death, he was Cashier of the branch of the Southern Bank of Kentucky, located at Hickman. As a public officer, he was widely known; his urbanity, faithfulness, promptitude, and steady discharge of his duties commanded the confidence and esteem of all who had business relations with him. He leaves a widow and children, as well as a wide circle of attached friends to mourn his loss. Such a man falling in the prime of life, leaves a void not easily filled. The Lord gave and the Lord hath taken away. Blessed be the name of the Lord. G. P. STREET.

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The unrelenting hand of death has been laid upon my beloved parents, both of whom died of paralysis. My Mother, Jane Smith, fell asleep in Jesus, May 9th, 1854, in her 56th year. My Father, David Smith, gently yielded his spirit May 24th, 1860, in his 83rd year. He bore his affliction with fortitude. He had lived a member of the Christian Church nearly [illegible] sed are the dead who die in the Lord."

Review please copy.] JESSE H. SMITH.

[illegible] of April, Sister Lucy Edwards, in the 78th year of her age. She [illegible] irginia, raised in Kentucky, and within the last few years had removed to Cooper county, Missouri. For some 25 years she had been a devoted member of the Baptist Church, and afterwards united with the Christian Church, of which she was a most devout member till the period of her death. A large circle of relatives and friends survive to lament her loss.

Died, Sister Margaret Hill, wife of Samuel I. Hill, deceased, late of Marion county, Ohio.

After a painful illness of two weeks, which she bore, just as we might expect such an one to bear it, death came like the sickle to the golden grain fully ripe to the harvest; and on the 19th day of February, 1860, in the 83rd of her age, she fell asleep in the full confidence of that faith and hope, whose doctrine she had for many years adorned by a godly walk. Her latest breath was spent in exhorting her children (all of whom were members of the Church of Christ) to meet her in heaven.

Bless God for the hope that cheers the dying heart, and leaves to surviving friends the consolation that the departed is at rest.

Many are the hearts that are grieved and saddened now, although we know it to be the will of our Father to chasten us as he has.

It has pleased him to take from our midst a dearly loved Sister, whose faithfulness and piety were a rich example to all.

Sister Thalia Collins, wife of Bro. Edward Collins, of Beardstown, Illinois, died on the 12th of May, in the 63rd year of her age. She and her husband were at their son's on a visit. She left home in health and happiness, and was brought back a corpse—dead, and gone from us forever. Sister Collins was an excellent amiable lady, and dearly loved by her numerous friends

She had been married forty-three years wanting two days; and twenty-three years had she and her husband been in the fellowship of the Christian Church. In all the holy relationships of life she was true and loving,—and time can never fill the void in the hearts of those who are left behind. But her race is run, her spirit passed from earth away, her body laid to rest 'neath wide spreading trees, and sweet Spring flowers, far from the bustle and hurry of this world. She has gone to "receive the crown of life which the Lord hath promised to them that love him." She passed from earth willingly, trusting to the last upon Christ Jesus, her more than friend—her father and her God.

Her aged and feeble husband mourns her loss sadly, but his hopes are not of this world, and he is looking forward to the day when he too shall pass onward to join his beloved companion in the "house not made with hands eternal in the Heavens." Y. E. S.

BEARDSTOWN, Ill., May 31, 1860.

Our much esteemed Bro. John Kelley died on the 23rd of May, near his residence, in Leavenworth county, Kansas Territory, while putting a rider on his fence, it fell and killed him instantly. Elder John Kelley was born in Pulaski county, Ky., April 27th, 1809, moved to the State of Missouri in the year 1833, he has been a very useful member of the Christian Church for many years, and was loved by all who knew him; he left a wife and five children, and a large number of friends to mourn his loss. The Stranger Creek Church, of which he was a member, together with his numerous friends sympathize, with his much esteemed family in this their sad bereavement. W. S. Y.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. III] BETHANY, VA., *AUGUST*, 1860. [No. *VIII*.

BAPTIST PROGRESS.

In a conversation recently held with one of our "pioneer preachers," we were deeply interested in some of his recitals of the early trials and the early triumphs of our Fathers. Unlike us their greatest obstacle did not seem to be a want of zeal in those who professed to hold to the simplicity of Gospel doctrine and usage, but the intolerant and hateful spirit of those who held other views. The Baptists were attacked on every occasion not by argument but by ridicule; they were threatened not only with public opinion but with the public prison; and they were ostracized from all respectable society, and from all places of public trust. This operated in a two-fold way—to increase on the one hand the faith and zeal of the persecuted, while on the other hand it shut up almost every avenue of approach to the community on the part of the Baptists. Few comparatively would attend their meetings or mingle with them in the social relations of life. They were looked upon not only with suspicion as schismatics, but with contempt as fanatics. But when by the operation of a natural reaction it came to be understood that they were a peaceable, godly and consistent people, taking the Bible for their guide, and Christ and the apostles as their exemplars, then the tide of public opinion would

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begin to turn and many would come unsolicited, as by the guidance of the Spirit of God, to the company of those whom they had previously despised and opposed; and a "Baptist revival" would follow. This process seemed to be the law in New England, and this to a very great extent was the case in Pennsylvania and New Jersey. Opposition among the people would relax its rigor, and then revival would succeed revival, until in almost every town, and village, and city—a youthful, earnest and prayerful Baptist Church would spring up and flourish.

With such beginnings and in the midst of such untoward circumstances, humanly speaking, as surrounded these infant churches, what, under God, have Baptists accomplished? The last and most reliable statistics of our denomination in the United States, place us only second in point of numbers on the list of evangelical bodies; and there is scarcely a doubt that there is a larger number of responsible members connected with the Baptist denomination than with any other. We have no *infant* list of membership, that come in under the "covenant," neither have we a "probation" list that go out from under the covenant, but our membership is a solid aggregation of those who, under a strict examination, have given evidence of the regenerating influence of the Holy Spirit, and who, upon profession of their faith, have been baptized after the example of Christ, their Saviour. It is, therefore, not venturesome to say that, in respect to numbers and an intelligent faith, the Baptists stand excelled by no denomination in our country. In glancing at the carefully prepared tables of the last Baptist Almanac, we find that the *regular* Baptist churches comprise over one million communicants. This number includes only those churches who act with the regular associations in the different States. It is also below the true statement, from the fact that the figures, in many instances are those of several years ago. We doubt not, and we speak advisedly, that there are at this time not fewer than 1,250,000 communicants connected with the Baptist churches of North America. And when we add to these *regular* Baptists, the number of those who, with some admixture of error, hold to the great doctrines and ordinances which distinguish us as a people, we find the aggregate carried up to 1,750,000! By estimates founded on these figures, it appears that the denomination makes a net increase of over 25,000 every year, and about as many more are the subjects of scriptural baptism who join other churches. We state these facts not in a spirit of boasting, not with undue denominational pride; but to recall, and gratefully to acknowledge the wisdom, power, and goodness of the great Captain of our salvation; who from the small and insignificant beginnings of a few years in the past,

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hath gathered for himself so great a people. Thus from the trials of Beersheba, Israel hath been raised, and God hath already redeemed his promise, "I will make of thee a great nation."—*Christian Chronicle.*

THE OMNISCIENCE OF GOD.

BY S. W. LYND, D. D.

Of all divine attributes, the omniscience of God demands the most careful consideration, because of its bearing upon some of the most important topics of Theology.

Dr. Adam Clark says, "Omniscience, or the power to know all things, is an attribute of God, and exists in him as Omnipotence, or the power to do all things." From which he thus reasons: "God can do all things, but he does not do them. He can destroy the solar system, but he does not do it. Therefore, it does not follow that, because God can do all things, that he must do all things. God is omniscient and can know all things, but it does not follow from this, that he must know all things."

Plausible as this may appear, it is founded upon a palpable error in definition; and hence, the reasoning which he applies to one attribute will not apply to the other. Omnipotence is the power which God possesses to do all things, but Omniscience is not the mere power to know all things. It is the knowledge of all things. If there are some things which God does not choose to do, still his power is perfect. It does not diminish his omnipotence. But if there are some things, which God can know and does not choose to know, *i. e*, does not in fact know, he is imperfect in knowledge, and of course, is not omniscient.

When Dr. Clark speaks in this manner, he does not mean that God's knowledge is circumscribed by his indisposition to know, but he means that some events are contingent; and may occur in one way or another, the result is not known even to God himself. He intends to deny positively that God is omniscient, *i. e.*, that he knows all things, and his definition is constructed to justify this denial.

If we say that God possesses all power, but the manifestation of this power is limited by his will, we speak intelligibly. If we say that God knows all things, but the manifestation of his knowledge to others is limited by his will, we speak intelligibly. But if we say that God has the power to know all things, but does not choose to know all things, we say, that there are things which God does not know, and so is imperfect in knowledge. Between knowledge and power there is this difference, that while you may predicate imper-

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fection of knowledge, where all things are not known, you can not predicate imperfection of power, where all things are not done. I have the power or capacity to know the science of Chemistry, but I do not choose to know it. Now, while imperfection can not be predicated of my capacity to acquire the science, imperfection can be predicated of my knowledge of the science. Apply this to the present case. If you can predicate imperfection of God, in any point, he is not God. If he has the power to know all things, but does not choose to know all things, you can not predicate imperfection of his capacity to know: but if there are things, which he does not know, because he does not choose to know, you can predicate imperfection of his knowledge.

If God does not certainly foreknow all future events, he can not certainly predict them; and if he does not certainly foreknow the volitions of moral agents, he can not certainly foreknow the events which are dependent on these volitions. He must know to a certainty, all the volitions of moral agents, or else must be ignorant of many of the results flowing from the volitions of intelligent beings.—These volitions extend through time and eternity, producing events in endless succession and variety, and extending to great changes in the universe, and if God does not know them all, how can he know what will be the ultimate consequences? How can he predict the final result of the moral creation through eternity? To suppose that he may know final results, and not know the volitions of moral agents, upon which these results depend, is preposterous.

It is a fact that God has foretold the moral conduct of men, and of nations; that he has predicated many events which were consequent upon the moral conduct of men, as for example, in the case of Pharaoh, Hazael, the Israelites in Egypt, the Amorites, the captivity of the Jews and their return, the sufferings of Christ and his apostles, the anti-Christian apostacy, and the universal sway of the Redeemer's kingdom. Will any one pretend that all these results could be certainly foreknown as future, as it is evident they were, without a knowledge of the volitions of moral agents? If, as Dr. Clark supposes, God may know all things, but chooses to know some as contingent events, *i. e.*, as events which might occur, or might not occur in harmony with the volitions of moral agents, how is he to know those results which, are dependent on this contingency, and others again upon them, in endless succession? How could he know, in this contingency, that the gospel will prevail in all earth? Or, how predict with certainty those numerous events to the end of the world, which are recorded in the Bible, and which are all more or less dependent on human volition?

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The doctrine of God's foreknowledge does not invade the sphere of man's free agency. His foreknowledge is not the cause of their volitions and actions. The free agency of man is not a lawless agency. It is an agency in view of motive, and God who knows intuitively all the motives under which men will act, knows, of course, all the actions that will result. If God were ignorant of moral causes, or if liberty consists in acting without motive, the divine prescience would be irreconcilable with moral agency, and God would be incompetent for the government of the world."

From the Due-West Telescope.

A SECRET, OR THE PROFIT OF GIVING.

Men are so disposed to attach the idea of profit with getting and receiving, that they wish to get all they can, and give as little as possible; and the reason is, they believe it unprofitable to give. If convinced that it was in any way profitable, they would not be so criminally slow to believe the saying of the Lord Jesus—"It is more blessed to give than to receive." Though the *profit* of giving is not the only, or the strongest, reason to establish its blessedness, yet, a confident persuasion of this one would probably be more efficient than any other in securing the attention of men to the great subject of giving. Not having such a persuasion there are many guilty—yes guilty—of disbelieving not only the plain inspired declaration cited, but numerous decisive promises from the same high authority. If therefore the profitableness of giving can be proved, something will be gained.

Before investing in any enterprise, or expending any great amount of labor in securing an object, the great inquiry is, "will it pay?" An affirmative answer usually seals the determination to make the experiment, and nerves the arm for effort; while a negative, springs at once the decision to have nothing to do with it. Though generally shrewd in calculating, men are often disappointed. So anxious are they to make, that they are often willing to pay something for a "*good chance.*"

Hence, in newspapers and circulars we often see advertisements proposing for a dollar or a few postage stamps to send information as to some "profitable and honorable employment, by which any energetic young man or woman can easily realize from five to ten dollars a day;" "how to get rich;" or "a hundred ways to make money," &c. But those who are short-sighted enough to risk such chances get nothing, as a general rule, only the undesirable information that they "wont pay," and that they have been swindled in the bargain.

We will therefore reveal the secret of profit or making—the true

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and desirable information, without money and without price, namely, *cheerful giving for a good object, from proper motives, and trusting God for the profit.* But that none may fear being deceived, and that all may be benefited, we will derive our proof from the Oracles of inspired Truth. "Give"—now for the profit—"and it shall be given to you; good measure, pressed down and shaken together"—better still—"and running over shall men give unto your bosom." "Do good and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest." Luke vi. 35 and 38.

Again: "Honor the Lord with thy substance, and with the first fruits of all thine increase." But where is the profit? Here it is: "so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Here we see both the profit of giving, and the unprofitableness of an undue withholding. Who that has been a close observer of the tendency of certain courses of conduct, but can think of many examples among men. "The liberal soul shall be made fat; and he that watereth shall be watered also himself." "If thine enemy be hungry, give him bread to eat, and if he be thirsty, give him water to drink, and the Lord shall reward thee." Prov. iii. 9–10; xi. 24–25; and xxv. 21–22. But again: "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Mal. iii. 10. Here is giving, and the profit promised is to exceed the capacity for receiving more than any one who is not enormously greedy, could ask or desire!

In these passages, the duty of giving, and its certain profitableness, are clearly declared by him who is faithful and true. "Hath he said and shall he not? Hath he spoken and shall he not make it good?" It is said of Dean Swift, that on a certain occasion he preached the following with great effect as a charity sermon: "'He that hath pity on the poor, lendeth unto the Lord, and that which he hath given will he pay unto him again.' My brethren, if you like the security, down with the money."

So, kind reader, if you have never made the experiment, we would exhort you to give, for you cannot but approve the security. It is profitable to give not only in time, but "against the time to come." 1 Tim. vi. 17. Your giving or not giving will be remembered at the judgment; and the former will be referred to as one of your many good works, which will constitute, not the ground, but the *measure* of your eternal reward. It is to be feared, many regard the oft repeated demands for contributions to advance enterprises which have for their

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object the good of men and the glory of God, as godly vexations, and not as affording heaven-sent opportunities for the most profitable investment of the funds God has given them, mainly for that very purpose. What have we that we have not received from him? He furnishes the funds; asks us to invest them according to his direction, while he gives us full pay in other blessings, insures all the principal at the highest per cent. The wonder is that he does not oftener make, and we always desire, such demands. Here all can invest; the rich of their abundance, and the poor of their mites. Who then can reasonably deny that there is profit in such giving, or will refuse to make such an investment of his funds?

J. E. P.

MACAULAY ON DEMOCRACY.

Let no reader of this extract, copied from "The Southern Baptist," suppose that we are disposed to turn politician, because of our republishing a letter from the pen of one of England's giant men—the late English peer, T. B. Macaulay. I can only say of him that when I saw him some thirteen years ago, in the British Parliament, he wore the largest head of any man in the two houses of Parliament. His political opinions were then, and I presume are now, worth as much as those of any other man of his day and generation. We are not to be supposed as endorsing them—or as expressing any opinion of them—but presenting them as a literary and political curiosity, of which every reader will please to form his own opinion. "Ten poor men can sleep contentedly on a mat; but two kings are not able to live at peace in a quarter of the world."

A. C.

The following letter we have been permitted to present to the American people, in the pages of the *Messenger*. It belongs to an occasional correspondence, of some years' standing, between Lord Macaulay and Hon. Henry S. Randall, of New York, author of the Life of Jefferson.—*Southern Literary Messenger.*

HOLLY LODGE, KENSINGTON, LONDON, May 23, 1857.

HENRY S. RANDALL, ESQ.—*Dear Sir*:—You are surprised to learn that I have not a high opinion of Mr. Jefferson, and I am surprised at your surprise. I am certain that I never wrote a line, and that I never, in Parliament, in conversation, or even on the hustings—a place where it is the fashion to court the populace—uttered a word indicating the opinion that the supreme authority in a State ought to be entrusted to the majority of citizens told by the head; in other words, to the poorest and most ignorant part of society. I have long been convinced that institutions purely democratic must, sooner or later, destroy liberty or civilization, or both.

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In Europe, where the population is dense, the effect of such institutions would be almost instantaneous. What happened lately in France is an example. In 1848 a pure democracy was established there. During a short time there was reason to expect a general spoliation, a national bankruptcy, a new partition of the soil, a maximum of prices, a ruinous load of taxation laid on the rich for the purpose of supporting the poor in idleness. Such a system would, in twenty years, have made France as poor and barbarous as the France of the Carlovingians. Happily the danger was averted; and now there is a despotism, a silent tribune, an enslaved press. Liberty is gone, but civilization has been saved. I have not the smallest doubt that, if we had a purely Democratic government here, the effect would be the same. Either the poor would plunder the rich, and civilization would perish, or order and property would be saved by a strong military government, and liberty would perish.

You may think that your country enjoys an exemption from these evils. I will frankly own to you that I am of a very different opinion. Your fate I believe to be certain, though it is deferred by a physical cause. As long as you have a boundless extent of fertile and unoccupied land, your laboring population will be far more at ease than the laboring population of the old world; and, while that is the case, the Jeffersonian policy may continue to exist without causing any fatal calamity. But the time will come when New England will be as thickly peopled as Old England. Wages will be as low, and will fluctuate as much with you as with us. You will have your Manchesters and Birminghams; and, in those Manchesters and Birminghams, hundreds and thousands of artisans will assuredly be sometimes out of work. Then your institutions will be fairly brought to the test. Distress everywhere makes the laborer mutinous and discontented, and inclines him to listen with eagerness to agitators, who tell him that it is a monstrous iniquity that one man should have a million while another can not get a full meal. In bad years there is plenty of grumbling here, and sometimes a little rioting. But it matters little. For here the sufferers are not the rulers. The supreme power is in the hands of a class, numerous indeed, but select, of an educated class, of a class which is, and knows itself to be, deeply interested in the security of property and the maintenance of order. Accordingly, the malcontents are firmly, yet gently restrained. The bad time is got over without robbing the wealthy to relieve the indigent. The springs of national prosperity soon begin to flow again; work is plentiful; wages rise, and all is tranquillity and cheerfulness. I have seen England three or four times pass through such critical seasons as I have described. Through such seasons the United

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States will have to pass, in the course of the next century, if not of this. How will you pass through them? I heartily wish you a good deliverance. But my reason and my wishes are at war, and I cannot help foreboding the worst. It is quite plain that your government will never be able to restrain a distressed and discontented majority. For with you the majority is the government, and has the rich, who are always a minority, absolutely at its mercy. The day will come when, in the State of New York, a multitude of people, none of whom has had more than half a breakfast, or expects to have more than half a dinner, will choose a legislature. Is it possible to doubt what sort of legislature will be chosen? On one side is a statesman preaching patience, respect for vested rights, strict observance of public faith. On the other is a demagogue ranting about the tyranny of capitalists and usurers, and asking why any body should be permitted to drink champagne and to ride in a carriage, while thousands of honest folks are in want of necessaries? Which of the two candidates is likely to be preferred by a working man who hears his children cry for more bread? I seriously apprehend that you will, in some such season of adversity as I have described, do things which will prevent prosperity from returning; that you will act like people would, in a year of scarcity, devour all the seed corn, and thus make the next year a year not of scarcity, but of absolute famine. There will be, I fear, spoliation. The spoliation will increase distress. The distress will produce fresh spoliation. There is nothing to stay you. Your Constitution is all sail and no anchor. As I said before, when a society has entered on this downward progress, either civilization or liberty must perish. Either some Cæser or Napoleon will seize the reins of government with a strong hand, or your Republic will be as fearfully plundered and laid waste by barbarians in the twentieth century as the Roman Empire was in the fifth; with this difference, that the Huns and Vandals, who ravaged the Roman Empire, came from without, and that your Huns and Vandals will have been engendered within your country by your own institutions.

Thinking thus, of course I cannot reckon Jefferson among the benefactors of mankind. I readily admit that his intentions were good, and his abilities considerable. Odious stories have been circulated about his private life; but I do not know on what evidence those stories rest; and I think it probable that they are false, or monstrously exaggerated. I have no doubt that I shall derive both pleasure and information from your account of him.

I have the honor to be, dear sir, your faithful servant,

T. B. MACAULAY.

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BOOKS OF THE BIBLE.

"When and by whom were the books of the Old Testament first collected and arranged?

By Ezra, about four hundred and fifty years before Christ. The five books of Moses had been kept with the ark of the covenant, (Deuteronomy, xxxi: 24–26,) and Joshua had written the portion of Scriptures bearing his name 'in the book of the law of God.' Joshua (viii, and xxiv, 26.)

What are the most prominent translations of the Bible that have been made?

The Septuagint, the Vulgate, the Douay, and the English or King James' Bible.

What is the meaning of the word Septuagint?

Seventy. The translation was so called because it was made by seventy, or more strictly, seventy-two men; six having been chosen from each of the twelve tribes of Israel for this purpose.

When and where was this translation made?

At Alexandria, in Egypt, about two hundred years before Christ. It was a translation of the Old Testament only, from the Hebrew into the Greek.

How was this translation regarded by the Jews in the time of Christ?

It was regarded with peculiar reverence. Our Saviour and the apostles in their discourses generally quoted from this version.

What is the Vulgate translation?

It is a Latin translation of the Septuagint, not of the Hebrew, and so called Vulgate, because, being the only version which the Roman Catholic Church holds to be reliable, it is in that Church the common version.

When and by whom was this translation made?

By Jerome, about the year A. D. 400. It was hastily made, and became very incorrect by many changes.

What of the Douay Bible?

It is an English translation of the Vulgate, with notes and comments, and is the only English Bible approved by the Roman Catholic Church.

From what did it receive its name?

From the place where it was first published—Douay, a town in France.

When was it published?

In the year 1610.

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Why does it differ so much from our English Bible?

Because it was made, not from the original Hebrew, but from the Vulgate which was from the Septuagint, and was very imperfect.—It could not be as correct as a translation made directly from the Hebrew.

Why is our English version called 'King James' Bible?

Because it was made during the reign of James I., King of England.

When was it begun and when completed?

In the year 1607 the work was commenced, and was finished in about three years, and published in 1611.

By whom was the translation made?

Fifty-four of the most learned men of the kingdom were appointed for the task. Seven of these did not serve, leaving forty-seven as the number who were actually engaged in the work.

How was the labor apportioned among this number?

They were divided into six classes, to each of which a certain portion of the Bible was given to translate, not from the Latin or Septuagint, but directly from the original Hebrew and Greek.

How will our English translation compare with other versions of the Bible?

It is said by the most competent judges to be better than any other at present made.

What was the earliest division of the Bible?

That which is supposed to have been made my Ezra. The books of the Old Testament were divided into three classes: 'the Law,' 'the Prophets,' and 'the Writings,' or 'the Psalms.' To this our Saviour refers, (Luke xxiv, 44:) 'All things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me.'

What books were embraced in these three divisions?

'The Law,' including the first five books; 'the Psalms,' or Writings, included the Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. '*The Prophets*' included all the remaining books.

When and by whom was the Bible first divided into chapters?

This is generally said to have been done by Cardinal Hugo, A. D. 1240. But as early as the middle of the fourth century, the four Gospels had been divided into chapters.

When and by whom were the chapters divided into verses?

By Robert Stephens, in the year 1551. It is said that he performed the greater part of this laborious task while on horseback, on a journey from Paris to Lyons.—*Watchman and Reflector.*

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ABIDETH FOREVER.

A late number of the *North British Review*, contains the following very truthful statement regarding the preservation of the original writings of the Holy Scriptures:

"It is a matter of congratulation that the Bible has passed triumphantly through the ordeal of verbal criticism. English infidels of the last century raised a premature pæan over the discovery and publication of so many various readings. They imagined that the popular mind would be rudely and thoroughly shaken, that Christianity would be placed in imminent peril of extinction, and that the church would be dispersed, and ashamed at the sight of the tattered shreds of its magna Charta. But the result has blasted all their hopes, and the oracles of God are found to have been preserved in immaculate integrity.

"The storm which shakes the oak only loosens the earth around its roots, and its violence enables the tree to strike its roots deeper in the soil. So it is that Scripture has gloriously surmounted every trial. There gathers around it a 'dense cloud of witnesses,' from the ruins of Nineveh and the valleys of the Nile; from the slabs and bas-reliefs of Sennacherib, and the tombs and monuments of Pharaoh; from Rolls of Chaldee paraphrasts and Syrian versionists; from the cells and libraries of monastic scribes, and the dry and dusty labors of scholars and antiquarians.

"Our present Bibles are undiluted by the lapse of ages. These oracles, written amidst such strange diversity of time, place, and condition—among the sands and cliffs of Arabia, the fields and hills of Palestine—the Palaces of Babylon—and in the dungeons of Rome—have come down to us in such unimpaired fullness and accuracy that we are placed as advantageously toward them as the generation which hung on the lips of Jesus, as he recited a parable on the shores of the Galilean lake, or those churches which received from Paul or Peter one of their epistles of warninig exposition.

"Yes! The river of life which issues from beneath the throne of God and of the Lamb, may, as it flows through so many countries, sometimes bear with it the earthly evidences of its chequered progress; but the great volume of its water has neither been dimmed in its transparacy or bereft of its healing virtue."

"Never has the period arrived when a faithful, loving, trusting servant of Jesus Christ, clinging to his cross for salvation, was given over to the temptations of the world."

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LETTER FROM BRO. CHALLEN.

DAVENPORT, June 21, 1860.

MY DEAR BRO. CAMPBELL:—My last letter was directed to you from Paducah, on the eve of my departure from which I had the pleasure of uniting in marriage Elder J. B. McGinn, of the Christian congregation of that city, to Sister Mary E. Dudley. The event took place in the christian chapel, in presence of a large company of friends and brethren. Marriage is one of the most ancient and venerable of all the divine institutions. It originated with God, and the first of our race were created "*a man and a woman*"—indicating by this duality the design of the Heavenly Father in the origin of the family institution. It was not one man, and a half dozen women, nor the reverse. When the race was pure and incorrupt, the marriage relation was by the necessity of the case held sacred. The one man and the one woman were preordained to marriage, and the intimations of the Creator in regard to the destiny of our race, and the arrangements of the family circle, were decisive and absolute. The presence of Christ at the marriage in Cana of Galilee, and the first of his miracles to show forth his glory on that occasion, are highly suggestive, and show the just appreciation of the second Adam—the Lord from Heaven—of this good and godly institution. What a deep, warm human interest did our Savior feel in everything affecting the happiness, peace and purity of our race.

It was not without design that Jesus of Nazareth began to show the evidences of his divine mission—not in Jerusalem, nor on the sea shore, nor in the desert—but in the quiet domain of the family circle. Home, to him, was most dear and sacred. He had left the abode of his father—rich in all his former possessions, and still rich in all its memories. He had enjoyed in Nazareth the seclusion and the sanctity of home, under the parental care of Mary and Joseph. From its hallowed precincts he had gone forth to the waters of the Jordan, "to fulfill all righteousness," and to be inaugurated publicly as the founder of the Everlasting Age. "Behold my son, the beloved, in whom I am well pleased." To him the names of father and mother were among the richest, sweetest, dearest names on earth or in the heavens. God was his proper father, Mary, the virgin, his mother. The divine and the human strangely blend and mysteriously meet. How 'wonderful" the personage! how glorious his mission! Surely something will grow out of this sublime union, which neither angels nor men could anticipate, and which the profoundest wisdom of all created intelligences is incapable of conceiving, much less of comprehending,

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But enough on this head now. I left Paducah for the semi-annual meeting of the Missionary Society, in St. Louis, of which you have already given some report. It was to me most refreshing after so many years of separation, to meet once more my old friends and brethren, with whom, on other fields and in other times, I had labored and wept and prayed; besides meeting for the first time with many young and promising preachers, who are doing good service in the cause of our great Leader. The time-worn veteran, who stood in the Thermopylæ of our great conflict—Jacob Creath was there. He still looks fresh and strong, and his voice and manner reminded me of the days of *auld lang syne*. His clear conceptions of the truth; his bold and fearless annunciation of it; his vast resources and accurate memory; his intense earnestness, and his uniform and constantly increasing devotion to the gospel of the Grace of God, are worthy of all praise. Time sits gently on his ample brow; and although he gives evidence of the burden and weight of years, he is strong to do and to suffer in the cause of the Savior. May his „bow abide in strength, and the arms of his hands be made strong by the hands of the mighty God of Jacob."

Here also I met with Bro. Thomas M. Allen. I knew him when a young man, but have never had much intercourse with him. His field of labor and mine have been widely separated. He is the Pioneer of Missouri, and his fame is in all the churches. No one has done more labor in that state than he, and no one enjoys a larger share of the confidence and affection of the brotherhood. By his side was Bro. Frank Palmer. A more admirable specimen of humanity I have not seen. Tall and commanding in size, a head and face of the finest model, an eye of great expression,—the eagle and the dove blending together—his mouth indicating firmness and sweetness—a voice of great tenderness and power—his speech on the occasion, giving reminiscences of his youth and riper years, was heard with profound attention. His presence in a meeting is a tower of strength; and his counsels of wisdom are those of the christian sage. Though quite aged, he still looks to be in perfect health, and is able to go in and out among the thousands of Israel. And here also stood up among us the beloved John Rogers—the kind, the gentle, the good. Though younger, as I judge, than either of those of whom I have spoken, he has done great service to the cause of the Redeemer. From his youth up he has served the Lord. Bro. Rogers is a good proclaimer and useful teacher, and his converts are numerous everywhere in the field of his labors. He also wields a strong and powerful pen, and writes with elegance and ease. And among the more aged, we will not forget the names of Bro. B. K. Smith, and the blind Brother—Wilson. The

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first has been and still is a faithful and successful laborer in the gospel, and is known as a good writer, and a good man. The latter, though blind, has a most accurate knowledge of the Scriptures, quotes them with great ease, and understands their general connection. He has a singularly acute and penetrating mind, and abounds in original and pointed illustrations in his discourses

But the time would fail me to speak of such men as Franklin and Hopson, Proctor and Cox, Fillmore and Lindsey, Chatterton and Low, George Campbell and John I. Rogers, Moss and Henry, J. J. Errett, Correll, Johnson, Bastion, besides a more youthful band of soldiers—McGarvey, Burgess, the Haleys, Earl, Dibble, Pyron and last, though not least, Isaac Errett, whose devotion to the cause, both as a preacher and the Cor. Sec. of the Am. Ch. Missionary Society, is worthy of all praise. Such a band of officers in the army of our King cannot be found anywhere, unless we except those who were absent from our meeting, but who stand side by side with us in the great work of the nineteenth century. For talent and efficiency, for learning and zeal, for earnestness and piety, for spirituality and devotion, they cannot be excelled. May they continue to hold fast the faithful word, as they have been taught by the Anointed Teacher!—May they avoid all side issues, all untaught questions, all *one-ideaisms*, all distorted, exaggerated views of truth, all vain, empty and deceitful philosophy, all *outside*, worldly and earthborn *dogmata*, all *inside*, inbred, indigested *innerisms*. May they hold to the faith—to the truth, in the spirit of the truth, never using the sword of the Spirit but to slay the enemies of our King, and to defend his crowned rights. Knowing that they have a great work to do, may they deem the time lost, and worse than lost, devoted to vain jangling and useless disputations—to questions which gender strife. May they remember that no philosophy, true or false, will control the Spirit—will prevent or aid him in doing his appropriate work, provided we hold fast the form of sound words which we have recorded, and preach the truth as it is in Jesus. It is no part of our duty to adjust and settle the laws which belong to the constitution of man. For as the earth still moved on its axis and had its annual revolution around the sun, after Galileo, by constraint, at the feet of the pope, denied it, so God will do all he has promised to do for saint and sinner, if they will do what he has commanded them to do. Our theories will no more set aside the fixed laws of the spiritual universe, than a spider's web will prevent our entrance into a hovel or a palace; and no language can express the soul-withering, debasing and pernicious effects of insinuating and teaching whatever is divisive, and essentially schismatic, in the church of God, making the fellowship of the saints

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turn upon the endless pivot of some pointed or pointless quiddity.—We have, in the New Testament, such phrases as "the unity of the Spirit," "the fellowship of the Spirit," "fellowship in the gospel," "fellowship one with another," but in vain do we look for Christian fellowship founded upon a theory, a view or a speculation. Every one in the church who teaches, vindicates, and urges upon others the adoption of his opinions, is a heretic—a schismatic—and sooner or later will draw away disciples after him. Preaching the word never led to such results; but preaching *about* the word or the Spirit, preaching *about* the state of the dead, and a thousand other untaught matters, will lead to it. Our only safety lies in adhering to the apostolic rule, and every departure should be cautiously avoided, and faithfully rebuked. The first step from it is the first step towards a human creed; and a creed with one article of opinionism is more to be dreaded than a creed of thirty-nine; as the fellowship on one article will not admit of as large a liberty as fellowship upon the thirty-nine.

On leaving St. Louis, I went up the Mississippi to the town of Louisiana, and preached two or three discourses, to fine audiences.—We have there a good congregation, meeting house and Sunday School. The church at present has no one laboring in word and doctrine, but needs one. After this I went to Hannibal, the residence of Dr. Morton, well known for his devotion to the cause of Christ for many years. This congregation has enjoyed the ministry of Dr. W. Hatch for some time past. It is large and respectable in numbers and character. It has a good meeting house, but we enter our protest against the place in which the pulpit stands. It is in violation of all the laws of sound, and subjects the preacher to the foul effluvia and heat of the congregation. Its Sunday School is in a flourishing condition.

From thence I went to Quincy, Ill.—a beautiful city. Here I learned that Bro. Lindsey, of Mo., was expected to be present at a meeting, and waited for him. We labored jointly together, and had several additions by immersion and letter. So important a place should not be neglected. The congregation is small, but has a comfortable house to meet in, and by continued efforts a large increase might be expected.

On my way up the river, I stopped a few days at Canton, the site of Christian College. Here, with my niece, I spent a week, and preached several times to the congregation, This is the residence of Dr. Samuel Hatch—long known as a useful and able preacher of the word. It was here also that Bro. Shannon died, whose name and labors are familiar to all the readers of the Harbinger.

My next point of destination was this city—Davenport, Iowa.—Along the route we touched at Keokuk, and passed many towns on

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both sides of the river, none of which at present are in a very prosperous condition, owing to the failure of crops for some years past, and the spirit of speculation too freely indulged in. But such are the resources of this great country, that they must, in due season, assume their former condition, and move on with accelerated momentum.

Davenport, on the left bank of the river, and Rock Island, on the right, with the island in or near the center of the river, present to the eye as lovely a scene as *this* land of promise can afford. Many pens and tongues have essayed to portray their beauties, but they must be seen to be appreciated. Before a lot was fenced, or the turf broken, or a cabin erected, the land on both sides lay slumbering in the sun and shade as the most attractive, perhaps, of the Upper Mississippi. The tall grass in the summer waved gracefully to the very shores; and its emerald richness and variegated hues, with the motion of the wind, must have made it surpassingly beautiful. The extensive lawns on the river bank, and the graceful hills, rounding out to their very tops without a break, must have presented a scence as attractive as any upon which the eye of man can look.

I had long desired to visit Davenport, not only on account of its proverbial beauty, but to renew my acquaintance with many old brethren, who had, in early times, emigrated to Iowa. It was in anticipation of the State Meeting of the Disciples, in Davenport, that I came here, and commenced a meeting a few days before its sittings. The attendance of the citizens and brethren was quite respectable, and continued so during the entire meeting.

The Annual Convention of the Brethren of Iowa, lasted three days. There was a large attendance of the evangelists, elders, and chief brethren of the churches; and the business, chiefly in regard to the college located in Oskaloosa, and to missionary operations of the State, was conducted in good spirit, and with enlightened and liberal views. But what chiefly added to the interest of the season, was the social family meetings for devotion and mental edification, which were daily held. They were truly refreshing, soul-invigorating, and spiritual. No one present but felt that it was good to be there, and none could complain that there was any want of christian sympathy, piety and love. The moral influence of such meetings cannot be fully estimated. They will be felt throughout the year, and annunciated to the congregations abroad. I am not able to give the names of all the prominent brethren present at these meetings, but will name Brethren McConnell, Hartzell, Bonham, Virgin, Parker, Hall, Saunders, Noe; Chatterton and Low of Davenport, etc., besides Brethren Sherwood and Moffett from Illinois. Brethren McConnell, Hartzell, Moffett and Noe preached during the meeting, and at its close, by the aid in part of several

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of the evangelists, we continued an effort for the conversion of sinners, and at its close added thirty-one to the congregation in Davenport—twenty-six by immersion, and the balance by letter, recommendation and restoration. And thus closed as pleasant and profitable a meeting as I have been permitted to enjoy for many years.

It will be remembered that the Evangelist, edited and conducted by Bro. Chatterton, is published in Davenport. Bro. Chatterton is the pioneer preacher of this State, and has done much towards building up the cause in it. His health is rather feeble, and consequently he is not able to labor as efficiently in the field as in former years, but still preaches with effect. His chief time is devoted to the Evangelist, which has a growing circulation, and is exerting a good influence. We hope the brethren will not forget this faithful servant of Christ, but will increase daily the patronage which his Evangelist demands, and which it truly deserves. In the one hope, yours in Christ,

JAMES CHALLEN.

THE UNITY OF THE BIBLE.

As in Beethoven's matchless music there runs one idea, worked out through all the changes of measure and of key; now almost hidden, now breaking out in rich natural melody, whispered in the treble, murmured in the bass, dimly suggested in the prelude, but growing clearer and clearer as the work proceeds, winding gradually back till it ends in the key in which it began, and closes in triumphant harmony; so throughout the whole Bible there runs one great idea: man's ruin by sin, and his redemption by grace; in a word, Jesus Christ the Savior. This runs through the Old Testament, that prelude to the new: dimly promised at the fall, and more clearly to Abraham; typified in the ceremonies of the law; all the events of sacred history paving the way for his coming; his descent proved in the genealogies of Ruth and Chronicles; spoken of as Shiloh by Jacob, as the Star by Balaam, as the Prophet by Moses; the David of the Psalms; the Redeemer looked for by Job; the Beloved of the Song of Songs. We find him in the sublime strains of the lofty Isaiah, in the writings of the tender Jeremiah, in the mysteries of the contemplative Ezekiel, in the visions of the beloved Daniel, the great idea growing clearer and clearer as the time drew on. Then the full harmony broke out in the song of the angels, "Glory to God in the highest, and on earth peace, good will toward men." And evangelists and apostles taking up the theme, the strain closes in the same key in which it began—the devil, who troubled the first paradise, forever excluded from the second; man restored to the favor of God, and Jesus Christ the key-note of the whole.

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SHORT SERMONS FOR BUSINESS MEN.—*No.* 6.

TRUE REPENTANCE CULMINATES IN GODLINESS.

We have very generally substituted the word *Reformation* for the word *Repentance*. These words are not, indeed, identical. As we have long since shown, the original Greek text has two words, translated, in the common version, by one and the same word, which is palpably wrong. It is manifestly unjust to the English reader to make one word represent two words of different etymology, and consequently of different import and significance, in the language selected by an amanuensis of the Holy Spirit.

We say, selected by the Holy Spirit—or by an amanuensis of the Holy Spirit. Hear Paul:—"We have received, not the spirit of the world, but the Spirit of God, that we may know," (or rather *make known*; for such is the Hebrew style, or Hebrew Greek style, of the Hebrew Paul, an Hebrew of the Hebrews—or by father and mother,) "the things freely given to us by God. Which things we indeed speak not in words taught by human wisdom, but in those taught by the Holy Spirit—comparing" (rather *expressing*) "spiritual things in spiritual words"—that is, in words suggested by the Holy Spirit.*

There is not a more beautiful idea cherished in the human head than the idea of godliness—or godlikeness. A pagan philosopher of great liberality, being interrogated why he was so profusely liberal, and indiscriminately so, to the good and bad, promptly responded—that "he desired to be like the gods." "The gods," said he, "give to all, good and bad, and withhold from none."

Solomon, in his discriminating wisdom, said,—"There are just men to whom it happeneth according to the work of the wicked:" again, "there are wicked men to whom it happeneth according to the work of the righteous." But this, indeed is only momentary. Therefore, he said, this also is vanity. It soon passeth away. And "it shall go ill with him that is left in his tabernacle." Job xx. 25.

It is also a solemn fact,—"He who getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." So wrote Jeremiah the prophet. chap. xvii. 11.

But this is not our present theme. Repentance is now preached to Jew and Gentile—Barbarian, Scythian, bond and free. God, there-

* "Explaining *spiritual things* to *spiritual men*." Bernard's version, A. D. 1842. This is, in many respects, a good version. We have had it on our shelf for some 17 years, and often use it in our *studio*. We commend it to Bible students, as an auxiliary.

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fore, now, in the gospel age, "commands all men everywhere to repent," and "to bring forth fruit that shall be permanent"—fruit worthy of a genuine repentance—a repentance never to be regretted.

The fact that God commands all men—"Scythians, Barbarians, bond and free" to repent—to reform, to return to God, to bring forth fruit to eternal life, is a demonstration of his sin-pardoning mercy and philanthropy. It is a demonstration of sovereign mercy and sin-pardoning grace. It culminates in glory, honor, and immortality—in one word, in *eternal life*. This is the sum total of all human aspiration. There is nothing equal to it, above it, beyond it, in all human imagination.

Godliness is a word very generally unappreciated. It is the loftiest word in human language. It is infinitely above the word *piety*.—*Piety* is found but once in all holy writ. And then it is only equivalent to *gratitude*, and that to earthly parents! Godliness occurs fifteen times in the Christian Scriptures. Paul says of it, what he never said of any human virtue or excellency: "godliness is *profitable to all things*; having promise of the life that now is and of that which is to come." 1 Tim. iv. 8.

Godliness, or godlikeness, is, therefore, the highest of all human attainments.

God could not have had a beginning. "He was before all things, and by him all things consist" with one another. They all had a beginning. He had none. "From everlasting to everlasting" belongs exclusively to him. He is the "Alpha and the Omega," "the Beginning and the End," "the First and the Last." "*Of him*," as the cause, "*through him*," as the means, and "*to him*," as the end, are all the positive existences of creation's whole area.

Who can appreciate or apprehend a universe of a thousand millions of suns, with thirty thousand millions of planets moving around them, and still much less that space beyond them, without top or bottom, line or limit whatsoever! And such, in fact, it must be. *There is no limit to space.* A child may ask *what is beyond the last star* in the vaulted heaven? And what Milton, or Locke, or Bacon, or Newton, can either answer or imagine!

And strange to tell, when retiring into our own bosom, and communing with ourselves, we are rather pleased than grieved that it is so. Men, like children, have their toys. They tire of them, cast them indignantly away, and cry for others. "The patriarch pupil will be learning still, and dying leave his lesson yet unlearned."—But whence this insatiate longing for immortality!

> "'Tis that divinity that stirs within us,
> 'Tis heaven itself that points out an hereafter,
> And intimates eternity to man."

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And when ten thousand times ten thousand ages shall have passed the bourne of time, and launched beyond its limits into an *everlasting now*, these spirits that yet dwell within us shall spread their well fledged wings, and soar away in eternal rapture into those topless, boundless, endless realms of glory, honor, and immortality, prepared for us, and guaranteed to all the heirs and representatives of the second Adam—the divinely constituted Lord of All—Lord of earth, Lord of heaven, Lord of time and Lord of eternity.

Such is unquestionably the personal and official Lord of glory, who is our kinsman Redeemer, and who is now the reigning monarch of the entire universe of God.

There is no poetry, no fiction, no flight of imagination in all this. "Eye has not seen, ear has not heard, the imagination of man has not reached the acme of this "exceeding and eternal weight of glory," honor, and blessedness prepared for the joint heirs of the Lord of the universe—the Lord of righteousness, of life and glory everlasting.

The *motive power* of the gospel is ineffably potent and gloriously Divine. Every legitimate motive that can arouse to healthful and vigorous aspiration in the moral and religious, or spiritual constitution of man, is presented to the ear of reason and to the eye of faith, in the transcendently gracious and alluring promises and provisions of the grace of God. This is what constitutes unbelief a damning sin, and justifies God in the final *anathema* and *maranatha*, the eternal doom of all who hear it and turn a deaf ear and obstinate heart to its gracious claims and compassionate importunities.

The doom of the obdurate Jerusalem is but a type of the doom and destiny of those who, having been importuned by all the gracious and merciful provisions and promises of the glorious gospel of the grace of God, turn a deaf ear and an obdurate heart to all its gracious tenders of sin-pardoning mercy and condescending love. The anathema pronounced on Jerusalem by the Lord himself in person, is but a type of the "*anathema maranatha*" which must inevitably be pronounced in the final judgment upon all those who have been importuned, time and again, to place themselves under the shadow of his wings, and would not.

Some men are very rich on earth, but very poor in heaven. They save nothing of all their gains on earth. A few there are, however, that wish to have some stock in the Bank of Heaven, where neither moth nor rust can consume, nor thieves break through and steal.

George Whitfield, who introduced street preaching in London, on a certain occasion, seeing many merchants and men of opulence in he crowd, and having some very benevolent object in his view—either the building of a large chapel, or an almshouse in some part of

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the city—in the conclusion of his discourse, stating the case, said,—"Gentlemen merchants, I have to-day some bills and drafts on the Bank of Heaven for sale. Some of them are payable on sight, and some on time. They are all endorsed by Jesus Christ, and drawn upon his Father. Now, as many of you as desire such stock, and like the security, down with your money." I need not say that from such a concourse, and on such an occasion, and to such a preacher, and to such a plea, a very general response was given. All that any man saves, of all the labors and toils of his life, is what he freely and cheerfully gives to the Lord—to his cause, to his people, and to suffering humanity.

We should, however, be as discriminating and as prudent in giving as bankers are in loaning, or as capitalists are in investing their funds. We should, as good stewards of the Lord, be as careful of the capital he has given to us, as the Lord was of the fragments of the five loaves and two fishes on which five thousand men, besides women and children, had feasted; and of the fragments of the seven loaves and a few little fishes on which four thousand men, besides women and children, had satisfied their appetites.

What a useful moral in the command, "Gather up the fragments that remain, that nothing be lost!" These fragments on one occasion filled *twelve baskets*. Indeed, there were more provisions on the ground after the feast than there were at the beginning of it. Yet he emphatically said—"LET NOTHING BE LOST."

Political economists, our legislators, and especially our executives should have a sermon at least once a year on this text—"*let nothing be lost.*" I know no text of only *four words* so suggestive, so perfectly intelligible, and yet so much neglected, so overlooked; indeed, so disregarded in church and in state.

Were I a chaplain to Congress, which, of all the offices in these United States, I consider the most ineligible, or the most fruitless of glory to God or of good will to man—I would, at least once a month, take these four words and make them four heads. LET, is a word of great comprehension. It has no less than five heads and seven horns. It commands a whole column in Webster's American Dictionary. It both hinders and permits everything, according to its antecedents and consequents. But we must lay down our pen for the present.

A. C.

To the attentive eye, each moment of the year has its own beauty, and in the same field it beholds, every hour, a picture which was never seen before, and which shall never be seen again.—*Emerson.*

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JOB, NOT A CHRISTIAN!

Surprising! exclaimed a friend, on hearing his neighbor affirm that Job was no Christian. What! Job no Christian! And yet we hear the Lord say to the prophet, "Though Noah, Daniel and Job stood before me they should deliver but their own souls by their righteousness." As if the Lord had said, Though these three righteous men stood before me, pleading with me to avert the threatened judgments upon the land, yet would I not hear even them. And does not the Apostle set before the christian the patience of Job as a pattern for his imitation? And yet, my friend, you say that Job was not a good christian man! But if there yet should be one lingering doubt, as to the christianity of Job, let me dissipate that doubt forever, by another declaration of Holy Writ: "And the Lord said to Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?" Was not his life an illustration of the apostle James's definition of pure and undefiled religion? Who of our modern christians, if put to the proof, could produce the evidence of a pure and upright life, such as Job did when challenged by his friends, and charged with hypocrisy? Come, my friend, listen for a moment to his defense: "When the ear heard me then it blessed me, and when the eye saw me it gave witness to me: because I delivered the poor, that cried, and the fatherless, and him that had none to help him.—The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out. If I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he was not warmed with the fleece of my sheep. If I have lifted up my hand against the fatherless when I saw my help in the gate: then let my arm fall from my shoulderblade, and mine arm be broken from the bone." Do not such facts as these verify the christian character of a man?

Such is the logical discrimination with which nine-tenths of the people read the Bible. What proves an individual to have been pious and righteous in his day and generation, no matter when his day and generation was, must of necessity prove him also a christian.—Talk to such of dispensations or economies of religion, and you astound them. To them Enoch was just as good a christian as Paul; and Miriam, the sister of Aaron and Moses, who, with timbrels and dances, led those ransomed women up the banks of the Red Sea, thus

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celebrating their deliverance in a song of triumph; yes, indeed, this same sister Miriam was even a more distinguished christian lady than sister Dorcas, or sister Phebe, of New Testament memory.

To such readers it is sound logic to argue, that because Abraham and Paul were both justified by faith, therefore Abraham and Paul were alike christians. And which is just as true as that Enoch, Daniel and Job, were alike pious Jews. And which again is just as true as the position which a certain United Presbyterian Divine, living not ten miles east of our meridian, wished to establish, while in an argument with the writer—That Jesus Christ was, while on earth, a High Priest, and that his baptism was but the washing enjoined by the Mosaic Law, to prepare him for that office. And hence the true adage, Like priest, like people. A. W. C.

From the Christian Union.

THE RESTORATION OF ISRAEL.

With many, the return of the tribes back to the land of their fathers, is but a *myth*. There is no divine warrant for such a conclusion: so I thought, and so I reasoned, but it was for want of a purer light or clearer view of the divine oracles. It is now a divine faith. God has said it; it will and shall be verified. A few facts or statements only, can now be given in support of its truth.

1. The land of Canaan, with its special boundaries, was given to Abraham and his seed for an *everlasting possession*.

2. Balaam was directed to say of them, "From the top of the rocks I see him, and from the hills I behold him: lo the people shall dwell alone, and shall not be reckoned among the nations." (Num. xxiii.) Their entire history verifies this declaration. Napoleon Bonaparte tried to settle them in Paris and France in 1806, and though large promises were made of special favors, God had said nay, they shall not be "numbered among the nations."

3. Jeremiah thus wrote of them: "For I am with thee, saith the Lord to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." Again, He will finally "restore them," and punish all their oppressors, and "Jerusalem shall be rebuilded." (Jere. xxx.) The 31st chapter is also full of his promises to return, and it would seem to be impossible to read carefully Zechariah 14, and Ezekiel form the 37th chapter, without having a clear conviction of its truth.

The New Testament will furnish its proof. Our Lord, in describing the destruction of Jerusalem and the sore punishments to come

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upon the nation, gives a limitation to their desolation—"and Jerusalem shall be trodden down of the Gentiles, (how long?) until the fullness, or the times of the Gentiles be fulfilled." (Luke xxi. 24.)

It would appear that God's wrath is now poured out upon them in vindication of his promise, by Moses. (Deut. xxviii.) There is, however, a time coming when their mourning shall be turned into joy. Paul may also be heard in their defense: "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness? For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead." It is also expressly said, that "blindness in part is happened to Israel, *until* the fullness of the gentiles be come in;" and also, that "all Israel shall be saved." (Rom. xi.)

In view of such facts, Paul exclaimed with admiration, "Oh! the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out."—(Rom. xi.)

It is clearly stated in Ezekiel that God will gather both Juda and Ephraim, or the ten tribes, again, and make of them one nation, to be ruled by one king. In his 36th chapter, God promises for them a *new heart* and a *new spirit*; in the 37th, he compares the whole nation to a valley of *dry* bones, but that they shall live again: "say unto them, thus saith the Lord God, behold I will take the stick of Joseph which is in the hands of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Juda, and make them *one* stick and they shall be *one* in my hand; and say unto them thus saith the Lord God, behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

No period in their past history can answer to the above statement. No union of the twelve tribes has ever taken place. God says that they shall be converted and never again separated, and that David, in Christ, shall be their king; and that the "heathen shall know that I, the Lord, do sanctify Israel when my sanctuary shall be in the midst of them for ever more." (Ezek. xxxvii.)

Great changes have come over the nations of Europe in their favor. Let us note their history in England. Towers says that the first mention of them in England was in A. D. 740. During the reign of Richard, in order to avoid cruel and shameful treatment, they took possession of the castle, and finally destroyed themselves, their

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wives and children, to the number of 500. In 1210 he caused all the Jews to be seized, and their goods to be confiscated.

When Henry III was upon the throne, the Jews were more kindly treated, but were required to wear two stripes of cotton as a mark of derision; but he too soon robbed them of all their wealth. In 1291 they were banished from England, and the edict of Henry IV lasted about four centuries, and no Jew could visit England except at the risk of his life.

Lord Cromwell was petitioned by many persons in England to allow them to return, and although he was in favor of it, the people rebelled. They were not allowed to go back until Charles II. Since that, they have been in England. In 1753 a bill was carried through Parliament, naturalizing the Jews who had remained three years in the country without an absence of over ninety days. It was sanctioned by the crown, but public sentiment forced its abandonment.—What do we now find to be their condition? They have one of their men in Parliament, in despite of all prejudices; and, over-ruling all law against it, God is working now in their favor. "God moves in a mysterious way." His hand, though unseen, is nevertheless occupied in their favor. As he raised up Cyrus to destroy Babylon, without his knowledge, so is he now at work disposing the nations to remember Israel and Juda, the seed of Abraham. The great work began visibly in the 19th century. The Emperor Francis I, of Austria; the Grand Duke of Baden, in 1809; the Duke of Mecklenburg, in 1812; the King of Bavaria, in 1813; issued ordinances, admitting their Jewish subjects to civil rights; so has the late King of Prussia.

In 1832, Mehemet Ali took possession of the Holy Land, and allowed them to live in it; and it is said that from ten to forty thousand settled in Hebron, Tiberias, Saphet and Jerusalem. What is now their condition and prospects? The indications of their return to Jerusalem are really astounding, as the following statement, copied by the National Intelligencer from the Philadelphia Press, will indicate:

RETURN OF THE JEWS TO PALESTINE.—To the student of Bible and Church history, there are few current subjects of more absorbing interest or deeper significance than the events now almost daily transpiring, which point to the repossession by the Jews of their own land. The tide of progress, after a lapse of centuries, may be said to have fairly turned in that direction; and the prayer long offered by that chosen, but now scattered people, that "Judah may be saved and Israel dwell securely, and that the Redeemer may come to Zion," is undoubtedly hastening to fulfillment. The Sultan of Turkey is encouraging Jewish emigration to Palestine, and is offering to sell them as much land as they choose to buy, and it is said has even expressed his willingness to dispose of the Mosque of Omar to them, which, it will be recollected, stands upon the very site of the Jewish Temple on Mount Moriah. This mosque is one of the Mohammedan's most celebrated shrines, being scarcely inferior in national impor-

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tance to those of Mecca and Medina. Politicians and statesmen look upon these indications as a legitimate consequence of the liberalising influence of Mohammedan intercourse with Christians, and so they may be; but to the reader of the yet unfulfilled pages of Revelation they also point to what, as it respects the Jewish nation, "prophets and kings" have long waited for, "but died without the sight." That the Mosque of Omar should be in a fair way of passing into the hands of the people to whose fathers the site on which it stands was once given in an everlasting covenant, is what no reader of secular history, fifty years ago, could even have dreamed would ever come to pass. Some of the hills around Jerusalem have already become Jewish property, and it is by no means improbable that some of the present generation will see the entire city of Jerusalem again in the hands of its ancient owners. That mighty revolutions will follow in the wake of such an event is probably as certain as that the Jews will return at all; at all events affairs in that immediate region of the East must ere long become an engrossing theme among the nations of the earth.—An able discussion of this vast theme, and the steps towards the fulfillment of prophecy as they transpire, will constitute a prolific field for the religious press; and those evincing the greatest familiarity with the subject, will doubtless find their enlightening disquisitions sought after with avidity. The foreign correspondents of those journals would do well to give particular attention to this subject. The Presbyterian of the present week alludes to it, and promises more in the future.

Great events are at hand; God is shaking Italy to its center. The man of sin is in agonies. The people are aroused, and the "smoke of her torment" is now ascending high over all the world. Even the false prophet has loosened his grasp upon the Holy Land, and the Jews are invited back to its consecrated spots, its holy places. The great river Euphrates is fast drying up, and even the Mosque of Omar, which has been so long consecrated to Mahomet, it would appear, has been tendered to the sons of Abraham. Can this be true? It is a marvelous interposition of God in their favor. Thank God, that we have an able missionary in Judea, whose whole soul is full of love for Israel. The gospel with its power is rapidly preparing the world for great changes. Speed on its progress, thou mighty Conqueror, until all shall own thy reign. GEO. W. ELLEY.

LEXINGTON, KY., June, 1860.

He that gives good advice, builds with one hand; he that gives good counsel and example, builds with both; but he that gives good admonition and bad example, builds with one hand and pulls down with the other.—*Bacon.*

An encyclopedia has just been completed in Germany, in two hundred and forty two volumes. The first volume saw the light at Berlin, as far back as the year 1773, and the last was published last season; so that the work has been extended eighty-six years without interruption.

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REVIEW OF W. S. RUSSELL.

Of all absurdities, the most difficult to defend is a practical absurdity. Such is the absurdity of Mr. Russell's position as to the continuation of miraculous powers in the church. Not only is the possession of these powers, one and all, according to Mr. R., a necessary condition to a genuine Christian *church*, but, in every case, also, to a genuine *Christian!* "Every genuine Christian," says he, "was enabled to give evidence of his being in the truth, by exhibiting some one of the various effects (charismata) of the working Spirit." This was a general law, says Mr. R., and it has never been changed: therefore, it is the law now. Therefore, no miracle, no church; no miracle, no Christian! Truly this is a destructive argument. What the Saviour said the "gates of Hell" should never prevail to do, Mr. Russell has, by a subtle shaft from his logical quiver, and apparently with scarcely a strain of his elbow, effectually accomplished. The church is flung from its foundations, and, in the name of Christ, Christianity itself is overthrown! Some theories we call dangerous, but this is destructive;—some corrupting, but this is annihilating. It does not even spare Mr. Russell himself. Were we to address him as a Christian, evidently in strict logical honesty, he would be constrained to say, "nay sir," only in profession—not a genuine Christian, for I, too, am unable to give evidence of being in the truth, since I have not yet succeeded in working a miracle! In humility I confess it,—the fault is mine,—through the weakness of my humanity I have not fulfilled the conditions of admission into the kingdom!—Who can logically gainsay this frank avowal!

Were I an infidel and wished to banish Christianity, as a living power, from the earth, I would ask no more of its advocates, than the concession, "No miracle, no church: no miracle, no Christian."—Shall the friends of Christianity concede this, and thus unchristianize themselves and give up the cause of Christ! Never, never.

But we promised to examine this matter in the light of the Scriptures, and begin by asking do they warrant the assertion that, even in Apostolic times, every genuine disciple had the power of working miracles in demonstration of his being in the truth? For light on this subject we look primarily to the Acts of Apostles. Is it any where affirmed in this history of the first unfoldings of the Christian life, that such was the case? "Dare Mr. Russell say so! Surely not. There is no such declaration to be found. On the contrary, the whole tenor of this instructive book leads to a totally different conclusion.—

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We have carefully made a full induction of all the cases in which such a power was exerted, and the persons to whom it was confined are comparatively very few. 1st. The Apostles had it, of course.—They exerted it on many and signal occasions and in forms of the most unequivocal demonstration. 2. Stephen, the proto-martyr, and Philip, the Evangelist, exerted it. In the 6th ch, 8th v., it is said, "Stephen full of faith and power, did great wonders and miracles among the people;" and in the 8th ch. 5–7 vv., that Philip went down to the city of Samaria and preached Christ unto them, and the people with one accord gave heed to those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits crying with loud voice, came out of many that were possessed; and many taken with palsies, and that were lame, were healed." Through Ananias also, Paul received, both sight and the Holy Spirit, (Acts 9, 17–18) but this, like that of Cornelius was a special case, not to be confounded with the common exercise of the spiritual gifts of which we are speaking. We reserve it, therefore, for special consideration. 3. In ch. 14, v. 3, it is said that at Iconium, the Lord granted signs and wonders to be done by the hands of Paul and Barnabas, as a testimony to the Word of his grace. 4. Besides these, we have several allusions to persons who possessed and exercised the gift of prophecy. In ch. 11, v. 28, it is said, "In those days came prophets from Jerusalem to Antioch," and Agabus is mentioned as signifying by the Spirit the great dearth that came to pass in the days of Claudius Cesar. Judas and Silas, chief men among the brethren at Jerusalem, were prophets, (Acts 15, vv. 22–32,) and Philip the Evangelist had *four* daughters, virgins, who did prophesy (Acts 21, v. 9).

The reader who has not specially examined this matter will, no doubt, be surprised, when we state that this brief citation exhausts the entire narrative on this subject. Would any one not infatuated by a fond speculation, feel himself warranted, by such a historical record as this, in concluding that the miracle working power was the common characteristic of all the disciples? That each and every genuine Christian was gifted with some one or more of the spiritual gifts, by which he could demonstrate "his being in the truth!" Does not the style of the historian rather prove the contradictory of Mr. Russell's generic law? Surely if *all* the disciples possessed these gifts, it would be ridiculous for Luke, writing in the day of their universal manifestation, to mention, in so very particular a manner, the exercise of them by so very few, and that, too, as a special distinction and indication of them, as eminent for their standing and influence among the disciples! If it was a common gift, to be able to

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do signs and wonders and miracles, why confine the history of its exercise to the Apostles or at most to a few others, intimately connected with them and holding official position to the church; for Stephen and Philip were deacons, two of the chosen seven, because they were full of the Holy Spirit and wisdom and solemnly set apart to their office, by prayer and the imposition of the hands of the Apostles, (Acts 6, 3–6,) and Barnabas was specially designated by the Holy Spirit, to be sent with Paul, on a peculiar work, to which he was dedicated by fasting, prayer, and the laying on of hands. If it were a generic law for women to prophesy, why so particular to tell us, and for no other apparent reason than to give them distinction, that Philip, the Evangelist, who was one of the seven, "had four daughters, virgins, which did prophesy." We are not told of any prophecy which they uttered, and we can see no reason why they should have been named, save as an illustration of the fulfillment of the prophecy of Joel, as quoted by Peter, on the day of the memorable Pentecost.

This is the plain and obvious import of this inspired history. It evidently means that these gifts were an extraordinary influence of the Spirit, and so peculiar and distinctive in their manifestation as to call for a special notice of the persons through whom and the places and circumstances in which they were exerted. But this is not all the light that this narrative throws upon this question. The story of Dorcas is one of touching pathos, and a beautiful illustration of the tender affection, which bound the primitive Christians to one another in love. It is recorded in Acts 9, 36, *et seq.* Dorcas, full of good works and alms-deeds had died. The disciples, hearing that Peter was at Lydda, which was nigh to Joppa, sent two men, with an earnest entreaty to him to come to them. He immediately accompanies the messengers, and when they had brought him to an upper chamber, he found himself in the midst of the tenderest sorrow; all the widows stood by him, weeping and showing the garments which Dorcas had made, while she was with them. But why had they sent for Peter? Were there no "genuine Christians" there! None, it seems, that could work a miracle, *ergo*, none genuine! Peter, an Apostle, must be sent for to raise Dorcas to life. Where is Mr. Russell's "generic law!" Paralyzed in its power by the hopelessness of grief. Not one is moved by the Spirit to say, "Tabitha, arise!" They wept her dead, but dreamed not that they could call her back to life. Perhaps their spirituality "languished," for the want of a "higher philosophy." They were not aware of the universality of the "generic law," and the secret, which only philosophy can reveal, of the might of the "inflowing Spirit" "energizing the pure reason" and through new or deeper intuitions unlocking the mystery and the might of

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death. Here is at least one band of Disciples excepted from the rule, and destitute, in this their time of sorest need, of the one charism, which the Holy Spirit freely conferred upon them through the prayers and entreaties of an Apostle.

Confident reference is made to the possession of spiritual gifts by the church in Corinth, but with much confusion, as to the whole subject. It is not asserted or implied that all the members were thus gifted. That there were splendid displays of spiritual powers in this church is very evident, and yet, the church, as a whole was by no means a model of purity and holiness. They seem to have been defective in some of the commonest principles of virtue and morality, and, in many respects, very unfit, according to Mr. Russell's criterion, for the reception and exercise of spiritual gifts. Their *humanity was very weak*, they were carnal,—Paul could not speak to them as unto spiritual, and yet, contrary to the rule of Mr. Russell's philosophy, they "were enriched in all utterance and in all knowledge," and "fell behind in no gift." The case has doubtless been greatly exaggerated. In the language of Olshausen we may say, "attractive as is this whole section (of the 1st Epistle to the Corinthians,) it is yet an extremely difficult one, and principally for the reason, that the Charismatic form of operation of the Holy Spirit ceased with the third century, and the circumstances of the primitive church in this respect are wholly lost to our observation. It cannot be surprising that we must feel this regret, when we see Chrysostom, who lived nearly fifteen hundred years nearer to the apostolic age, expressed himself in just the same manner, because he likewise was already deprived of the light of the Spirit's workings in the charismata. His 29th Homily upon our Epistles begins with these words: "This entire passage is exceedingly obscure, owing to our ignorance of the matters involved, the phenomena which then existed having now ceased."

The Scriptures upon which Mr. R. mainly relies for his "generic law," are Mark 16, 17–18; John 14, 12: and the prophecy of Joel as quoted by Peter in Acts 2, 17–21. But his interpretation of these Scriptures is very superficial, and the use he makes of them unjustified by any careful analysis of their language, or deep meditation upon their meaning. The prophecy from Joel is quoted simply as a justification and explanation to the assembled and wondering multitudes, of what they then saw and heard. Peter does not himself regard it, and does not employ it, as teaching any thing as to the future and continued existence of the church. It is not quoted by him as a promise of what should continue to be, but as a prophetic declaration having then and there its fulfillment. The people thought the spe-

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ers were drunk; Peter explains that they are inspired, in harmony with this promise of Prophecy. The quotation, indeed, is introduced, as stating what should "come to pass in the *last days*." In the original prophecy, as given in Joel ii: 28–32, the expression is not "last days," but "afterward"—referring to the close of a period in the history of the Jews just described, in a style of terrible sublimity, paralleled only in the poetry of inspiration. "The last days" were evidently understood to mean the end of the Jewish state to be succeeded by the immediate introduction and glorious establishment of the kingdom of Heaven, which John the immerser, had every where preached as at hand. The passage cannot, therefore, be interpreted, as in itself, giving any promise or intimation of a continuous outpouring of miraculous power, through all the ages of the church, nor upon every individual member of the church in any age. Its language is "Upon my servants and on my handmaidens, I will pour out in those days, (the last of the Jewish state and the first of the Christian) of my Spirit; and they shall prophesy," The style is highly rhetorical, and it is a violation of every sound principle of interpretation applicable to the case, to attempt to adduce from it any thing so definite and comprehensive as a "generic law." Literally, it promises an outpouring of the Spirit upon *all flesh*, with a distribution of its effects—of *visions* to *young* men; *dreams* to *old* men; and *prophecy* to *servants* and *handmaidens*: but who would look for its fulfillment only according to this specific distribution. Shall we say, contrary to all historical fact,—simply because of these expressions in this highly poetic style of prophecy,—that the Spirit was then poured out upon *all flesh*; and that here is a Scripture promise warranting us to expect it to be so poured out, in all future periods of the church's history! That all *young* men shall see *visions*, and yet, none but *young* men; that all *old* men shall *dream dreams*, and yet, none but *old* men; and that all *servants* and *handmaidens* shall *prophesy*, and yet, none but such! This were, indeed, but too puerile to excite more than a smile of pity from a master critic, and yet, it is really involved in the method of using the Scriptures adopted by Mr. Russell, in making out his "generic law." Prophecy is always to be interpreted by facts,—facts, too, of *history*, *not* of imagination.—We cannot assume the facts, because we think they may be inferred from the prophecy. This has been the delusion of the adventists, and is an error that is perpetually occurring in the theories and speculations of fanciful empirics in Biblical hermeneutics.

The passage from John 14, 12, is a very interesting one. It reads, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater than these shall he do; because

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I go unto my Father. And whatsoever ye ask in my name, that will I do, that the Father may be glorified in the Son." It may satisfy some to say, that this remarkable language was spoken to the Apostles, and was intended to apply to them only, and not to other believers, but after much meditation upon this and kindred expressions in the Scriptures, we cannot but think that this is an inadequate solution. Unquestionably others, besides the Apostles did participate in the performance of these *greater works*, by which we understand not that the *miracles*, wrought by the Apostles and others were *singly* and in their *nature*, greater that those performed by the Saviour, for this could not be, but that in their efficacy and power upon the human mind in turning it to God and in their wonderful and extraordinary influence in the sudden conversion of thousands, they were *greater* than the works (miracles) done by the Saviour.—greater in their power to excite the world, awaken mankind from their spiritual sleep —turn them from their sins, and thus glorify the Father in the Son, in whose name and by whose power they still were done. I am aware that the miracles wrought by Peter's shadow, &c., (Acts v: 15) have been cited as examples of "greater works," but let the reader meditatively ask himself "In what sense were they greater?" and we need not help him to the answer.

Not only did others besides the apostles then present, (for Paul was not then an apostle) participate in and become agents in the performance of these "greater works," but names, not a few, have come down to us more illustrious for their mighty works, in the original planting and training of the church, than even the larger number of the *twelve*. So that, if we restrict the promise of this passage to the apostles then present, we yet have the *fact* before us, as revealed in the history of the apostolic church, that the power here promised was extended also, in its measure, to others. The promise is to "*him that believeth on me*,"—*not, we think, restricted to the apostles; and clearly, we believe, not extended to all, even in the apostolic age, who were genuine disciples: and to none since.* The question then arises, If we do not restrict the promise to the apostles, how shall we restrict it at all?—By what other criterion shall we measure its meaning? Clearly we think by the distinction which the Scriptures make between the *faith of miracles*, and ordinary or receptive faith. Our Savior himself had indicated this difference in explaining to the disciples (Matt. 17. 20.) why they could not cast out the demon of the lunatic, who had been brought to them by his father. He says, when asked why,—"Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible to you." In

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the same style Paul refers to this distinction when he says, (1 Cor. 13. 2.) "And though I have all faith, so that I could remove mountains, and have not love, I am nothing." In the ordinary sense of the word surely the disciples, whom the Savior addressed, had *faith*. They *believed* in the Savior. Yet he ascribed their *impotency*, in the case of the lunatic, to *unbelief*. We can only understand him to mean, that they had not miracle working faith. This was a special charism even then; for whilst the apostles, and the *seventy*, whom the Savior sent out to preach under John the Immerser's dispensation, were gifted with it, John himself did not possess it. It is specially said of him, "John did no miracle." (Jno. 10. 41.) Paul, in designating the "diversities of operations," says, "To one is given, by the Spirit, the word of wisdom, to another the word of knowledge, by the same Spirit; to another faith by the same Spirit, &c." So that, while all these must have had *ordinary receptive faith*, only some of them were endowed with the special charism of miracle-working faith.—No christian was, or can be, without faith, yet all did not, and none now do possess the *chraism* of faith, which is something more than a mere heightening of the general grace of faith, for then there might also be charismata of love, hope, and prayer. All charismata, without exception, are miraculous and extraordinary, being wrought by the special operation of the Holy Spirit.*

Now, since this distinction is most clearly made in the Scriptures, and the "greater works" promised by the Savior are miraculous works, is it not fair and even necessary to conclude, that the faith referred to, is the special charism, by which those gifted with it felt the inward stirring of a conscious and confident power, at once prompting them to attempt and enabling them to exert miraculous influence?—The promise is not to the "disciples" generally as his followers, but the expression is, "*He that believeth on me.*" If ordinary receptive faith, which every christian had, carried with it the power to perform these "greater works," with what propriety could the apostle designate it as a special charism, one of the "diversities of operations," given by an extraordinary influence of the Holy Spirit, only to some? We state the argument, simply and briefly, thus: The faith by which, in the primitive church, some were enabled to work miracles, was a special gift conferred by an extraordinary influence of the Holy Spirit: The believers referred to by the Savior in this promise, were such as should be enabled to work miracles, greater even (in their effects) than those which he himself had performed; therefore, their faith must have been that special gift, designated as a charism, and given only by special and extraordinary operation of the Spirit.

* Olshausen.

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The explanation we have given of this passage in John, we apply also, and for like reasons, to the passage in Mark, "He that believeth and is baptized shall be saved"—but it is not all the "*saved*" that shall be empowered to work miracles. "These signs shall follow them that believe: in my name shall they cast out demons, &c." In both these passages we notice that the "operations" were to be performed through the *name of the Lord*, and the design of them was, as it is expressed in John, that "the Father might be glorified in the Son." On these points we have some important reflections to offer, in further elucidation of our subject, but we have already protracted this article to a length which we fear will weary some of our readers —and we will add no more for the present. We conclude in the language of a learned interpreter, already quoted, that "as Charismata, even wisdom, knowledge, and faith, are no longer existent in the church. They are operating in the church under their more general forms, exhibiting themselves in some individuals in a greater degree than in others; but charismatically, the Holy Spirit has ceased to work in the church since the time of the apostles. All, even wisdom and knowledge, must now be gained by gradual exercise, whilst in the apostolic times, they were an immediate result of divine influence in the soul." W. K. P.

PAINTINGS FROM THE HOLY LAND.

Presented to Bethany College by Mr. A. Keene Richards, *of Ky.*

The friends and patrons of Bethany College will be gratified to learn that the Institution has recently been enriched by a most beautiful and interesting series of original Paintings of memorable scenes in the Holy Land. The pictures have been painted in the presence of the objects which they represent, and no cost* has been spared by the munificent donor, nor pains by the gifted artist, to make them at once the most faithful and the most splendid and elaborate series of paintings of the Holy Land ever produced by human art. They are presented to Bethany College by Mr. A. Keene Richards, of Ky., one of her former students, and are doubly interesting to me, because of the sacred subjects which they illustrate, and of my warm personal interest in the generous and ardent friend who has given them.—Descended from a family who, from my earliest acquaintance in Ky., have honored me with their friendship, and aided me in all my labors of public benevolence, with their sympathy and co operation, Mr. Richards is still further endeared to me by his own personal worth,

* We have learned indirectly that these paintings have been procured by Mr. Richards at a cost of Six Thousand Dollars.

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his gentle and genial disposition as a companion, his warm and devoted fidelity as a friend, and his ardent and generous enthusiasm as a fearless and original explorer amid the sacred and venerable scenes of the Holy Land. In the name of all pious students of the Bible, of all who venerate and honor the Author of the Bible—the God of Abraham, of Isaac, and of Jacob—we thank him for this munificent offering to the cause of Sacred Literature and Art.

By permission of Prof. Pendleton, we are allowed to lay before our readers the following beautiful narrative of the feelings and motives which have given birth to these paintings, and which, we feel assured, will be touchingly interesting to all who love to linger, even in imagination, over the consecrated scenes of the Holy Land.

GEORGETOWN, KY., June 26, 1860.

PROF. PENDLETON:

MY DEAR FRIEND AND PRECEPTOR.—I have long cherished the hope of being able to make a donation to Bethany College, which would be in accordance with my taste, and at the same time be one of value to the Institution. Circumstances over which I have had no control, have deferred the consummation of this cherished idea for months and even years longer than I had anticipated.

The beautiful and intensely interesting morning lectures of Mr. Campbell, upon Sacred History, and more particularly his graphic descriptions of and typical allusions to the sacred river Jordan, from its source in the melting snows of Hermon to the desolate plains of Jericho, and lastly the flowing of its pure and limpid stream (typical of life) into the mysterious and desolate waters of the Dead Sea, greatly interested me; and created in me an intense desire to witness these sacred scenes. It has been my good fortune to realize *this day dream of my college life.*

I went down the valley of Kedron and stood upon the desolate shores of the Dead Sea;—with my Bible in my hand, I looked over the mountains of Moab, and my eyes rested on the point where "Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho; and the Lord showed him all the land of Gilead unto Dan—and all Naphtali and the land of Ephraim and Manasseh—and all the land of Judah, *unto the utmost sea.*" (Deuteronomy xxxvi. 1, 2. I was satisfied that the mountain opposite me was the top of Pisgah, as from no other point could the "utmost sea" (the Mediterranean) have been seen by Moses.

I bathed in the Dead Sea, and could not sink myself, but was forced by its miraculous power to float upon its surface, and could not hide my eyes from the desolate scene around me. I left these dreary shores, and wended my way over the plain of Jericho, to the Ford of

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the Jordan—where I washed away with its pure waters, the stinging effects of the Sea of Death. I then strolled back to Jerusalem by way of Jericho, and found my way to Nazareth; from which place I visited the shores of the Sea of Galilee—drank of its pure waters—feasted upon fish drawn from its sacred depths, and ate of loaves made of grain grown upon its consecrated mountain sides. My curiosity led me farther still. I climed the hights of Lebanon through fields of snow, and rested for days in my tent, under the shade of the old cedars of Lebanon. Having seen, counted, and measured all the old Monarchs of the Forest, that were standing in the time of Hiram, I struck my tent, and, passing again through fields of snow, crossed the hot plain of Beakh, and soon found myself at the foot of Hermon, looking up to its snowy head, whence the Jordan flows—and then, down upon the city of Damascus, surrounded as a gem with its luxuriant and verdant gardens. I passed the gate, went up the street called Strait, and for many weeks made my daily visit to the Bazaars, seeing and learning much of the manners and customs of the citizens and visitors in the chief city and the oldest city in the Holy Land.

I returned to my native home, still having day-dreams of the Holy Land and its associations. Two years elapsed, and circumstances associated with me a brave and true friend, to accompany me in a second pilgrimage to the East. Our plans were scarcely matured, when my old friend Mr. Troye, the artist, consented to give up his Professorship in College, and join us, heart, head and hand, in the Pilgrimage. He is a man of genius, who, with the help of modern Art, could place on canvass the truths and beauties of nature in a manner to suit my taste—for he could paint life, and even rocks and trees, and the rippling waters of the mountain streams, without exaggeration. We all crossed the Atlantic and Mediterranean, full of enthusiasm—determined to bring back something worthy of so much pains-taking.

As to the result, the talents, energy and untiring perseverance of the Artist were beyond my fondest hopes. Every obstacle seemed to vanish before him—and he found himself upon the shores of the Dead Sea, determined to mix his colors on the spot, and place on canvass that awfully sublime scene, even though he died in the attempt. It had never been done before, although Artists from every portion of the globe had looked upon this scene with pencil in hand, but feared to linger there. It was finished; and in eighteen months from the time the Artist gave up his Professorship for this work and labor of our mutual love, the people of the sister city of New Orleans were looking upon the collection of Sacred Pictures that I now propose to donate to Bethany College—making but one condition in the donation,

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and that is, That the Artist, Mr. Troye, who has sacrificed his health and almost his life for the accomplishing of this series of Paintings, shall have a suitable room for placing these valuable works of Art in a light where my fellow-students and the friends of Bethany College may properly study their merits and admire their beauty.

This letter will be handed to you by Mr. Troye, who goes to Bethany for the purpose of giving up the collection of pictures to Mr. Campbell, and placing them in the room indicated by you.

This matter would have been attended to sooner, but Mr. Troye's health called him elsewhere, and I did not wish to act in the case until all could be satisfactorily arranged, and without disappointment.—I trust that you will offer Mr. Troye such facilities as will enable him to place the Pictures in the College by the commencement.

It would give me great pleasure to accompany Mr. Troye and to be present at the commencement, and again mingle in company with some of my cherished Bethany friends.

Accept my best wishes, and remember me to Mr. Campbell and his family. I am ever your affectionate pupil,

A. KEENE RICHARDS.

The following catalogue and description of these paintings will give our friends some idea of their elaborate scale, and historic and artistic interest:

TROYE'S ORIENTAL PAINTINGS.

These paintings were executed upon the locations which they represent.

The artist, in the execution of the work, claims no merit beyond a faithful representation of nature, having avoided all creations of his own imagination; and the result illustrates the aphorism that "Truth is stranger than fiction."

In the month of July, 1855, the artist, in company with his patron and friend, bade adieu to the United States, and proceeded to France through England, then to Beirout in Syria, thence to Damascus. They there rented a house, fitted up a studio, and sojourned there during the winter. The Bazaar was executed during this sojourn. From Damascus, they went to the Dead Sea by way of Mount Hermon, Tiberias, or Sea of Galilee, Jerusalem, and the Ford of Jordan, (a new route)

No. 1.—Syrian Plowman.—This painting represents a Plowman, with two heifers drawing the Syrian Shovel Plow, about four miles from the city of Damascus. The Plowman is just in the attitude of turning his cattle, to pass around a small stream of water, which is used for irrigating the fields. The team is consequently in motion, and the plow out of the ground. It is so clearly defined by lights, that all may see the model of that plow which has been used in Palestine for centuries.

The cattle are yoked with a straight beam, resting upon the neck, and kept to its place by ropes instead of bows. One of the ropes is tightened upon the neck of the red heifer in the act of turning. The plow has but one handle, which is straight. The cattle are guided by lines attached to their ears; and the plowman drives them with a goad, upon

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one end of which is an iron scraper, used for cleaning the plowshare.—The Plowman represented is habited in the usual dress of the husbandman in the neighborhood of Damascus.

On the right of the picture, there stands a lad with three goats and a sheep. He is leading one of the goats to the little stream of water; while the rest are tethered by one leg, as is the custom of the East.—These goats are peculiar to Syria, and somewhat resemble the Maltese. The sheep is of a peculiar breed; the tail being broad and fleshy, and weighing from thirty to thirty-five pounds, and of exceeding delicacy to the epicure. The old tree near the sheep is a species of walnut, and the bark is clearly shown. On the left is a small mosque or tomb of a SHEIK or chief. Near the tomb is a FELLAH, or common countryman, riding on a camel. Near the Plowman are fields of barley, oats and other grain; some patches freshly cut, and others just ripening.

In the dim distance may be seen the city of Damascus, surrounded with rich green groves of Olive, Almond and Apricot Trees, with an occasional Palm and spire-like Cypress. One of the blue domed buildings surrounded with tall minarets, is the great Mosque of Damascus, once a Christian Church, and into which no FRANK has ever entered since the conquest. It was in this city that the great Apostle Paul commenced preaching "Christ and him crucified."

West of this city is the lofty, snow-capped peak of Mount Hermon, mentioned in Joshua 12. 5; 13. 5 & 11; Psalm 89. 12; 133. 3. This Mount is the highest of the great Lebanon range, the summit being covered with perpetual snow, and most beautifully shown in the painting.

Mount Hermon,—or, as it is called by the natives, Jebelees Sheik, (the chief mountain) is about eleven thousand feet high.

The cattle are peculiar to the country, and are doubtless of the same species as the Bulls of Bashan, mentioned in the Bible. These cattle are so swift of foot that they are used instead of mules or horses in cultivating the ground.

The picture was painted on the spot; and there is nothing imaginary introduced, from the smallest thistle to the soft shadows falling upon Hermon's lofty peak.

No. II.—THE SEA OF TIBERIAS, OR GALILEE.—This painting was taken from the southwestern shore of the Lake, or Sea.

The first prominent objects seen in the foreground, are the Volcanic Rocks. The growth of vegetation shown is of thistles and brushwood. In the same foreground are seen the Baths of Emmaus; whose waters are of a scalding temperature, and possess medicinal qualities.

The city of Tiberias, forming an angle, and nearly in the center of the picture, is the next object in view, and is surrounded by a wall with towers at intervals. Across the sea, to the right of Tiberias, the highest elevation in the distance and upon the second knoll, are the remains of Safet. In 1837 this place was destroyed by an earthquake, and about 5,000 Jews perished. The city of Tiberias was partly destroyed, and Tyre and Sidon were also sufferers from the effects of this earthquake.

The eye returning to the shores of the Sea, is directed to the right of the picture, (east) until it meets a gorge reaching to the water's edge —immediately beyond that point are the sites of Capernaum, Bethsaida and other places of sacred associations. But in many instances these sites, pointed out by natives, are questionable. The ruins of such places are frequently occupied by shepherds as shelters for their flocks.

No. III.—BAZAAR IN DAMASCUS.—The part shown in this picture leads to the entrance of the great Mosque, in early times a Christian Church. This Bazaar is, like all others, a thoroughfare for horsemen,

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animals of burden, etc., etc. Nations of all the East resort to Damascus, it being one of the great marts of the Orientals. The scene represented is of every day occurrence. It must be remembered, however, that a day consecrated to the worship of God is observed by the Jews, Musselmen, and Greeks. The Musselmen observe Friday, the Jews, Saturday, and the Greeks, Sunday, as the days of religious worship, and each of these respectively close their stalls on the days mentioned.

In the center of the picture, forming the foreground, is seen an Albanian officer on horseback, and seated gracefully upon a splendid grey Arabian steed. To the left, still occupying the same plane, are seen two Bedouins conversing with a Greek merchant. Immediately back of these three figures, to the right, is a beautiful Bedouin woman leading a camel. To the extreme left of the picture are the stalls of merchants, with their goods and merchandise shown upon the shelves. The figure seen reclining on the left is a Turk customer, and has in his hand a nargilla, or pipe stem, the pipe hanging by his side. Beyond him is a merchant trading with a damascus female, who is clothed in the costume with which females are seen in public. Beyond the merchant other Oriental figures are seen. This merchant is showing a piece of goods to a female.

To the right of the picture, the equestrian in the center is an Albanian official, and next to him, upon a donkey, forming the foreground, is an Arab villager, the personification of a *sans souci;* while on his right is seen the old guide, Abou Abriheme, for all travelers.

The right of the picture, as well as the left, is occupied by merchants sitting before their respective stalls. The intermediate perspective view is filled by promiscuous figures of various types. The nearest ground is occupied by a dog, the scavenger of the cities of the East.

This is a most splendid work of Art, and, like all the other paintings, represents Nature. The Artist procured for every likeness a sitter.—This renders the painting exceedingly interesting and valuable. Each picture is an actual likeness of a living character.

No. IV.—The River Jordan.—Bethabara.—This painting, fresh and beautiful, delineates the portion of the river where John baptized our Savior, Jesus Christ. It is supposed by many that this is the spot on which the Ark of the Lord was borne across the Jordan, as the Israelites, under the command of Joshua, entered the promised land; and this supposition increases almost into certainty, when we consider that it is the first ford above the mouth of the Jordan, and is in close proximity to Jericho.

The stream is subject to rapid rises, during the rainy season and the melting of snow. The growth on its bank is of evergreens, and of the most luxuriant character. Add to this the peculiar glow of the atmosphere and the delicious climate, and it becomes to the traveler who has gone over the barren portions of its surrounding country, emphatically a green spot, most lovely to behold. The Elm, Aspen, Oak and Cane constitute its growth. The Oleander and a variety of other flowers of most pleasing colors, add many charms to this beautiful scene. Thorns and Thistles also grow in abundance, to give variety to this landscape. The breadth of the river is somewhat uniform, averaging from forty to fifty yards. The current, at certain places, is very rapid.

No. V.—Dead Sea.—The author of the Wisdom of Solomon, speaking of the cities of the plain, says, "Of whose wickedness even to this day the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness; and a standing pillar of salt is a standing monument of an unbelieving soul."

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The Dead Sea is the most modern name given. Taken from its north-western extremity, the view is extended south as far as the eye can reach, (the length of the sea running from North to South about forty miles.) The Jordan enters on the left of the picture, at the base of the Moab Mountains, which form a mural termination to the eastern portion of the sea. On the right of the picture are the mountains of Judea, which are deprived of light by the position of the sun. This angle of the sun was selected by the artist, as affording the best light upon the eastern chain of mountains, as well as upon the sea: (as it has been remarked, the morning and evening being the only time when the sea is seen comparatively free from the appearance of smoke.) Yet it will be observed that it is not wholly disengaged from it, giving a mysterious complexion to the scene. The termination of the line of water, being the horizon, is narrowed, owing to a promontory on the Moabite side (left of the picture.) To the right of the picture an opening in the mountains of Judea is seen, where the brook Kedron finds an outlet into the sea; and the other side of the furthest chain, forming a point, is Masaba, described by Josephus in his history of the Jewish war.

The shore is seen, (at the bottom of the picture, nearest to the eye,) deprived of light except at intervals, on the margin of the water. The timber, as well as the cane, brought down by the Jordan, having been submerged in the waters of the sea and thrown up again, is left on its shores, defying the effects of time; being embalmed with asphaltum, saltpeter and salt.

The first impression on the mind of the artist was an overawing feeling, in view of the elements conspiring by their disorganized state to stamp this spot on memory's tablet, as well as the power of God's anger. After a residence on its shores, several considerations presented themselves. First, this locality bears no less than six names. Secondly, most of the descriptions written of this spot, although essentially true in point of fact, are differently related, like many passages of Scripture, affording the caviller a pretext to confute truth, on grounds of argument, however sophistical in their nature. Even to this day the waste land that smoketh is a testimony which will ever put to silence the skeptic. Language fails to convey the scene of utter destruction seen by day, and it is altogether inadequate to give a conception of the sepulchral gloom that overhangs it at night, when the unbroken silence of death and desolation steals upon the feelings, nought being heard save the hideous shrieks of the Jackall in the midnight watch, mourning over the dreary waste.

From the geological features of this spot and its surrounding country, all evidence goes to show that the plain, once selected by the patriarch Lot as a goodly land to dwell in, is sunk below its original elevation, and is ever to be a memorial of God's judgment. And vain would be the agency of man to restore, by art or science, the spot God has consigned to perpetual sterility. For miles, the approach to the sea by a gradual but continual descent, as well as the character of the soil and rocks, sustains the the foregoing conclusion. The anmixture with the soil of saltpeter, sulphur, bitumen, and lastly, salt, would defy every means resorted to to restore the land. In many parts of the plain it would be dangerous to travel, owing to the slimy nature of the soil.

The rapid evaporation going on during the day produces more the appearance of smoke than of fog. The shores are destitute of vegetation, except where partial fresh water gushes beneath the mountain's base. The vegetation occasionally found is unlike all other, being of

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a fungus character, dissolving by pressure into slimy juice, resembling the sea growths. Owing to the immense quantity of crystalized saltpeter and sulphur, Bedouins have resorted to this spot to gather materials to manufacture the gunpowder they use. Every evidence is traceable that fire was showered upon the plain, now a liquid death. Strange to say that while Jordan, in its spring tide, bearing on its bosom life. enters the gate of death, the object thus borne is to be thrown on its desolate shores, defying the decay of time.

These paintings are furnished with elegant frames, of the finest European workmanship—and are so large as of themselves to fill an ordinary gallery. It is proposed to finish a room in our new Building specially for them, to be fitted up with suitable sky-lights, and all appropriate details for presenting them to the finest effect, and to call it, in honor of the donor, *The Keene Richards' Gallery of Troye's Paintings of the Holy Land.*

In conclusion, I must be permittted to say, that I am profoundly grateful for this most appropriate and acceptable expression of an interest excited in years gone by, by my own humble but sincere efforts to implant in the minds and the hearts of my young friends a veneration for the Bible, its history, its sacred scenes, and the sublime significance of its monumental symbols and types. We trust this gallery will become the nucleus of still larger contributions of art, in illustration of Sacred History; and that, as Bethany College has been the first to honor the Bible, as a text-book in the course of her studies, so she will be foremost in furnishing these splendid and exalting aids to its students. A. C.

"IS IT THE DUTY OF CHRISTIAN CHURCHES TO SUPPORT THEIR PASTORS?"

Last month we laid before our readers, without note or comment, "An Address by J. Epps, M. D.," selected from the British Millennial Harbinger.

We published many years since, in the "Christian Baptist," some essays against what were then called "the Hireling Clergy." That specially called class" whose motto virtually was:—"No pay, no preaching."

These essays were both popular and unpopular—popular among the Mammonites, and unpopular among the Liberalists. A generous and magnanimous man,—a truly Christian man, is always liberal in every good work. His motto is:—"It is more blessed to give than to receive." This motto was canonized by the most liberal and magnanimous person that ever walked upon this earth. He went about the country—through its cities, towns, and hamlets, "*continually doing good;*" "healing all that were oppressed by Satan."

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His sympathies with humanity were such, that he could not send home from any one of his protracted addresses or meetings, a hungry man, woman, or child.

He made two great parties during his public ministry,—one had four thousand guests, and the other had five thousand men, beside women and children. And such was the liberality of this feast and the abundance of the green table, that after all these crowds of guests had eaten to satiety, they piled up *twelve baskets full of fragments*; and, no doubt, many a little urchin had his pockets full.

Paul, among the evangelic hero men of his times, ranks next to the Lord himself in this magnanimous liberality. He had, indeed, as almost all good and great men have had, to defend himself from invidious assaults and suspicionings. To some of his Corinthian friends and brethren, who presumed to insinuate something like guile or ambiguity in his conduct and proceedings, he says:—

"Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

If I am not an apostle to others, yet at least I am to you: for ye are the seal of mine apostleship in the Lord:

Such is my reply to those who examine me.

And have we not the right to eat and to drink?

Have we not the right to lead about a sister, as a wife, as well as the other apostles, and the brethren of the Lord, and Cephas?

Or I only and Barnabas, have not we the right to refrain from working?

Who ever goeth to war at his own charges? who planteth a vineyard, and eateth not of its fruit? or who tendeth a flock, and eateth not of the milk of the flock?

Say I this as a man? or saith not the law this also?

For it is written in the law of Moses, 'Thou shalt not muzzle the ox that treadeth out the corn. Doth God take care of the oxen?

Or saith he it altogether for our sakes? Yes, for our sakes it is written: because he who plougheth ought to plough in hope; and he who thresheth *to thresh* in hope of partaking *the fruits* of his hope.

If we have sown to you spiritual things, is it a great thing if we shall reap your carnal things?

If others enjoy this right in regard to you, do not we rather? Nevertheless we have not used this right: but endure all things, lest we should hinder the gospel of Christ.

Know ye not that those employed in the worship of the temple eat of the temple, and those who attend at the altar partake of the altar?

Thus also hath the Lord ordained that those who preach the gospel should live by the gospel.

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But I have used none of these things: nor have I written this, that it should be so done to me: for it were better for me to die, than that any one should make my glorying void.

For though I preach the gospel, I have nothing to glory of: for a necessity is laid upon me; yea, wo is me, if I preach not the gospel!

For if I do this willingly, I have a reward: but if unwillingly, still I am entrusted with a stewardship *in the gospel.*

What then is my reward? That in preaching, I may make the gospel of Christ without expense, that I may not abuse my right in the gospel."—1 Cor. ix: 1–18, *Bernard's Version, A. D.*, 1842.

This is so plain a case and so intelligible to an ordinary reader, that to comment upon it would seem to me, at this moment of high noon, when the sun is beaming into my study, to institute an argument in proof of the fact that I am not now writing under a dispensation of starlight, or twilight, or moonlight.

But this may not be, in the esteem of our transatlantic brethren, pertinent to the real issue. They and we, are, doubtless, of one mind, that "they who preach the gospel" officially, may, or may not, so far as Christian liberality and right are concerned, receive or not receive the offerings of those who cannot preach and teach Jesus Christ but who, nevertheless, may desire to be joint-laborers with them that do.

From the Church of Thessalonica sounded forth the word of the Lord"—the gospel—"not only in Macedonia and Achaia, but also, in every place their faith towards God is spread abroad." So might it now sound in many a benighted district even in our own country, should our brethren send out able and competent men "to teach, and to preach Jesus the Christ."

But there is a Divine decree on this subject, which is immutable. It reads thus:—"Even so has the Lord ordained that they who preach the gospel should live by the gospel." (1 Cor. ix: 14.) With every Christian this is perfectly satisfactory and all-authoritative.

But the case more immediately before us is as to the Eldership placed over a Church, usually and properly called *bishops*—or overseers. *Are they to be supported in their work?* This, too, is explicitly and authoritatively decided. Paul to Timothy the Evangelist explicitly commands:—"Let the elders who rule well be deemed worthy of double honor—especially those who labor in word and teaching." (1 Tim. v: 17.) For even *justice*, eternal and immutable justice demands what the Scripture saith:—"Thou shalt not muzzle the ox," (yes, the dumb ox) "that treads out the corn." And to those who cannot see the analogy between the ox and the elder or the

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teacher, he adds—"for the laborer is worthy of his reward"—or wages.

But the reason why so many demur at this apostolic injunction, or at least are so negligent in carrying it out, is,—that we have not the scriptural species of elders.

We have a new species of elders in this fast age that grow up like Jonah's gourd, and have no solid substratum in their constitution. But let a brother fill out the specific qualifications and be properly inaugurated with the full consent of a church, then, indeed, he should be honored with not the single honor, but with the *double* honor, of office and support, adequate to the full duties and demands of the office.

The Head of the Christian Church is not *a* magnificent, but *the magnificent, potentate* of the universe. He is *now the supreme head—the real autocrat of* Creation's entire area. He is "the Lord of all lords, the King of all kings, the only potentate.

After His triumph over the Devil in a personal conflict he led captivity captive. He officered his whole empire above, and his temporary kingdom in our planet. Hence the magnificent preamble to the commission conferred on the Twelve Original Apostles:—"ALL AUTHORITY IN HEAVEN AND EARTH IS GIVEN TO ME." In pursuance thereof, "Go, convert" to me "all the nations of humanity." Then "*Teach them* to do all things whatsoever I have commanded you."

For some three years before his coronation as Lord of the Universe, he taught his disciples to pray for the commencement of his kingdom. But when crowned Lord of the Universe his Holy Spirit commissioned by him announced through Peter, to whom was assigned this honor, that Jesus the Son of Mary and the Son of God was now constituted absolute Lord of all, and ordained to be the judge of the living and the dead.

These are as palpable, as prolific, and as potent facts as any fact, or collation of facts, ever chiseled on a rock, or engraven on a monument, by the hand of man.

The soul-redeeming power, the quickening regenerative influence, the sanctifying efficacy, the spirit inspiring energy of these transcendental facts and demonstrations are such as no human theory—no speculative reason, no philosophy, no research of man ever originated, or could originate in or of itself. It is, as it appears to me, an undubitable fact that "*the Lord has ordained that they who preach the gospel should* live by the gospel." Let him who doubts, carefully read 1st Cor. 9th chapter, from the first verse to the 14th. Paul waived this right in his own case on certain occasions. I thought it expedient in my own case to follow his example, and have for some fifty years waived any remuneration. In some few cases my traveling expenses have been paid, on the plea that I should allow others to participate

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and not selfishly to deprive them of the pleasure of co-operating with me in this most felicitous work of faith and labor of love.

That the elders who faithfully discharge their duties and rule well, should "be accounted worthy of double honor, especially they who labor in the word and teaching," is not to be debated. For the Scripture saith "Thou shalt not muzzle the ox while treading out the corn;" and again, "The laborer is worthy of his reward."

Perhaps we may sometimes err in thus engrossing too much honor to ourselves and thus indirectly depriving others of a rich reward.—Paul had once, at least, in his life to beg pardon for having engrossed too much honor to himself in preaching the gospel of God without charge. (2 Cor. 11). He had to beg pardon for not being burdensome to the Corinthians, and thus defrauding them of their reward. "Forgive me this wrong," said he, tantamount to saying "*I will not do so any more.*"

I know an old man in Virginia, who is very guilty in this particular, and I question much whether he ever can reform. He derives some little consolation from Paul's case, and, therefore, his hope is not altogether extinct. Alas! Poor human nature is very erratic. It is in one point somewhat like the moon. "It affords little light, less heat, and has many changes." Still the full-orbed moon in a clear and cloudless sky in a winter night is quite an agreeable spectacle. But we always hail the rising sun as the fountain of light, and life, and joy.

A. C.

LETTER FROM JERUSALEM.

JERUSALEM, April 26, 1860.

MY DEAR BROTHER:—Finding that I must either write by this post, or wait a *fortnight* longer, I conclude to anticipate my usual monthly communication a few days in order to conform to the present movements of the steamers, which as usual during the pilgrim season are rather irregular. All the feasts, fasts and fandangoes of the "Holy Season" being now concluded, Jerusalem is no longer the merry, bustling city that it has been during the last few weeks, but assumes its wonted appearance of gloom. The awful tragedy of calvary was duly performed with all deceivableness of mock devotion, by the Latins; (and would that it were in the wax-image alone that "Christ is crucified afresh!) the Copts maneuvered as fanatically as ever round the sepulcher; and the Greeks never succeeded better in drawing down their accustomed supply of sacred fire from heaven.—But although there was a "great company of priests," I hear of none "becoming obedient to the faith," notwithstanding all these signs,

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wonders and divers miracles. Judging from the great number of tonsured heads observable in the various processions, the reported accession of several hundred priests to the already large army of hierarchs of the Holy City, is no exaggeration. The object of this large assemblage of priests is doubtless to guard the flock against "Protestant wolves;" and most faithfully do they discharge their duty.—Favorable access to the pilgrims during these festive occasions is now rendered almost impossible. They not only pen them up closely in their respective convents, but when these capacious cotes are filled, they rent other houses; and keep these poor creatures under the strictest surveillance. So that to slip a tract into their hands is about as much as can be done on such occasions. One of them, with whom I succeeded in getting a good opportunity of reasoning, was driven from one false refuge to another, until he had not a single word to say in defense of his darling creed; and I could but conclude that he would render a full obedience to the truth the next morning—but alas! he was compelled to return to his lodgings in the convent, and, I am sorry to say, he called no more. I sat up several nights till a late hour, reasoning from the Scriptures with another man of great intelligence, originally a Jew also, though not a pilgrim; but although he was fully convinced, as I have occasion to know, he found it "*inconvenient*" at present to break off existing connections.

The two persons of whom I have spoken in my last two letters still stand *propounded*—though not exactly in the conventional acceptation of that term. This anomalous case has perplexed me not a little; but I trust all occasion of suspense will soon be removed. There are two young Jews, whom I have just commenced instructing, that promise well; but there is an immense amount of heathenish ignorance, as well as Talmudic puerility and legendary philosophy, that must yet be removed before they can be prepared properly to appreciate Christianity.

I enclose for your information copies of several communications, growing out of an extract from the "Sabbath Recorder." Deeming it a matter about which it would be well for the Board to be informed, I must beg the favor of you, should you concur with me in opinion, to lay it before them. I have, on one or two occasions, been astonished to see it stated in certain papers that this mission is *self*-sustaining (which however I thought it needless formally to correct); but this is the first time that I have ever heard it charged upon the mission that it also *sustains* its converts! I suppose the Sabbath Recorder can readily be consulted in Cincinnati; and I doubt not that the explanation will be full and satisfactory; should it be otherwise, however, I must rely upon your kind offices to inform me.

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Having nothing of special interest to communicate, I consume no more of your valuable time at present. Believe me, dearest brother, with warmest sentiments of regard, esteem and affection, yours in the patience and kingdom of our Lord Jesus Christ.

J. T. BARCLAY.

ELDER ISAAC ERRETT, *Cor. Sec. A. C. M. S.*

JERUSALEM, April 10, 1860.

EDITOR OF SABBATH RECORDER—*Dear Sir.*—You will peculiarly oblige me by the correction of several errors into which you have been betrayed—innocently, no doubt—by a "reverend friend." The exceptionable language to which I refer, is contained in the following extract from your editorial of Jan. 12, 1860: "He also informed me that while Dr. Barclay preached in Jerusalem he gathered a pretty little flock around him, and had a church of thirty or forty members. He returned to this country. But when he returned to his field of labor all, or nearly all, had abandoned him; so that there was but one or two left. While they were supported, they remained with him; but when that failed them, they had no inducement to adhere to the faith they had embraced. They imitated the ancient Israelites, who, on a certain occasion, said 'as for this Moses, the man that brought us up out of Egypt, we wot not what is become of him;' so they returned back to their former Egypt, or were taken by some of the religious establishments which would support them."

Now allow me to say that the "Reverend friend in whom we (you) can confide," if indeed this misinformation is derived, as it would seem, from him, by whomsoever duped, has led you into several egregious errors. So far from "all or nearly all" having abandoned me, not one of our little flock, as far as I am aware, left the fold in my absence. One we were early compelled to exclude for denying his baptism under rather trying circumstances: another we cut off about a year before my visit to the United States, for unfilial conduct; and the remainder of that same family, who, as intimated, have been brought up (and that too by a certain Protestant mission) were also formally notified, the day previous to my departure, of their necessitated excommunication, if they persisted in their avowed determination to stand aloof from the church during my absence, simply on account of some unfounded prejudice against the deacon of the congregation who was to take the supervision during my absence. All this can be seen by consulting two of my letters to the Board of the American Christian Missionary Society, one of which, I well remember, was published at the time. This, however, is a matter so immaterial in itself, that *per se* I would not trouble you to correct it. But

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there is another misstatement, so seriously affecting my character as a teacher of pure primitive Christianity, that I doubt not you will feel constrained by a sense of justice to correct it without delay. I allude, as you readily perceive, to the charge of *supporting converts*

There were two kinds of "missionary operations" of ruinous tendency, which, on settling in the Holy City nine years ago, I found were practiced in the principal missionary establishments, *viz.*, the carnalizing, hypocrite-making practice of supporting (or at least largely contributing to the support of) converts, and the scarcely less censurable habit of soliciting contributions from travelers and others.—Now just allow me to state, in the most unequivocal terms, that from the very beginning I have set my face like a flint against both these odious practices, and have never, in a single instance, been guilty of either—a distinction by which I am rather invidiously characterized, as well as for the exercise of church discipline.

But for your more perfect satisfaction, I subjoin the copy of a letter I wrote to Mason Jones and Saunders, together with the reply of the latter. Elder Jones having delivered his reply orally, I can only say that he not only denies most positively all participation in either the origination or propagation of such calumny, but declares that he has often spoken of my peculiarity in this respect.

If you are, therefore, fully satisfied, as I trust you are, that the editorial alluded to has done me injustice, I doubt not that I shall receive at your hands the "*amende honorable*," and be forthwith set "*rectus in curia*" before your readers. Your reverend friend would also, no doubt, like to be informed of the correction, in order that he may make due reparation for the past, and avoid a repetition of the misstatement hereafter.

Very respectfully yours, etc.,

J. T. BARCLAY.

JERUSALEM, March 31, 1860.

MY DEAR SIR:—Having always made it a matter of conscience, not only to abstain from every thing having even the appearance of "*supporting converts*," but on the contrary to admonish them that in connecting themselves with our mission they must expect their temporal condition to be injured rather than benefited, you may well conceive how astonished and chagrined I am to learn, through a communication received from the United States, that I am placed on the category of those who set such carnal motives before the eyes of inquirers and converts. How such a rumor could ever have originated, I shall not now offer even a conjecture—for I am distinctively known amongst the *native* population as "*the man that never gives his convert a single goursh.*" nor have I ever solicited (or received, except in two or three instances when forced to do so,) a single cent from travelers.

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Now, while I am very far from supposing you capable of either voluntarily originating or designedly giving currency to such an "evil report," yet inasmuch as your name is mentioned—incidentally it is true, but still somewhat eqivocally—in connection with that of the person by whom it has been "taken up," if not bruited abroad, I deem it due to you, as well as to myself and the cause of truth, that you should be duly informed of the circumstance, and have the opportunity of relieving yourself from all suspicion of such implication.

I therefore address you these few lines—heping to hear from you on the subject, at your earliest convenience. Most sincerely yours in the Lord, J. T. BARCLAY.

MR. CHARLES SAUNDERS, *Jaffa.*

JAFFA, April 4, 1860.

DR. BARCLAY—*My Dear Sir.*—I received your kind letter of March 31st, yesterday, and hasten to reply. I have never to my knowledge heard from any one that you either gave or offered support to your converts, or to others as an inducement to become Christians, nor have I ever told or even hinted any such thing to any one.

I feel very sorry for people that have nothing to occupy their time but to fabricate and circulate evil and false reports.

It is lamentable when it is done by men of the world; how much more then when it is done by professed disciples of Christ.

* * * * * * * *

Wishing you prosperity in your work, and with kind regards from us all to yourself and Mrs. B., I remain yours sincerely,

CHARLES SAUNDERS.

COMMENCEMENT AT BETHANY COLLEGE.

[Copied from the Wheeling Intelligencer, of July 7.]

BETHANY, Va., July 4, 1860.

Messrs. Editors:—The nineteenth annual commencement of Bethany College, has come and gone. With it, sad, joyful, and long to be remembered associations have come and gone, too. And now, while its interesting and impressive developments are fresh on memory's tablet, we take pleasure in fulfilling our promise made to you not long since, by endeavoring to lay before the many readers of your growing journal some account of the literary proceedings which have eminently characterized the last three days of the college session.—But we cannot begin to particularize with reference to the closing exercises, without first craving the indulgence of the reader while we speak in general terms of Bethany College, as one of the most promising educational institutions of our prosperous country. From the

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time it has occupied its present location until now, it has constantly diffused an increasing, a salutary and elevating influence in the midst of the community where it has been heretofore and is still flourishing. But the effects of this excellent institution are not confined only to the interests and relations of one of the most healthful and enterprising towns of Western Virginia, for its wide spread usefulness in past days and present time, tells powerfully upon the intellectual and moral character of this State, and its benefits are felt and enjoyed everywhere throughout the vast area of country where its name is known and honored. The munificence of those benevolent donors, those active friends of education and true philanthropists, whose liberal gifts have been so generously and wisely expended in erecting and furnishing one of the most durable and capacious, as well as elegant, imposing and highly artistic edifices in America, has been amply repaid in the great and beneficial results which are ever produced in all directions, and upon the minds and characters of all classes and shades of people.

The inexhaustible, the imperishable fruits and influences of Bethany College, which circumscribe and permeate the hearts of a large portion of mankind, are really growing with its growth, as well as strengthening and expanding with its age. And these effects are not confined to the literary and religious world at home, but their benign and civilizing power extends far away through the missionary cause, into the lands of heathen and most unfortunate races of human beings. Every year adds largely to the number of educated intelligences which the great and zealous labors of its honored and venerable President—A. Campbell—and of an excellent corps of Professors, have sent into the world to do their work in this life, with as much intellect and learning as our nature has thus far attained. Every year sees a most promising addition to the Alumni, whose members venerate and honor their Alma Mater, as none but the highly educated can do, and who make commencement a joyful re-union with her and each other. Never was she so well fitted to "train up her children in the way they should go," and never did she so successfully illustrate her educational facilities as at the present time. In witness of the truths of this apparent episode, let us briefly narrate the entertaining exercises of the several departments which constitute the commencement.

PUBLIC EXHIBITION OF THE NEOTROPHIAN SOCIETY.

On Monday evening, July 2d, the members of the college societies and a large number of spectators, could be seen gathering in and around the new hall of the college building. Sometime before the hour for the exercises to commence, that beautiful and spacious room, for the first time, was well filled with a large and respectable audi-

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ence. Up to the hour of duty, we could enjoy a view of the various characteristics of the assembly, which presented a beautiful and cheerful sight. All around us there was agreeableness; it could be seen in the comely proportions and the nicely wrought architecture of the elegant hall; and beauty was there, too; we beheld it in the tasteful arrangement of evergreens and festoons with which the Bethany ladies had decorated the hall and stage, and, to make the picture complete, we must add that we saw other beauty, both natural and artificial, abundantly supported on the part of the fairer portion of the auditory. At 8 o'clock the President of the Society, Mr. Woolfolk, of Va., introduced the order of exercises, when the young gentlemen entertained the assembly by their meritorious literary productions, with much interest to spectators and credit to themselves, until a late hour. Not a little pleasure and animation were afforded to the occasion by the excellent music of the Wheeling Band.

MEETING OF THE TRUSTEES.

This commenced in the early part of Tuesday, and continued until afternoon. We were not present, though invited to be, at the meeting, and had we been, its proceedings, of course, were not of a nature to render them interesting to the public. At the usual hour, the members of the meeting were agreeably entertained at a sumptuous repast, gotten up in the finest order at the Inn, for the occasion, by the worthy *major domo*, Mr. Turner. Besides the members of the Board present from Bethany and vicinity, we noticed Dr. Campbell and Mr. Mendel, of Wheeling, Mr. Curran, of Wellsburg, and Mr. Bentley, of Chagrin Falls, Ohio.

PUBLIC EXHIBITION OF THE AMERICAN LITERARY INSTITUTE.

The weather on Tuesday was quite changeable—being at times cool and rainy, sunny and sultry; yet, for all that, the evening was very pleasant. At a good season the hall was more densely peopled by a first class audience than on the previous evening. The performances, consisting of select and original orations, also essays and a debate, enlivened with excellent music by Capt. Vaas's band, were very good, and very like those of the Neotrophian Society, with the exception that in some respects they were a little better. The success attending these societies, and the benefits which accrue to their members, happily show the usefulness of such fraternities, be they in colleges, in cities or in rural districts. While we feel disposed to pronounce the exhibition, as a whole, very good, we can but think and say, that some parts of the entertainment were too long, and some of the pieces were none too well committed to memory.

COMMENCEMENT EXERCISES.

About 10 o'clock this morning, a procession of students, headed

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by the band, marched over to the President's residence to escort him to the place of meeting. On their return, they were joined by the Bethany "Frontiermen," a newly organized military company, when all marched together into the hall, where, in a little while, scarcely a standing place off the platform was to be found, so great was the crowd of people. At 10½ o'clock, after music by the band, President Campbell introduced to the auditory Elder Bentley, of Ohio, who opened the exercises by a brief address to the Throne of Grace. The President then introduced the speakers of the day, in the following order:

1. Cause and effect—An Oration by W. D. HURT, of Ky., (Representative of the Neotrophian Society.)

2. Interests of History—An Oration by E. FRAZIER, of Ky., (Representative of the American Literary Institute.)

3. Greek Salutatory—J. W. LUCAS, Leesburg, Ky.

4. Latin Salutatory—F. H. OVERTON, Lexington, Ky.

5. English Salutatory—J. H. ROGERS, Independence, Mo.

6. Public Opinion—J. A. HOLTON, Maysville, Ky.

7. Love of fame—W. OVERTON, Lexington, Ky.

8. Intermission.

9. Report of Examinations.

10. Awarding of Diplomas, and conferring, by the President, of the degree of Bachelor of Arts upon the twenty-two regular graduates of the class for 1860, viz.:

R. O. Baker, Va.	J. C. Johnson, Va.	J. H. Rogers, Mo.
T. V. Bryant, Mo.	J. W. Lucas, Ky.	C. Shackleford, Ky.
G. S. Bryant, "	W. Overton, "	A. H. Shropshire, "
W. C. Fenley, Ky.	F. H. Overton, "	Eugene Tarr, Va.
A. E. Higgason, Va.	R. L. Parrish, Va.	W. T. Thurmond, Mo.
J. A. Holton, Ky.	E. T. Porter, Ky.	C. M. B. Thurmond, "
W. B. Hough, Va.	H. D. Ring, Mo.	J. W. Tompkins, Ky.
	C. L. Woolfolk, Va.	

The *first* honor in this class of graduates, was conferred on J. W. Lucas; and the *second* on G. S. Bryant, W. C. Fenley, A. E. Higgason, and J. A. Holton.

11. Baccalaureate Address, by the President.

12. Vice President Pendleton announced that the degree of Master of Arts had been conferred by the Institution upon Andrew L. Chapman and J. C. C. Thornton, of Mo.; J. F. Lauck, J. T. T. Hundley, and Alex. Ellett, of Va.; W. S. Giltner, J. T. Dye, W. C. Piper, and John Shackleford, of Ky.; Joseph King, of O.; W. C. Brown, of N. C.; C. L. Randolph, of Ala., and R. H. Prewitt, of Ky.

13. Valedictory Oration—By E. T. PORTER, Elizaville, Ky.

14. Prayer and Benediction—By Elder Coleman, Va.

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These exercises, interspersed with excellent strains of music, were listened to by the audience with the most lively approbation. The speeches displayed high literary spirit and finish, and showed much familiarity on the part of their respective authors with standard styles of taste and expession of thought. Indeed, the young men seemed to stand on a high platform; to breathe a pure and literary atmosphere; to be imbued with a very refined and ennobling spirit; in fine, to exhibit the influence of the best instruction in the superior departments of classical literature. Of the Baccalaureate, all we need say, all we can say by way of the highest commendation, is, that it was a production of A. Campbell. The Valedictory was very good and pronounced by many to be an excellent effort. The closing scenes were very affecting. The President, the Faculty and distinguished visitors came down from the platform, and while they passed along the row of young A. B.'s, giving to each the farewell shake of the hand, "the fruitful river in the eye" of the actors and many sympathetic spectators, told too plainly of the unusual deep and sad feeling that filled the breasts of a large number of persons.

At different times during the day, we noticed among the distinguished gentlemen on the platform, Elder Coleman, of Va., Profs. Ross and Bradbury, of West Liberty Academy, Va, Prof. Richardson, late of Bethany, now of Kentucky University, and the Hon. Mr. Russell, of Wheeling, Va., the gentleman who figured so conspicuously in connection with the Secessionists at the Baltimore Convention.

MEETING OF THE ALUMNI.

As the shades of this beautiful evening began to close in upon the receding borders of this, the birthday of our national independence, the speakers and members of the Alumni appeared in the hall before a very intelligent, but not a very large audience. Very few announced speakers were present. Mr. Geo. James, of Ohio, read an essay of considerable merit, and Elder J. Shackleford, of Ky., delivered a brief yet very interesting alternate address. A Mr. Lauck, of Ky., was then introduced to the auditory as an Alumnus, and for a short time he deeply interested the meeting with very practical and apposite off-hand remarks. We regret that neither time nor space will allow us to give, in this already long report, a full or even a brief abstract of the last speaches.

The meeting was dismissed by a few words from President Myers, at 10 o'clock. Yours, C. V. S.

☞ The Bible Adocate has been removed from Jacksonville to Carrollton, Ill.—E. S. Craig & J. S. Sweeney, Editors. Terms, $1.00 per annum; 6 copies, $5.00.

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ECHOES OF EUROPE;

Or, WORD PICTURES OF TRAVEL.—*By* E. K. WASHINGTON. *Philadelphia, James Challen & Son, No. 25, South sixth Street*: 1860.

Such is the title of one of the most readable books of the day. It is got up in the finest style of paper,—type and binding corresponding. Its contents are quite interesting. Its preface contains but three sentences. We give them, as a beau ideal of an appropriate and original preface:

"Many things in this book might have been omitted, many other things might have been said: those that are said might have been said better, and the whole might have been omitted altogether, and no harm done to, or much advantage lost by, a single human being. Therefore on the few who may beg, buy, borrow, or steal it, the Author will not inflict the additional penalty of a preface. The Author wrote it because he desired to do so; the Publishers published it, because they desired to do so; and the reader may read it, if he desires to do so."

We feel it, indeed, rather a duty than an act of courtesy, to commend this very interesting volume to our friends and the public; especially to the youth of our country, who have not made European history a special study: and even those who have, will be fully compensated by reading carefully this very interesting book.

Mr. E. K. Washington, was several years a tutor in my own family, while yet a student himself, and in both capacities he always gave entire satisfaction. When he left us to explore the world, to traverse much of the old world and the new, we expected that he would be a close observer of men and things, and that he would be a faithful and interesting reporter of them. In none of these have we been disappointed. A. C.

I have seen the first number of a small Monthly called "*The Adviser*;" I have no doubt that it will be a useful auxiliary to the cause of our brotherhood in Canada West. I admire its motto (Light and Love) and the contents sent forth in the first number. But a brief letter from one of our most devoted Evangelists of Canada West will fully explain its object. Terms, 50 cts. per year, in advance. Address, Eld. Jas. Black, Rockwood, Canada West. A. C.

BELOVED BRETHREN,

"Favor, mercy and peace be multiplied unto you."

Many of the friends of Jesus have not only felt, but repeatedly expressed their anxiety to know the locality of their evangelists, and the success attending their labors while "contending for the faith."

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There are many periodicals published by the brotherhood, in which we could insert, occasionally, short items of news; but they are generally so crowded with essays, criticisms and controversies, that we cannot with propriety ask for room for all we have to say. We desire to report in detail; to relate some of our ups and downs, our seasons of joys and sorrows; and describe scenes interesting to the brethren; to mention names and places, with a view to extend acquaintance; to *advise* churches of intended visits, and last, though not least, necessary, though not always pleasant, to report, as nearly as we can from time to time, the adversity and prosperity of individual congregations.

Many among the most intelligent, zealous and pious brethren say, that a small pamphlet *can* be sustained, which would afford a vehicle for the foregoing. One or two, for certain reasons oppose the movement. But the *Adviser* is antagonistic to no good periodical, man nor principle. Opposed to nothing enhancing the glory of Christ. It will stand by its motto, "Light and Love." A friend to all who revere, love and obey God's word. Yes, friendly to those revering it, though they do not understand it. It will *earnestly* PLEAD for *union* upon heaven's own foundation. No, my brethren, we wish no division, schism, nor partyism. We feel as desirous to extend the usefulness of other periodicals as heretofore.

Now, brethren and sisters, the *Adviser*, in order to be sustained, needs your aid—your cordial, energetic and undivided assistance.—Remember, every cent obtained more than the *actual* outlay for paper, printing and postage, will be added to the Evangelists' fund. Do not wait for the solicitation of an agent. Act, act promptly for yourselves, and try and get "friendly aliens" to become subscribers also. Would you not like to hear from your servants at least once a month? Then you have in the *Adviser* what you desire at less expense than ordinary letter postage. If we all work together as good soldiers in the royal army, great good will unquestionably be done.

Fraternally yours, C. J. L.

CORRESPONDENCE.

LOMIRA, WIS., July 16th, 1860.

BRO. CAMPBELL.—*Dear Sir:* We have among us those who are zealously engaged advocating the *isms*, or otherwise, *heresies*, of Dr. John Thomas, much to the injury of the cause of the current Reformation,—their efforts resulting in disturbing the peace and order of churches and misleading many minds, and it being evident that your name is used often by them unwarrantably to aid in giving influence

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to their heresies, much to the grief and mortification of the faithful, it would afford pleasure to the brotherhood in these parts, if you would briefly state, whether your views have materially changed since your discussion with said Thomas, or the publication of your Extra, on Life and Death, in relation to any subjects embraced therein. Also, permit me to say, we do need something pointed, and that will rebuke lax sentiments upon the important subject of the proper observance of the first day of the week, from your pen.

Yours in Christian love, JOSEPH S. NORTH.

☞ We shall present our views on this subject in our next issue.
A. C.

SPECIAL NOTICE.—The Yearly Meeting for Ashland, Ashland Co., Ohio, is postponed from the third, to the *fourth* Lord's day in September; to avoid collision with the Methodist Conference to be held in that place the third Lord's day. A. S. HAYDEN.

COLLAMER, O., July 11th, 1860.

BREWERTON, Onondaga Co., N. Y.

BRO. CAMPBELL.—The Yearly Meeting of Disciples, in this State, will commence on the 6th September, and hold over Lord's day, *at this place.*

Yours in the faith, JOHN L. STEWART.

PROGRESS OF REFORM.

MISSOURI.—Bro J. A. Meng, Pleasant Hill, July 20, 1860, writes: On Friday before the 3rd Lord's day in May, we commenced a meeting at Bethlehem, in Jackson county, which lasted eleven days, and resulted in 79 accessions—51 by confession and baptism, 9 from the sects, the remainder reclaimed, by letter, &c. At our next monthly meeting there were two additions by letter, making 81 in all. Bro. J. W. Waller, of Ky., was with us in our protracted meeting, and rendered most excellent service, proving himself to be "a workman that needeth not to be ashamed." Our venerable brother Palmer was with us also, and labored with zeal and energy. We also had the assistance of Bro. E. W. Clark. The brethren engaged in the work most nobly. The Lord bless them.

On Saturday before the 2d Lord's day in July, Brethren T. F. Campbell and J. J. Wyatt, commenced a protracted meeting at Ridgley, in Platte county. I joined them on Lord's day, and stayed until the meeting closed, the afternoon of the 3rd Lord's day. They were there most of the time until Thursday evening, when both left. Bro. Hand was with me then to the close. The immediate result was 22 accessions—15 from the world, 4 from the Methodists, and 3 from the Baptists. May the Lord stand by and sustain them, is my prayer.

Bro. E. R. Childers reports one addition at Miller's Landing, and one on Barren Fork, Gasconade co. He adds, "Churches are generally in a healthy condition."

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TENNESSEE.—Bro. T. M. Allen, Murfreesboro, June 25, 1860, writes: In my last, I informed you of the result of the meeting at Union, in this county. I have spoken there twice since, and immersed another disciple, and the prospects are still flattering for good. That infant congregation now numbers 41, and if they continue faithful, and succeed, as they desire, in obtaining a good evangelist, the cause of truth will soon be in the ascendant, with the divine blessing.

On Wednesday, the 6th inst., at night, I commenced meeting in this city, and continued it day and night, generally, until Wednesday, the 20th. There has been good attention, and large congregations. Eleven confessed the Lord, and were immersed—two of whom were pious Methodists. An estimable sister, who was long since immersed, united with the congregation, making 12 additions;—all of whom, I trust, are valuable accessions, and will doubtless assist the noble band of disciples here, in giving such strength and position as will enable them to do much for the cause of truth.

The brethren are building, and will soon finish, a handsome and spacious brick meeting-house, 78 feet long, and 45 wide; it is placed in a lovely and pleasant part of the city. It will be finished in good taste, and speaks well for the Brotherhood. It is an indication that, with their continued fidelity and the services of an able evangelist—which they desire to procure—peace and prosperity will be given them by the Lord.

Bros. Wm. S. Hawkins (a graduate of Bethany) and E. Sewell, were present a few days, and did good service by their zealous exhortations. Bro. C. W. Sewell also favored us with his presence a day or two, and although in feeble health, spoke to good effect. He has been speaking for the past year, very acceptably, as I understand, for the congregations in Wilson county, and has agreed to preach for them another year. Sectarianism has a strong hold in this city, but with the usual interest and faithfulness of the brethren—a good eldership, and an able and efficient evangelist—the good cause, with the blessing of God, will occupy a high and prosperous position.

On the evening of the 20th inst., I accompanied brother Dr. Hall to Halls-Hill, his country residence, 9 miles from the city; and the next day commenced meeting, in a large, handsome and comfortable new meeting-house the friends will soon have finished—2 miles from Bro. Hall, on the Liberty pike—and continued the meeting until the afternoon of Lord's day (yesterday.) Although it was in the midst of harvest, yet the congregations were large and attentive. I immersed two;—one of them a worthy Methodist, who, I trust, will make a christian preacher,—the other an estimable disciple, who desired to obey in christian baptism, upon an avowal of her faith in the Lord Jesus. Sectarianism is also strong in this locality, but when the brethren organize in their new house, and secure the services of a good preacher, the indications are favorable for the success of the gospel. It is in this neighborhood that the once beloved and useful Daniel Travis lived, and successfully labored, fifty years ago. Here also the venerable and beloved B. W. Stone spent some of the energies and talents in this good cause, a half a century ago, when the country was almost a wilderness. Some of their early associates and co-laborers yet live—among them the beloved F. R. Palmer, now of Mo. The fruit of their pioneer efforts is yet visible in this vicinity. I rejoice that, in the good providence of God, I have been permitted to labor in a field where such great and good men have

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preceded me. I have had the pleasure of enjoying the hospitality of old Brother and Sister Blackman, who were immersed by Bro. B. W. Stone, upwards of 40 years ago. They, with several of their children and grand children, are members of the congregation in this city, and although they stoop under the pressure of many years, they are strong in faith and hope. On last Saturday, an amiable and beloved sister, Julia Jones, was struck with paralysis, in the meeting-house, while I was speaking in the afternoon, and was taken to old Bro. Jacob Wright's, close by, where she died at 11 o'clock that night. What a solemn warning! She seemed in good health just before, and subscribed for the Harbinger during the intermission. Her name I send in this letter. Some of her friends will doubtless profit by this, almost her last act. Though dead, she yet speaks. I returned to this city last evening with Bro. Hall, and spoke to a large audience last night. I have another appointment to-morrow, which I presume will close my labors in Tennessee for this campaign,—and then expect to start for my home in Missouri, to be once more with my dear children and their friends in that far-off land. I part with my dear friends and brethren in Tennessee with much regret. Often will I think of their kindness and our interesting meetings, and will remember them with a heart full of affection.

I have given 44 discourses in this city and Rutherford county, and have had additions. I send you five subscribers, with the money.

Under date of Rutherford co., July 2, '60, Bro. Allen writes again: A few days since I wrote to you, sending some subscribers to the Harbinger, with the money, and stated that my meeting in Murfreesboro would close on Wednesday last. But from the urgent solicitations of the brethren and friends, I protracted it until Friday, the 29th ult. There were two other additions, both aged and respectable citizens. One of them confessed the Lord and was immersed; the other was a Baptist, who listened to the 29 discourses I gave, and on the last day of the meeting came forward and said he could unite with us on the Bible. This makes 14 additions in Murfreesboro during the meeting. The closing scene was very solemn, when the immersed and the Baptist brother received the fellowship of the congregation. The good cause is in a prosperous and good condition in this county, and I trust that with the diligence and devotion of the brethren, it will continue to flourish. Yesterday and Saturday I spoke at Union, and had a good hearing, but no other additions. I send you the additional subscriber, with the money. My unexpected detention in Tennessee has prevented my being at Bethany this time. I much regret it, but trust I may make amends hereafter.

Missouri.—Bro. T. M. Allen, Boone county, July 10, '60, writes: One week ago this evening, I left Nashville, Ten., and after stopping one day in Louisville, and one in St. Louis, I safely arrived at home on last Friday evening, and had the pleasure to meet my family in their usual health. Thank the Lord for his continued protection and goodness. I remained at home Saturday; but on Lord's-day morning I rode about fifteen miles to Friendship, where I met a large audience, who greeted me with affection, and gladly welcomed me once more among them. I addressed them in the forenoon, and Bro. Jno. O. White in the afternoon, and as there were several additions, we protracted the meeting until this evening, when it closed with 13 additions. Four confessed the Lord and were immersed, one was reclaimed, one united from the "Seventh Day

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Baptists"—the rest by commendation. I have promised to return to Friendship on next Saturday and Lord's-day. Bro. White has been preaching very successfully in this county during the last few weeks. He has immersed a number, and planted two new congregations, in the western portion of the county.

Many of my friends in Tennessee desired me to write to them. As I cannot address each of them a separate epistle, and as many of them take the Harbinger, they will, through it, hear of my safe return home—and that I am still trying to do something for the Master's cause, and continue to remember them, and all kind brethren and friends from whom I am separated, with a heart full of affection.

OBITUARY NOTICES.

Died, at his residence, in Chardon, Geauga co., O., on the 26th of June, 1860, Elder Wm. Collins, in the 61st year of his age, leaving a wife and five children to mourn his loss. Bro. Collins was educated and preached as a Baptist minister for some years, but thirty-two since, chiefly through the labors of Father Thos. Campbell, he came out on the Bible alone platform—since which time he has stood up nobly for original Christianity, and died as he lived, triumphing gloriously, in the midst of his weeping family and brethren, in the full assurance of a glorious immortality, and the infinite fullness and perfection of the Word of God alone for the union and salvation of all believers in Christ.

Bro. Collins lived in the county in which he died, over forty years; and probably married more persons and preached more funerals than any minister in Northern Ohio—which endeared him to a large number of families all over the country, besides the undivided love of the whole brotherhood—as the large number at his funeral testified in tears. Some three years since, his eldest daughter, Amelia, died in Flint, Michigan. She was a lovely disciple indeed, and her departure for the land of rest seemed, to a great extent, to cut the ties that bound Bro. Collins to the world—for she was dearly beloved by him.

Bedford, O., July 16, 1860. J. H. J.

Appreciating the character, the life and the labors of Brother Collins as I do, I cannot but sympathize with all the brotherhood, and especially with those dear to him, both in the flesh and in the Lord, in the loss which they must sustain in his transit from earth to heaven. A. C.

Died, at Huntsville, Texas, a lovely promising boy, son of J. W. and Sarah Bush, in the 4th year of his age. He was the great-great-grandson of the late Elder Thomas Campbell, and one of five great-grandchildren of his son Alexander, of whom four are still living in Texas. The lest one was peculiarly dear to his parents, being of extraordinary promise for one of his age. But such, it appears, are often, we are apt to say, prematurely called away—when, indeed, they are only prematurely ripe, and no longer fit to remain in this unfriendly atmosphere. And thus a wise and kind Father transports them into a more congenial clime! May the Lord comfort the parents with the consoling hope of meeting their cherub boy in a brighter world above. S. H. C.

Bethany House, July 26, 1860.

Died, of Typhoid Pneumonia, April 12, 1860, at his residence on Deepwater, Henry co., Mo., Bro. William Gates, after an illness of four weeks. The deceased was born in Mercer co., Ky., Oct. 4th, 1794, was married to Miss Elizabeth Vermillion April 6th, 1824, removed to Mo. in 1840, and in 1843 joined the Christian Church, and ever afterwards manifested the sincerity of his profession by a pious and exemplary life. He died in the triumph of a living faith, in the hope of a blissful immortality. He left a wife and five children, with many relations and friends, to mourn his loss, but they mourn *not* as those who have no hope. Let us press on, and take the crown held out to us by the Redeemer. E. R. Childers.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. III] BETHANY, VA., *SEPTEMBER*, 1860. [No. *IX*.

NATURE, ART, RELIGION, IMAGINATION.

These are, one and all, terms of very common currency. Two of them—Nature and Religion, have occupied, and do still occupy, considerable attention and regard in the pulpit and in the Religious Press. We have, indeed, honored *Nature*—Dame Nature, so highly as to consecrate for it, or rather for *her*, a pulpit and a religion. If we do not worship Nature, as the poets have often done, we have so personified and deified it, as to erect for it, by an apotheosis, a splendid temple, without an altar, without a sin-offering, and, consequently, without a priest. Hence, we still have the schools and the chairs of *Natural* Religion in all our *Christian* Colleges.

We have, therefore, our Butlers' Analogies, our Paleys' Evidences of *Natural* Religion as well as the evidences of *Revealed* Religion.

This, indeed, our age and generation may require. Hence, its incorporation in every form of collegiate education—Male and Female. This, indeed, is now no disadvantage; but, on the contrary, often an advantage, to meet, to correct, and to direct] the living manners as they rise.

Still, the idea of *Natural Religion* is both awkward and without Scriptural suggestion or authority. There was, indeed, no religion

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in Paradise. There is no religion in Heaven. There is, indeed, admiration or adoration or worship in Heaven. There love, and peace, and Joy, and harmony reign forever.

We cannot bind a cord that was never broken. Where there never is, or where there never was, an alienation, there never was, is, or can be, a reconciliation.

Love, peace, and joy, are the trinity or triunity of bliss. There is no mercy manifest in Heaven, because there is no object of it there. There may be so called "gods many, and lords many;" but Christians have but one God, one Lord, and one Spirit.

And still the Hebrews say, as their fathers said:—"JEHOVAH ELOHIM is *one Jehovah*."

The Christian Temple is Divinely founded, according to Paul; upon one Lord, one Faith, one Baptism, one God and Father of all, one Body, one Spirit, and one Hope." Every one, therefore, who possesses these is a living stone in the living temple which Jesus the Christ erected for an habitation of God by his Spirit dwelling in us.

There is no need for *binding* where there is nothing *broken*; for *conciliation*, where there is no *alienation*; for making peace where there is no war. Hence, there is no religion, no reconciliation, no pacification in that Heaven which the Gospel reveals.

In the volumes of Creation, sometimes by the poets called the volume or volumes of *Nature*, we have yet many mysteries in the horizon of the most thoughtful and the most profound thinkers. Hence, one of our most distinguished philosophic poets sings:—

"He who into vast immensity can pierce,
See worlds on worlds compose one universe;
Observe how system into system runs,
What other planets circle other suns,
What varied being peoples every star,
May tell, why God has made us as we are."

But some virtuoso in the fine arts once asked me:—"Do nature and art stand in antithesis to each other?" We happily bethought ourself in the perplexity of the moment, of a passage long before memorized; but felicitously occurring, we impromptu, responded:—

"All *nature* is but *art* unknown to thee,
All chance *direction* which thou canst not see,
All discord, *harmony* not understood,
All partial evil, *universal good*."

So reasoned the thoughtful and philosophic poet, Alexander Pope. Less imaginative than Homer, Hesiod, Milton, or Young; yet more chaste, tasteful, truthful, graphic, smooth and mellifluent, to our ear, at least, than any one of them.

Nature, properly so called, is God's own *art*, or God's own *work*.

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And how refined this *art!* Place the finest needle ever fashioned by the hand of the most distinguished artist along side of the sting of a honey bee, in the same focus, and let them be subjected to the same concentrated number of rays of light, and what is the contrast! The sting of the bee is like the polished point of the finest cambric needle, while that of the needle appears coarse as the point of a harrow tooth.

There is no art of created ingenuity which can, for a moment, be compared with that Divine art that forms the eye, and the organs of the animalcule, thousands of which, when petrified, would not constitute one cubic inch.

Indeed, there is more philosophy and art in the construction of the human eye and its appendages; its humors, its coats, and its tunics; the eye-lash, the eye-brow, the tear, or the eye-drop, and all the specialities, states, and conditions of its actions, in expressing the varied feelings, passions, emotions, volitions, desires of that Spirit which looks through the windows, upon the starry heavens, the variegated earth, the broad oceans, and all respective tenants.

There is a philosophy and an art in every hair, in every humor, in every contraction, dilation, and action of the eye, and its coats, humors, and surroundings under all the atmospheric conditions of heat and cold, of moisture and drought. So of all the other organs and faculties which, in the aggregate, in the whole interior and exterior of man, must be cherished, cultivated, cared for, and employed in actual service not merely to the outer, or to the inner man, but also in reference, special and general, to all the persons and parties amongst which we live, and move, and have both our common and special destiny here and forever.

But, in our bill of fare, we have yet other two items, which we have not yet touched. These are Religion and Imagination. Let us glance at them.

Religion is, now-a days, a very fashionable word. It is, however, very unfashionable in the Bible. In the common currency of the word *Bible* it is not once found—*never once found from Genesis to Malachi.* And in the Scriptures of what is called the New Testament, it is found in our Common Version only *five times*, and three of these are appropriated to the Jews religion. The Lord Jesus Christ never once used it, so far as the New Testament reports. Nor did any one of the Apostles ever call Christianity, or the Gospel dispensation, a religion! The word θρησκεια, *threeskeia*, translated *religion*, is found in the New Testament only *four times*, three times translated *religion*, ("Jew's religion,") and once "*worshipping*," and that is the worshipping of angels, not of God.

What the Apostle James calls *religion*—"pure religion," is alms

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giving. (See James, chap. 1, 27). He also defines a *vain religion*, —Chapter 1, 26—as a *tongue* religion. Pure religion, or undefiled religion, in the presence of God the Father is the benevolent *fruit of faith*, and not faith itself. Evil Demons have faith, but it works by hatred. Christians have faith, and it works by love.

Sectarian faith, or the faith that constitutes a sectary, works by selfishness and not by love. Paul, while he was a Pharisee, of the Pharisees, was perfectly orthodox in the eyes of all the Pharisees. He had a great love for the Pharisees, and a cordial hatred for the Christians. It was so intensified that he persecuted Christians in all cities wheresoever he found them. And all this, too, under the sanction and authority of the heads of departments in Theocratic government of a kingdom of priests, over a fleshly nation.*

Jenyns—on the "immortality of the soul," speaking of opinions, or theories, says:—

> "For these, as for *essentials*, we engage
> In wars and massacres with holy rage;
> Brothers by brothers impious hands are slain,
> Mistaken zeal, how savage is thy reign!"

Paul thought and said, that the Athenians were *too religious*. And we find some of our too religious contemporaries both in the pulpit, and over the press, that desecrate, or, as they think, "consecrate the Sabbath," by manufacturing libels against us; or in relating ready-made falsehoods, touching our alledged heterodoxy; because, forsooth, we have testified against their efforts to consecrate fictions, and to inculcate human opinions, instead of stating facts—Divine and human facts, consecrated by the martyrdom of prophets and apostles.

But these shepherd-*bells* have been so long in use, and consequently so much worn, that their once drowsy tinklings "now no longer lull the distant folds." An awakening has commenced, a general rubbing of the eyes is seen; and consequently the cry is heard:—"Watchman what of the night? Watchman what of the night?" The Watchman said:—"The morning cometh, and also the night: if you will inquire, inquire you: *return, come.*" Isaiah 21, 11–12.

This, indeed, long has been a puzzle to critics and commentators of all theological schools.

The uncertainty of the occasion, and the time when uttered, together with its abruptness, has confounded and yet confounds commentators. "The Edomites as well as the Jews had been subdued by the

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* "*Holy*" is the English representative of *hagios* whose root is *hages* in our tongue—"*not of the earth, earthy;*" but of heaven. All words ending in double *s*—have in them the Roman *esse, to be*, whence come all our *essences*, and abstractions.

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Babylonians. Prophecy seems to intimate that the Jews should be delivered from their captivity; not so the Edomites.

The captivity of the Jews, by Pagan Babylon, was significant if not adumbrative of the captivity of the Christian kingdom so long under the spiritual captivity and despotism of Papal Rome. And, therefore, before the conversion of the present pagandom, and the triumph of Christianity over the Popedom and over Mahometandom,—there must be a restoration of Primitive Apostolic Christianity in what, in the same figure, may be called Protestantdom.

Indeed, unless we suppose another dispensation of Christianity like that which occurred on the day of Pentecost, or some analogous effusion of Spiritual influence, data are not in our horizon to authorize the expectation that the kingdoms of this world are, within centuries to come, one and all, to become the constituents and subjects of the true and real kingdom of the Lord Jesus Christ.

True, a nation, an empire, or a world, may, by a single fiat of the Omnipotent will of Jehovah, arise in a day, a week, a month, or a year. But we have no Divine promise, no authentic guaranty, intimating—clearly and definitely intimating any such event.

The language of Paul, we think, is clearly indicative of a previous gradual consumption of the man of sin. We think we have seen for some time past, a very clearly delineated hectic flush, variously intermixed with chills and fevers, in the old lady of Rome. And what is peculiarly ominous in this crisis is, the Doctors have so quarreled among themselves that the invalids will scarcely touch any of their nostrums. There seems to be a strong tendency to abnegate both doctors and drugs in toto. This may be in this crisis, at least, a safer policy, a more prudential measure. We shall, therefore, let them have the benefit of it.

We have heard, both in the Old world and in the New, that "it was great, very great, to create man, but greater far to redeem him." It has been illustrated in such terms as the following:—"The creation of the material universe and all its tenantries occupied only six consecutive days. It was, too, the effect or the result of a speech.

But before creating man there was a preamble of great significance. A solemn pause precedes, and a proposition is submitted as if in conference with a plurality of personalities in his own nature and being. It is in these words:—"Let us make man in our image and according to our likeness, and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.—So God created man in his own image, in the image of God created he him; a male and a female created he them." And God blessed

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Adam and Eve, and said to them;—"Be fruitful, and multiply and replenish (or fill) the earth, and subdue, or fill it; and have dominion," (exercise lordship) over the fish of the sea, and over the fowls of the air, and over every living thing that creepeth (or moveth) upon the earth.

Thus man was invested with lordship or authority over earth and sea, and their tenantries; so far as his wants or comforts required.—Every sense, every capacity of receiving and of enjoying God himself, and all the works of his hands, found in his charter are placed within the constitution or covenant or charter given to man. Whatever name may be given to it, its provisions are clearly manifest to every candid inquirer. The whole universe is constituted most systematically.

God delights in number and in variety, if the universe tells the truth. The centres of attraction and of repulsion in the yet unmeasured area of the universe, notwithstanding all that since has assumed, presumed, and consumed, have never been comprehended by the most gifted sons of science in any, or in all the schools of human wisdom and knowledge. We still presume, despite of all dissidents and forms of philosophy, that the Divine will is the *punctum saliens*, the *primum mobile*—or in plain old English, "*the moving cause*,"—"the cause uncaused sole and root," and reason of the course of things. There is not a *move*, nor a movement, nor a moving cause exterior to, or beyond, the will of our Father and our God. Volition, and volition alone, is the motive power in every realm and in every atom of the material creation or universe. This is the only rational and religious definition of this splendid word universe, MOTION ROUND ONE, AND ONLY ONE CENTRE. And that centre is the *Omipotent will of God*. We have Paul with us in his own diction:—"For *of him* and *through him* and *to him* are all things." Cause uncaused, means of means, end of ends. The Alpha and the Omega. And here we must stop and think.

A. C.

The Bible is the bravest of books. Coming from God, and conscious of nothing but God's truth, it awaits the progress of knowledge with calm security. It watches the antiquary ransacking among classic ruins, and rejoices in every medal he discovers, and every inscription he deciphers; for from that rusty coin or corroded marble it expects nothing but confirmations of its own veracity.

To the attentive eye, each moment of the year has its own beauty, and in the same field it beholds, every hour, a picture which was never seen before, and which shall never be seen again.—*Emerson.*

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A FUNERAL ORATION.

BY M. J. MITCHELL, OF HOWARD, CENTER COUNTY, PA.

When friends and neighbors are assembled to attend to the melancholy duty of consigning to the narrow house the remains of a fellow citizen, we necessarily commingle our tears with those of weeping relatives. There stand the fond father, mother, brother, sister, and other relatives, to bid adieu to one to whom, by the tender ties of consanguinity, they were strongly attached in life. 'Tis hard to be separated by the monster death. No more shall the departed ones return till the heavens be no more. The whistling winds of winter may sing their sad and lonely requiem over the spot where in silence the departed dead lie. The pearly dew drops may distil upon the spires of grass with which the receptacle of the departed is overgrown.—But alas! he cometh not back at the solicitations of remaining friends, to awaken in their sad hearts sentiments of joy and gladness? But why this sadness? why this grief? Are there no words of consolation? no balm for the sorrowful and wounded spirit? Have we no volume, written by the sages and philosophers of olden times, in which we may find sentiments and truths which may render relief? What say they? Any hopes of the future? Any rational accounts of our origin, and sensible statement of our dignity? any of our destiny? Alas! all their reasonings were founded upon conjecture.—They found no data in the material universe upon which to base their reasoning. They begin with a may be, proceed with a perhaps, and conclude in uncertainty. The oracles of heathenism give no consolatory response concerning the dead. Then whither can we turn for aid, when our hearts are deeply wounded and torn under the circumstances surrounding the recently made grave of a dear departed friend and relative? Can we, by the light of nature, penetrate the deep, dark arcana of the mysterious future? We turn away disconsolate from the heathen philosophers and their ambiguous oracles, and from the volume of nature. We can say only, farewell! adieu fond and loved one—adieu forever! Thy form we shall no more see. Thy society we shall not again enjoy. Thy voice we shall not again hear. Thy griefs and thy pleasures we shall not any more participate in.—Thou art gone to the land of silence. The dark, cold, damp grave hides thee forever from our vision.

Turning from the unsatisfactory lessons of ancient sages, and the oracles of olden times, can we not find an archetype in the natural world, by which we may reason ourselves into the happifying belief that we shall again meet our friend? Ask the profoundly read phys

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iologist. What can he say? He has examined this "harp of a thousand strings." But alas! he sees all the vital powers give way.—The numerous organs cease to perform their healthy functions, and the aching head is at rest. The heart no longer propels the living vital fluid throughout the numerous canals of the system, to convey life to every part. This he sees and knows. But has he discovered anything from which he reasonably concludes that the dead shall live again? No,—he knows no more.

But will not the vegetable kingdom assist us here? No, no; one generation of trees passes away and another comes: the process continues for ages and ages. Composition and decomposition continue to go on. But where the evidences of a resuscitation? Death is triumphant, and reigns supreme, a victorious conqueror. Millions on millions are slain. He has caused the earth to become a Golgotha. Wherever we turn our eyes, we behold the sad, the melancholy proofs of his footprints—his merciless doings. Relentless, insatiate monster! thou hast slain the beggar, the peasant, the plebeian, the king, the emperor: all are alike to thee, Thou hast torn from the fond mother's bosom her innocent, lovely, prattling babe, lacerating her heart with grief unutterable, piercing her soul with sorrow. The husband, the wife, the son, the daughter, the sister, the brother, thou hast not spared. The tender ties and cords of consanguinity by which kindred are bound to kindred in near and endearing relations, thou hast snapped asunder by thy cold, merciless touch. No remorse is evinced in thy countenance. Stern, unfeeling monster! is there none to stay thy hand? None to enter the lists with thee? none to rescue man from thy tyrannical grasp? Must we despair? give over any thoughts of rising above thy control and tyranny?

Yes,—blessed be his holy name, the Lion of the tribe of Judah hath prevailed! He holds the keys of death and the underworld.—He was dead, he is now alive; and behold he lives forever more!—He took upon himself the form of a servant, was found in the fashion of humanity, entered deeply into the griefs and sorrows of the human race, commingled his tears with those who wept for friends departed, and in his life gave indications of his overmatch for death, in the resurrection of Lazarus and the sorrowing widow's son. Single handed he attacked the grim tyrant. He endured the painful death of the cross, and descended into the dark mansions of the dead. But the victory of the tyrant was of short duration: on the third morning, as twilight broke upon the soldiers' spears, the angels rolled the rock away. *Death* was abolished. The great hero of man's redemption came back from the tomb—"sure pledge that all who trust his name, shall rise and draw immortal breath." Yes,—weeping and beloved

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friends—to Jesus, and to him alone, are we indebted for that "blessed hope which is an anchor to the soul." Human philosophy is empty and unsatisfactory. Reasoning from analogy affords but little consolation. But "blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope," by the resurrection of Christ from the dead. Dear friends, "these lively hopes we owe to Jesus' dying love." The hope of the resurrection from the dead is predicated upon veritable facts, demonstrated by the most astonishing miracle or wonder that ever occurred on earth—the resurrection of Christ from the dead. "He showed himself alive by many infallible proofs." He ascended up far above all heavens, that he might fill all things. "God hath made him to be head over all things to his body, which is the church, the fullness of him that filleth all in all," He ascended from the Mount of Olives, higher and higher from the scenes of his sorrows on earth. The garden of Gethsemane is far below him. Pilate's bar and mocking Jews are far, far in the distance below. The everlasting doors are lifted up. The gates of the Heaven of Zion are opened wide, and the King of Glory enters in,—there, in the *sanctum sanctorum*—in the presence chamber of the Eternal—to appear for us. He ever liveth to make intercession for his people. He must reign till he subdues his foes. He will rule the nations by the rod of his power. The last foe, the last enemy of man shall be overcome—death shall be destroyed.—Then shall be brought to pass the saying that is written, "Death is swallowed up in victory." "Oh! death where is thy sting! oh! grave where is thy victory? The sting of death is sin, the strength of sin is the law—but "blessed be God, who giveth us the victory, through our Lord Jesus Christ."

Weeping and sorrowing friends, think of these consolatory words. "Who giveth us the victory, through our Lord Jesus Christ." Yes, friends, the *victory* shall be given—a complete triumph over sin and over death, which is consequent upon sin, and over the punishment of sin—all through our Lord Jesus Christ. Yes, he can and will convert the shades of death into the path to immortality and undying renown—the old sepulcher into the antechamber of "a house not made with hands, eternal in the heavens." To Jesus' dying love we owe these high hopes. "For if we believe that Christ died and rose again, even so them that sleep in Jesus will God bring with him." Here, dear friends, is a balm for wounded hearts. Joy springs up in the midst of mourning and anguish. We sweetly anticipate, by faith in the Son of God, the glories of the day of eternity—when the long lost dead shall be brought back to life again, to die no more, to sorrow no more. There shall be no more sorrow or crying, for the former

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things are passed away, and behold, says God, I make all things new! There shall be no "furrowed cheeks there, which have been the channels of a flood of tears." Immortal youth and undying vigor shall the blessed inherit. The grave in which your friend's mortal remains have just been deposited, shall feel the mighty energy of the Spirit of the living God. The bars of death shall be broken, and the pious dead shall come back. Weep not, then, friends. Sorrow not as others who have no hope. But wait and look forward, upward and onward towards the celestial city. Think of the river of life that proceeds from the throne of God and the Lamb, and of the tree of life growing on the banks of the beautiful river. Live for him who died for us. Patiently await the glad day when the saints of all nations in harmony meet.

How unlike the cold philosophy of the learned heathens, is the language of the great apostle of nations. When standing on the margin of time, ready to pass hence into the spirit land, he says: "*I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is a crown of righteousness laid up for me, which the Lord, the righteous Judge, shall deliver to me at that day—and not to me only, but to all them who love his appearing.* Yes, dear friends, Paul's hope of immortality was not founded upon mere conjecture. His language, in regard to the immortal crown, is not that of an unchastened brain, or that of a dreamy enthusiast. He was a witness that Jesus had arisen from the grave. He was "seen of above five hundred brethren at once," says he; "last of all he was seen of me, as one born out of due time." "As by man came death, by man came also the resurrection of the dead." "As in Adam all die, even so in Christ shall all be made alive again." Here we stand by the tomb of the departed. All around is gloom and sadness. The image of death is printed on all that we see. But hope bids us dismiss our fears, and dry up our tears. Jesus shall come again—shall unlock the grave, and let the prisoner go free. Mortality shall be swallowed up of life. A new heavens and a new earth, the Mighty One shall form, wherein dwelleth righteousness. Death's doings shall be over. The saints shall be forever blessed. Jesus has led them to eternal victory.

"There friends shall meet again who have loved, who have loved,
Our embraces shall be sweet when we do each other greet,
When we meet to part no more, who have loved.

The Bible has been translated into two hundred and sixty languages and dialects, and is now in the hands of 100,000,000 people.

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A CONFESSION OF FAITH, AND NOT EXPERIENCE, ON ENTERING THE KINGDOM OF CHRIST.

"*For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, in word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum I have fully preached the gospel of Christ.*" (Rom. 15: 18, 19.)

As is the kingdom, so is the entrance therein. All worldly kingdoms have terms of admission fixed by law. The Kingdom of Heaven would not be a kingdom did it not conform to the principles controlling all kingdoms in this respect. As this kingdom is from heaven, it follows, therefore, that heaven must establish the conditions of membership, and fix the mode of entrance, or all the prerequisites of a kingdom fail us at the starting point. No argument, we presume, is necessary to establish these premises. Their truth is perceived, and their claims admitted, upon the mere utterance of them.

Our object on this occasion is, to probe this subject to its foundations; and if "*experiences*" are entitled to the field, we shall cheerfully allow them possesaion. There is one thing, however, we must premise here, and that is, that we do not repudiate experiences, christian experiences—nay, we glory in them. We believe that every christian has an experience—of the deception of the human heart, the deceitfulness of sin, the fascinations of the world, the power of the passions and appetites and propensities of poor human nature—of the joy of pardon through the merits of Jesus Christ—of the love of God displayed in all the means of grace—the preciousness of the word of God, counseling the soul, comforting the heart, and assimilating the believer's spirit to its own—of the sanctifying presence of the Holy Spirit within us, calming down our natural feelings, and forming our tastes upon the model of the doctrine of our Divine Master, "helping our infirmities," and teaching us to pray as we ought. This kind of experience we admit, in the kingdom, *but not as a law of reception on the part of sinners!*

The difficulty with those who build on *experience* is, the confounding of contrary characters—*putting the sinner in the place of the saint, and the saint in the place of the sinner.* This is so effectually done, that the sinner must realize the fears, joys, troubles, anxieties, and deep depression of the christian *probation*, and the saint must stand doubting and fearing, trembling and hoping, always realizing that he stands at a great distance from God, confessing himself the "chief of sinners," deserving nothing but death and eternal banishment. As-

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cording to this, in what is the state of a saint better than that of a a sinner?

The New Testament makes the clearest difference between the *state* and the *consciousness* of a sinner and a saint. The sinner is condemned, and exposed to the "wrath of God;" while the saint is a sinner *saved*, pardoned, justified. If then the saint is pardoned and justified, by the mercy of God through Christ, and "with his heart *believeth* unto righteousness," how can he think of himself and speak of himself still as a sinner before God? Where is his faith, if he does it? It is not denied or doubted here, that the saint is conscious of great shortcomings, and many improprieties, but these belong to man's frail and exposed condition; and provision is made for them in the remedial system. He comes to God as an erring child, "confessing his faults," and pleading the merits of the Redeemer, through whom, in this contrition and promise of reformation, God has promised to "forgive him his sins, and to cleanse him from all unrighteousness."

In the trials of the ancient saints there is something out of which to make up a large experience. Look at the trials of Job, of Abraham, of Moses, of Joshua, of David, of Jeremiah, of Daniel, of John the Baptist, of Peter, of Paul, of John, and lastly, "looking unto Jesus, the author and finisher of the Faith," and it will appear, at a glance, that the most touching and moving experience might be gathered together. Taking their side of the question, I am satisfied that a much better defense could be made out than the advocates of expeperience produce. That is, working by their rules, and showing that it is a proper use of the Bible to disregard the Bible difference between a saint and a sinner! It would be sufficient to show, in ordinary cases, that the whole matter of demanding experiences as introductory to the church of God, depended for its support upon an error as flagrant as that of substituting a saint's for a sinner's experience, to secure its entire abandonment in the case of every man believing the truth of the Bible, and understanding it for himself!

The clear fact that we have the narrative of many conversions in the Acts of Apostles, and one express baptism upon "the good confession," and every other case quadrating with that special case, and not one case of a baptism, or a reception into the church, on the recital of an experience, either long or short, is a sufficient overthrow of the doctrine we oppose. Those who defend it and practice it, do both upon the same treatment of the word of God that Pedobaptists do in defending infant baptism, and the advocates of National Churches defend their anti-christian systems. But we mean to leave no stone untouched in this "Bunyan building," and in addition to the advantage of having the full scope and possession of the facts and acts

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found in the "Acts of the Apostles," we shall consider each reference made by the Apostles in their Epistles, to that entire change which all agree to call *conversion*.

To give our opponents warning, that, being "forewarned," they may be "forearmed," we intend to *show*, as we now *claim*, that every such reference to that change, which brought its fortunate possessor "out of darkness into light," and "out of the kingdom of Satan into the kingdom of God's dear Son," was by a "*confession of faith in the Lord Jesus Christ*," and not by a narrative of his feelings, fears, tears, nor struggles of spirit, on the part of a sinner. When this is done, and do it we certainly shall, we shall claim clearly to have the field against all contestants! We do not claim in advance that we have done it, but we give warning to our friends on the other side, what we are going to try, that they may prevent it, if they can. A Baptist preacher in Mississippi said to me the other day, that he believed Bro. Campbell's mission in this world to have been, to destroy extravagant and unreasonable experiences! What an admission! We consider it but a part, a small part, of the work he had to do when he lifted up his voice as a reformer of the abuses of christianity. Mind the extent of this admission, if the reader pleases;—"*extravagant* and *unreasonable experiences*." Now, it must be admitted that *extravagant* means that which goes beyond certain bounds and limits, and implies the existence of a certain rule and measure which is right; whereas we deny the existence of such rule. That which is unreasonable supposes something of the same kind within the bounds of reason, therefore we again deny that there are any reasonable experiences, to be made conditions of discipleship in the kingdom of Christ.

There is positively no ground to stand upon—nothing tangible, reasonable, or scriptural, but the most moderate as well as the most extravagant are foundationless, and utterly without support, except from custom. Will not good men who fear God, review the ground on which they stand, and tremble for having condemned the pope because he substituted tradition for the Bible, and all pedobaptists for having followed the pope in some things, while they eschewed him in others? Would he not condemn himself in that which he alloweth? All men are culpable when they go against their acknowledged principles. Where, then, in baptism, both as to the mode and the subjects, is that demand the baptists have always made, and by which they have always triumphed in making, for either a direct precept or a positive example for infant baptism? But if the Baptists abandon this grand principle in so solemn a case as the reception of members into their churches, do they not condemn or stultify themselves?

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All this is brought forward here to wake them up to a rigid inquiry into the subject, that proper consideration may be given to every argument they have to offer, or apology they have to make for what we consider an unauthorised innovation. If they can defend it successfully, let them do it. It were time they were setting about it. The practice of the Baptist church *at this time* we consider entirely suicidal. They condemn us in words, and very often justify us in practice.—Most of their teachers charge that our course opens the doors of the church so wide that the unconverted may flock in by swarms. Nevertheless they receive many converts *merely upon a confession of faith in Christ, just as we do!* In this, we are strictly consistent, they are not. We never, in any case, take in a member on a recital of an experience. They often do it. So that their conduct has this two-fold effect—it justifies us, and condemns themselves.

If this is not so they can easily show it. And if it is so, it shows that good men can be swayed much beyond their own fears, or consciousness, by the force of passion or prejudice, which they themselves *mistook for principles*. A christian man must stand by his principles with the tenacity shown by the Marine to "stand by the ship." With us these are all matters of principle, north and south, east and west. Find our people where you will, and they plumb the track so truly that in every neighborhood they are decreed by the orthodox as heretical upon certain leading points in the creed of orthodoxy. "They take unconverted men into their churches," is the common complaint; not because their members are not as pious as their judges, but simply because they receive members on a confession of their faith, and not on a recital of their experience.

(TO BE CONTINUED.) J. H.

GOD ABOVE ALL.

An astronomer, who had long idolized his favorite science, became a zealous convert to spiritual Christianity. His intimate friend, knowing his extreme devotion to astronomical study, asked him—"What will you now do with your astronomy?"

His answer was worthy of a christian philosopher—"I am now bound for heaven," said he, "and I take the stars in my way!"

By these words the astronomer taught his friend that he had transferred his affections from the created to the Creator—that, instead of finding his highest pleasure out of God, he found it in God; and that the true use of the visible was to assist him in his aspirations after the invisible and eternal.

It is better to trust in the Lord than to put confidence in princes.

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FUTURE REWARDS AND PUNISHMENTS.

ELD. A. CAMPBELL.—*Dear Sir*: In the March No. of the "*Millennial Harbinger*," is a letter from Elder Jacob Creath, in which he discusses the question, "Was Eternal Life Revealed in the Old Testament?" This letter commences thus:—

"Some of our contemporaries have said that the idea of 'Eternal Life was not in the world till revealed by the Messiah; that there was no plain assurance of eternal happiness before Christ.' I believe this idea was first propagated by Bishop Warburton in his Divine Legation of Moses, which I read when I was a young man. I do not subscribe to such a sentiment," &c.

The position of the celebrated prelate here alluded to, was not exactly that which is attributed to him, nor was he the first to take that position. He speaks* of "the omission of the doctrine of a future state" from "the Law and History of the Jews" as a circumstance from which "unbelievers had been *long accustomed* to decry" the divine Legation of Moses, and assigns this as a reason why he chose this circumstance "preferably to any other" for the proof of the divine legation of Moses. But while he affirms that Moses taught "a religion without the sanction, or so much as the mention, of a future state of rewards and punishments," he does not affirm that Moses did not himself believe in future life and retribution.

Bishop Warburton lays down two propositions as conceded by all; firstly, "That religion is necessary to the support of civil society, because human laws alone are ineffectual to restrain men from evil, with a force sufficient to carry on the affairs of public regimen;" and secondly, that "under the *common* dispensation of Providence, a future state of rewards and punishments is necessary to the support of religion, because nothing else can remove the objections to God's moral government, under a Providence so apparently unequal," &c. He then proceeds to argue thus:—

"If religion be necessary to civil government, and if religion cannot subsist under the common dispensation of Providence, without a future state of rewards and punishments, so consummate a Lawgiver" as Moses "would never have neglected to inculcate the belief of such a state, had he not been well assured, that an extraordinary Providence was, indeed, to be administered over his people. Or were it possible he had been so infatuated, the impotency of a religion wanting a future state, must very soon have concluded in the destruction of his republic; yet, nevertheless, it flourished, and continued

* Div. Leg. B. VI. § vi. the Recapitulation, p 362.

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sovereign for many ages. These two proofs of the proposition, that an extraordinary Providence was really administered, drawn from the *thing omitted*, and the person omitting, may be reduced to the following syllogism:

"First; whatever religion and society have no future state for their support, must be supported by an extraordinary Providence. The Jewish religion and society had no future state for their support; therefore, the Jewish religion and society were supported by an extraordinary Providence.

"And again, secondly; the ancient Lawgivers universally believed, that a religion without a future state could be supported only by an extraordinary Providence. Moses, an ancient Lawgiver, learned in all the wisdom of the Egyptians (the principal branch of which wisdom was inculcating the doctrine of a future state,) instituted such a religion: therefore Moses believed that his religion was supported by an extraordinary Providence."

Such is Warburton's summary of the argument of the Divine Legation, which he afterwards sums up as follows, (Id. p. 404.):—

"The doctrine of a future state is necessary to the well being of civil society under the ordinary government of Providence. The Mosaic institution was without this support, and it did not want it. What follows, but that the Jewish affairs were administered by an extraordinary Providence, distributing reward and punishment with an equal hand, and consequently that the mission of Moses was Divine."

From what has been quoted it is evident that Warburton believed, not only that "the idea of eternal life" was "in the world" before it was "revealed by the Messiah," but also that it was known to Moses himself. The object of the learned prelate, in his work on the Divine Legation of Moses, was to show that the omission of a future state of retribution in the sanction of the Mosaic Law, is "an invincible medium for the proof or the Divine Legation of Moses;" that this omission singly and independently, will prove that an *immediate* and *extraordinary* sanction must have subsisted. But the truth on this subject, seems to be with the Rev. Richard Graves (Senior Fellow of Trinity College, Dublin,) who, in his "*Lectures on the four last Books of the Pentateuch*," speaks as follows*:—

"I do not concur with the learned Warburton when he maintains that the omission of a future state in the religious system of a Legislator, is *singly* and *directly sufficient* to *prove* that system supported by an extraordinary Providence; but I do most fully coincide with him in thinking that . . . . . nothing but the reality of an extraordinary Providence, clearly experienced both by the Legislator

* Part III. Lec. III, Sec. I, Vol. 2, p. 206.

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and the people, could have originally established, and afterwards preserved that system, notwithstanding the omission of a future sanction. And I contend that the *reality of an extraordinary Providence* being *established* by *unquestioned testimony*, and by the general nature of the Mosaic code, we can thence *satisfactorily account* for the omission of a future sanction. And I contend, that the *reality of an extraordinary Providence* being *established* by *unquestioned testimony*, and by the general nature of the Mosaic code, we can thence *satisfactorily account* for the omission of a future sanction, and that this is the *only way* in which it can be accounted for; so that *such omission*, far from being inconsistent with the Divine original of the Jewish dispensation, results from the operation of that extraordinary Providence which attends such divine original. In a word, Warburton considers the omission of a future sanction as a *medium* from which, *independent of all other proofs*, an extraordinary Providence may be proved to have attended the Jewish dispensations; I consider it only as a *fact* for *which an extraordinary Providence* (the *reality* of which ought to be *proved from other sources*), will satisfactorily account."

Again he says, (p. 211):—"It seems to me, on the fullest examination I could give to the Sacred Records of the Old Testament, first, that *Moses did not sanction his laws by the promise of future rewards and punishments*; and secondly, that the history he records, shows not only that *he himself believed a future state* of retribution (which Warburton admits,) but *contains such proofs* of it as must *naturally suggest it to every serious and reflecting mind*, though with less clearness than the succeeding works of the Old Testament, which exhibit this great truth with a perpetually increasing lustre, till by David, Solomon, and the prophets, it was so authoritatively revealed as to become an article of popular belief, and practical influence among the Jewish people, and thus prepare the way for the reception of the Gospel scheme."

The doctrine of a future state was believed and taught by nearly all the ancient pagan philosophers, as witness the Phœdon of Plato, and the Tusculan Questions of Cicero. Hence they greatly err, whoever they may be, who say that this doctrine was not known before the days of Jesus Christ. And the quotations made by Mr. Creath prove that this doctrine was known among the Jews, some of whom received also the additional doctrine of the resurrection of the body.

Very respectfully yours, A SUBSCRIBER.

He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.

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SHORT SERMONS FOR BUSINESS MEN.—*No. 7.*

ETERNITY.

Eternity! eternity!! eternity!!! Thou pleasing, awful, glorious, soul-subduing thought! Thou hast had no beginning and thou shalt have no ending! Thou hast had but one inhabitant, and shalt never have a second.

We, in our bewilderment, sometimes speak of an eternity past and of an eternity to come. Indeed, Holy Writ itself virtually favors this idea. What else means the phrase, "From everlasting to everlasting thou art God."

But let us analyze the Grecian roots of this word. They are *Aei* and *oon*, or, in Greek type, Αει and ων. In the Psalms of David, Common Version, we find *Aye* translated "*always*." *Aioon*, literally, "*being always*." It is tantamount to "*everlasting being*."*

I have before me Leigh's Critica Sacra, printed 210 years ago, by common consent of the most learned men in Europe, who have noticed it, one of the highest authorities in Christendom.

It analyzes every Greek and every Hebrew word in the Jewish and Christian Scriptures. It constitutes a sort of Supreme Court of Sacred Criticism, on every Greek and Hebrew word in the Living Oracles of Both Testaments.

The Aioonios of the New Testament is seventy-one times found in the Christian Scriptures. "*Everlasting*," "*since the world began*," "*before the world began*," "*forever*," "*world without end*," are its whole representation in the Christian Scriptures. If it does not represent eternal life and eternal death, there is neither the one nor the other in the area of human thought or conception.

As certain, then, as we have in our conception temporal life and temporal death, so have we in our conception everlasting life and everlasting death. These, therefore, are the most awful and sublime conceptions and realities within the grasp of human reason or of human imagination.

One or the other is as certainly the destiny of every man living as that he has now a being.

Annihilation is the wildest vagary or imagination. We have never had one type of annihilation in the whole universe. Decomposition is a stern reality, but annihilation is only a phantom of a disordered

* *Aei*, Greek or *Aye*, Anglo-Saxon, and ων Greek, or *oon* with *en*, or *aye* preceding, without doubt, or debate, means—*always being*, or *being always*. Hence, *aioon* unquestionably means "*eternal being*, or "*being eternal*."

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mind. No one ever saw an instance of annihilation. It is a perfect pigment of a bankrupt brain. It is life eternal or death eternal, both of which must have subjects to act upon. *No Spirits die.* Everlasting life and everlasting death are two realities, and must have their proper, their everlasting subjects. Annihilation is a sickly dream of a distempered imagination. There is not one case of it in all the records of all time. A. C.

LETTER FROM ELDER JACOB CREATH.

WESTERN MO., JULY 18, 1860.

DEAR BROTHER A. CAMPBELL:—Having seen, in the last number of the Harbinger, an intimation from you that you intend to publish some memoirs or biographical sketches of your deceased and beloved father, Thomas Campbell—and having requested the brethren who knew your father to contribute some reminiscences of him, I embrace the present moment to say a few things of him. I first made your father's acquaintance in the spring of 1830, near Lexington, Ky., and we traveled together and preached about Lexington, and from there on to Mayslick, in Mason co., where we held the first large or great meeting of our brethren, in May, 1830. Your venerable father, my uncle Jacob Creath, Senr., yourself, Dr. Wm. H. Richardson, of Lexington, Ky., old father Sime, and other prominent brethren, and myself, were present at said meeting, and took part in the discussions and worship and preaching. You baptized brother Gano, of Cincinnati, at that meeting. In the summer of 1830 your father preached at Bryant's Station, near Lexington, and I remember the remark of a gentleman who heard him: he said he desired to hear him preach that he might learn whether he was equal to his son in talents, and whether his son Alexander had derived his talents from his father or his mother. He said he thought your father was fully equal to his son Alexander in talents and learning, and that he was now at no loss to understand from whom you had received your powers of mind.

We preached together in Maysville before the meeting in Mayslick, and I was struck with the extensive and accurate acquaintance which your father manifested with the Hebrew prophets, and the sacred writings of the Old Testament Scriptures. He seemed to me to have memorized a great portion of the prophets, and to quote them more readily than any man I ever heard. With the New Testament he was perfectly familiar, and seemed always delighted to dwell on the love of God to men, and our love to him and one another, and on holiness and purity of life, and whatever was practical in its nature and of good report. In our conversations and discussions he would say

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to me, *Cui bono?* what practical good is to be derived from that topic, brother Creath? I was with him also during the summer of 1830 at Blue Springs, in Scott co., Ky., the residence of Col. R. M. Johnson. We both preached to the Indian boys at the Academy.

The last time I remember to have seen him, was at the famous Elkhorn Baptist Association, held at Silas meeting-house, in Harrison co., Ky., in August, 1830—at which Association my uncle and myself, and our churches, were *decapitated* with the axe of orthodoxy, for heresy. I still distinctly recollect the part your father acted in that memorable *drama*, when it was clearly ascertained that my uncle, Jacob Creath, Sr., and his friends, had the moderator of the Association and the clerk on their side, and the books and a majority of the messengers of the churches, and that we were the Association. When your father saw these things, and the violence and fury of the opposite party at their defeat, he ascended the pulpit, with his majestic frame and noble countenance, and venerable white head, and plead with us manfully to surrender ourselves to our enemies, and let them do to us what seemed good to them—that it would be more in accordance with the instructions of our Savior, who said we were not to resist the injurious, but to yield to them, and overcome evil with good, and to return good for evil—and seemed very desirous that we should in that critical and trying moment carry out and maintain the true christian spirit. And through his entreaties, and his humble and peacemaking spirit, we were induced to surrender ourselves to our captors. It was a long time before I recovered from it. I did not think it good policy to deliver ourselves to our pursuers when we were able to defeat them. But I yielded my own opinion to his superior age, wisdom, eloquence, and virtues, and so did we all. Now that he is no more, and many of the actors of that drama are no more, I am ready to admit it may have been for the best, in the long run, for the cause we plead.

I venerate your father as one of the most apostolic and noble christian spirits I ever saw. I never was in the presence or company of a more holy, devout, exalted, and prayerful christian in my life. I have heard him pray until he seemed to be melted into tenderness and humility, and kindness. He would then ask me to sing for him those lines—

"Go on you pilgrims, while below,
In the sure paths of peace;
Determined nothing else to know,
But Jesus and his grace."

This was a favorite song with him. I have a most pleasant and grateful recollection of his many great and noble christian virtues. He

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was the most perfectly polite christian gentleman I ever knew. Nothing inconsistent with a gentleman and christian ever emanated from him. As well as I recollect, he was about six feet high, and well proportioned—with remarkable symmetry of features, a bland, open, benevolent countenance, fair complexion, high forehead and cheek-bones, blue and expressive eyes, full of kindness, intelligence, and meditation and cheerfulness. He was as kind and as affectionate to me as a father could have been. He is dead to us, but alive to God: he is dead, but he yet speaks to us by his faith, his prayers, his zeal, his piety, his labors of love. Mark the perfect man; behold the upright; the end of that man is peace. Let us be steadfast, immovable, always abounding in the Lord's work, forasmuch as we know our labors are not for nought. I hope to meet him and all my fellow-soldiers in this glorious war, on the shores of Immortality, after a few more years of toil and warfare. If you think these lines will be of any utility to posterity, you can make what use you please of them. I remain yours in the hope of a better world than this.

JACOB CREATH.

A FRIGHTFUL SCOURGE.

Mr. Gladstone, in a public address recently, in Liverpool, made the following digression upon the Eastern Question and the horrors of war:

"When we speak of a general war, we do not speak of a real progress on the road to freedom—of real progress in the advancement of human intelligence. These may sometimes be the intentions—rarely, I fear, are they the results of war. When we speak of a general war we mean the face of nature stained with human gore—we mean the bread taken out of the mouths of millions—we mean taxation indefinitely increased, and trade and industry wofully diminished—we mean heavy burdens entailed upon our latest posterity—we mean that demoralization is let loose, families are broken up, and lust stalks unbridled in every country which is visited by the calamity of war.—If that be a true description of war, is it not also true that it is the absolute duty of the government to exercise for themselves that self-command which they recommend to others, and that they should labor to the uttermost for the adoption of every honest and honorable expedient which may be the means of averting the frightful scourge."

Those that remember God, will certainly be remembered by Him.

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MISSIONARY CORRESPONDENCE.

LETTER FROM JERUSALEM.

JAFFA, June 8, 1860.

BELOVED BROTHER:—Having been accidentally deprived of the opportunity of writing by the Austrian steamer of last week, (which tarried but a short time in port) my usual monthly communication is necessarily deferred for the present French steamer; and hence falls a few days in arrear.

I am again tabernacling, as you will have inferred from the superscript of my letter, at the ancient city of Jaffa—near to which I have at last succeeded in purchasing a small piece of land, with a bijarah or watered garden, and a few ruined rooms; and here I propose henceforth to spend the sickly season—thus dividing my time somewhat equally between Jaffa and the Holy City. This I can but regard as quite an advantageous move, not only because it is highly promotive of health, and enables me to reduce the expense of conducting the mission, but because the neighborhood is really more promising as a missionary field than Jerusalem, except during the pilgrim season and a few of the festivals. Besides our usual Lord's day meetings, one of which is quite well attended, (that of the afternoon) we have a very pleasant union social meeting of all the protestant families, on Tuesday afternoons, attended also occasionally by a few Turks, Arabs, Jews, and oriental christians. This congregation I have the privilege of addressing at each alternate meeting, at least, with no restrictions in declaring the *whole counsel* of God, other than those dictated by prudential considerations. And as you know, all the favor we ever ask of any one is a fair hearing, I can but encourage the hope that some good will result from these meetings.

You will no doubt be rather disappointed to learn that I did not baptize the two persons of whom I have once or twice spoken, before leaving Jerusalem. But inasmuch as they evinced an unmistakable intention of continuing in a course of life inconsistent with the principles of the gospel, though tolerated by their spiritual guides, I was constrained to depart from my usual practice—for the case is altogether a peculiar one—and I doubt not that under similar circumstances you would have exercised all the circumspection, distrust and precaution that I have done—without, however, at all sitting in judgment upon their consciences.

The parents and friends of the two young Jews of whom I spoke favorably in my last communication, getting wind of their movements, they were soon placed beyond my reach. They evinced an excellent

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disposition, though very ignorant, or rather ill-informed: but to have baptized them and turned them over to the tender mercies of the rabbis, before thoroughly eradicating such serious errors as they entertained, and deeply implanting the Truth in the arid soil of their hearts, would be just about as politic as to turn young lambs into a den of wolves, instead of letting them graze at large for a while. But I have reason to hope that one of them, at least, will soon be in a more accessible and independent position, when he can act up to his convictions.

A man of no ordinary attainments, for this latitude, went away, leaving me sorrowing, a short time ago—for he was not only fully convinced of the truth of heaven, but really desirous of obeying it—albeit he felt justified in waiting for a "more convenient season," when he might hope to burst his present fetters without jeopardizing his bread, or altogether losing caste in certain quarters. Nor is his, by any means, a solitary case. But as "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it till he receive the early and latter rain," so must *our* faith and patience be put to the test—knowing that in *due* time we shall reap, if we faint not.

A very cold-blooded murder of a Frank traveler was committed the other day near Jerusalem, by two Fellahim; and another christian lately disappeared also rather mysteriously—both the victims of their own imprudence in foolishly displaying their money. There seem to be no political disturbances in Palestine at present, though a furious sectional war rages in Mt. Lebanon, between the Druses and Maronites, where many villages have been burnt, and some hundreds slain in battle. And in a letter just received from the American Consul at Beirut, he remarks that "the Moslems have risen in Sidon, and have killed many christians. The missionaries have written to me in great distress for help." That portion of Syria has been much troubled of late with these outbreaks.

There is rather a bad state of feeling existing in this city between the local authorities and two or three of the Foreign Consulates.—These misunderstandings too often arise from the want of a conciliatory spirit on the part of the Consuls, who are disposed to presume almost too much upon the crippled state of the "sick man's" affairs. By the way—I had occasion the other day to experience the good effects of kind and considerate deportment towards the natives. A favorite dog left to my care by a missionary family who have lately left the city, was found by my servant in the possession of a Mussulman, who refused to give him up. A scuffle ensued between them, in which the man being considerably worsted, he arraigned the servant before the Kammakan, or governor of the city. The poor fellow

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was immediately thrown into prison, and fined a hundred piasters. On learning the injustice of the verdict, I immediately went before the Kammakan, made a full statement of the case, and demanded his release and the remission of the fine, as well as possession of the dog. But he firmly, though politely, refused to grant my request. I then introduced testimony to substantiate my version of the affair; but he was still inexorable. I then formally protested against his decision, wrote a statement of the case, to the correctness of which I called on all present to bear witness—(for I was contending for a principle rather than for the dog of a friend)—notifying his Excellency that I appealed from his decision to the authorities at Stamboul. And finding that he could neither be moved by entreaty nor intimidation, I had risen to leave the court, disappointed, when I heard one of the Medjlis, or Council, remark to another across the room, "hathak hakeem Amerikaan!" ("that is the American Doctor.") "Hakeem Amerikaan!!" said another and another, and so it passed on up to his Excellency, who then immediately ordered the release of the servant, the remission of the fine, and the surrender of the dog, inasmuch as I was "the American doctor that was so kind as to give medicine to the people gratuitously!" One of the witnesses was a *christian*; but still his testimony was unhesitatingly admitted—a circumstance which a few years ago (before the going forth of the Hatti Sherif) was altogether unheard of; and indeed is directly contrary to the fundamental principles of Islamism. I may mention as another sign of the times, indicating the rapid waning of Islamism, that a *Jew* the other day administered a good thrashing to a Fellah, whom he caught stealing his vegetables—no man daring to molest him, even when the case was brought to the attention of the authorities. The cultivation of the ground by a Jew is also something new under the sun for the last millenary and three quarters. By the by, I have had many a long and hot argument with the Rabbi who is the head of this family, a very intelligent and well-informed man—and I am certain he believes that Jesus of Nazareth is the promised Messiah—but being "convinced against his will, is of the same opinion still." Conviction does not amount to much with those who have the fear of the synagogue before their eyes: under such circumstances "a Jew is a Jew for a' that and for a' that." I have several times met with a London Hebrew of the *upper-tendom*, quite "*distingue*," now on a visit here—Mr. Hershell, son of the late "High Priest of the Jews"—but as yet, have had no special religious conversation with him.

Have you heard that it has been formally proposed in high places, as the best solution of the Italian difficulties, that the Pope decamp from the "Eternal City," with all his paraphernalia and power, tem-

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poral and spiritual, and pitch his tabernacle in the Holy City!!!

But I must conclude. I trust you will continue your intercessions in our behalf, and faint not. Mrs. Barclay sends warmest greetings, with sincerest love and esteem for sister E., in all which I most heartily unite. Yours, in the hope of life eternal.

J. T. BARCLAY.

ELDER ISAAC ERRETT, Cor. Sec. Am. Chris. Mis. So.

THE INDIAN MISSION.

DEAR BROTHER CAMPBELL:—I respectfuly submit to your favorable consideration, as the conducter of our best and most influential paper, and as the President of our A. C. M. S., the following reasons why our churches should sustain the Indian Mission:

I. The location, extent and excellence of the Indian Territory demand our attention. By reference to the map, you will see that it occupies a central position between the Atlantic and Pacific, and the Gulf and Lakes, and is bounded east by Arkansas and Missouri, south by Texas, west by New Mexico, and north by Kansas. From my own knowledge, and the testimony of others, I am prepared to say that this is the best country between the Mississippi and the Rocky Mountains, in the same latitude. It is not a refused barren desert, but one of the best sections in the United States. The great traveling routes from Arkansas, Missouri and Kansas, to Texas and California, pass through it, and the great National Railroad, and some of its branches, must of necessity pass through it. Now, such a Territory, thus located, will certainly become densely populated, and therefore should receive the early attention of our churches.

2. The Indian Territory is already inhabited by the Creek, Chickasaw, Choctaw and Cherokee tribes of Indians, numbering about 100,000; having hundreds of families and thousands of individuals who are educated, civilized, and in some degree christianized. There are also hundreds of Whites and Africans in the Territory. Now, these thousands of educated Indians, mixed with the white race, and many full-blooded families, situated as they are, can never go back into the savage state. There is no Territory to go to in the United States where they, as tribes, could locate and degenerate into the savage state. They are, therefore, compelled to remain where they are. Now if the gospel is adapted to these children of Shem, Ham and Japheth, located in the center of the United States, and already far advanced in civilization, surely our churches should take some interest in their future destiny.

3. The Indian Territory, situated as it is, must of necessity, in a few years, become one of the great States of the Union. The inter-

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ests of the United States, of the surrounding States, and of the Indian Tribes, require their early adoption. To think of any other destiny is a dream of the imagination. Provision was made in some of the last treaties with these Tribes, for their adoption at some future time. Every year's delay is so much time lost; for all who are acquainted with these tribes know that they can advance no farther under their present relationship to the United States. Seeing they have no wild country to remove to, and that they must remain forever where they are, they must be inspired with the idea of being citizens of the United States. The want of this has been the ruin of many of the aboriginal tribes: and just so long as the Federal Government withholds this boon from the red man, he feels degraded, and has no star of hope to guide him to a better destiny. The very best thing the tribes of this Territory could do, would be to hold a convention, form a constitution, and petition Congress for adoption into the United States as a free and independent State: and the very best thing the United States could do for them would be to admit them at once as a State. The intelligent Indians would then feel that they were *somebody* and somewhere. The idea of being one of the States of the Union, would inspire them with a new hope, and give a new and effectual impetus towards a higher and better destiny. It must and will come, and I hope our churches may anticipate the great result, by having the "ancient gospel" proclaimed throughout this inviting Territory.

4. The Baptists, Presbyterians, Methodists and Moravians have many churches and hundreds of pious members in this country.—Have not our brethren succeeded, in all parts of the United States, and many other countries, wherever these denominations are found, in uniting thousands of them on the one foundation, and also in the conversion of thousands from the world? If so, why not make an effort in the Indian Territory?

5. We already have about 75 disciples in the Cherokee nation, which we humbly hope and pray may be the first fruits of a glorious harvest. Some of these are the result of our humble efforts in the old nation more than twenty years ago. Some are the fruits of the able efforts of brother Graham, and the pious labors of brother Robertson: and some fifty were converted by the zealous efforts of bro. Goodnight and bro. Philips. We had the pleasure, last fall, of immersing three intelligent descendants of the red man, while on a visit to Grand Prairie, where we have a good prospect of establishing a High School. Having volunteered our humble efforts in this missionary field, free of charges to church or state, and having a large family to care for, we have not been able to devote as much time to preaching the word as we desired, and as the cause demands.

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Now, if some good has been done, and the prospect of doing more good is flattering, and that, too, by feeble efforts and no means, might not the churches do much more by furnishing efficient laborers, and the means to sustain them?

My dear brother, I shall, perhaps, see your face no more in the flesh. I am much indebted to you, as the able and successful and persevering and successful advocate of the Reformation, for my redemption from sectarianism, and my present position as an humble preacher of the primitive gospel. I acknowledged that indebtedness long ago, but it affords me pleasure to repeat it, and I hope you will receive it in the same fraternal feeling in which it is tendered. I hope you will grant me another favor. My destiny and that of my family is once more connected with that of the Cherokees. I feel much interest in the success of the Indian Mission. The favor is this—something from your able pen in favor of the Indian Mission. If you feel free to commend it to the favorable consideration of our Missionary Society, I would be pleased to see something in the Harbinger on the subject. The Lord sustain you in the evening of life, and prolong your labors of love among us, is the prayer of

Your brother in Christ,

CHRISTIAN MISSION, C. N., 1860. J. J. TROTT.

[We heartily commend these earnest words of our devoted and much loved Bro. Trott to the generous christian philanthropy of our Brethren. The support and success of this mission hangs upon their liberality. The missionary spirit is steadily growing amongst us, and we trust that the time is not far distant when we will be able to send the glad tidings abroad to every kindred and language and people of the habitable earth. The Lord hasten the day, and bless the work.

A. C.]

SPURGEON A PRESBYTERIAN.—In the Scottish Guardian, a London writer gives us some queer revelations as to Spurgeon's mode of teaching the young ministers under his care, as well as the way in which his church is "governed." The writer says:

"The Assemby's Catechism is the basis of instruction in the catechumen classes at Park Street Chapel. These classes are very largely attended, and are presided over by qualified members or office-bearers of the church. Mr. Spurgeon also has a congregational presbyterate; elders are annually elected by the communicants, and in this way a church of 1,500 members is governed with the greatest harmony and success."

In heaven there are no prayers, but all praises.

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THE TOMB OF MILTON.

Two minutes scarcely elapsed after I rang the Sexton's bell at St. Giles' church, Cripple-gate, before that personage ushered me urbanely into the aisle. The roof of the building is modern, but the dark carvings on pulpit and choir indicate an age of two centuries. I stood at the altar where Cromwell and Ben Jonson were married; marked the pavement beneath which Fox, the author of "The Book of Martyrs," is buried; and read the inscription on the lofty vault—a family satirized in the character of Shallow, and which incarnates for everlasting ridicule the sapient justice who would have proved Shakspeare a deer-stealer. I examined the quaint old tomb of the historian Spoede; and, from a window, looked upon a fragment of the Roman wall—the greatest antiquity of London—hard by the venerable Cripple-gate.

Over against a pew, a familiar bust marks the spot beneath which are the mortal remains of Milton, and his epitaph is grand in its simplicity—"The author of Paradise Lost." He and his father before him were attendants of this church. How sublime to the imagination is this otherwise not remarkable temple, where that beautiful head bowed in prayer! I recalled his image as it lay in youthful beauty, one summer afternoon, on the green sward, under the classic trees of the college lawn, when a fair lady hung entranced above the sleeper, and left a scroll in his nerveless hand.

I saw him in his prime, conversing with Galileo, and looking forth, with all a poet's rapture, upon Val d'Arno, from the wooded summit of Fiesoli. I beheld him when time had silvered his flowing hair, with sightless orbs uplifted, as his fingers ran over the organ-keys, and the calm of devotion softened the lines of care and grief in that majestic countenance.

The picture he bequeathed of Eden, fragrant and dewy as creation's morning, the forlorn glory of Satan, and the solemn cadence of the verse that embalmed, in perpetual music, the story of "man's first disobedience," came vividly back upon my heart beside his sepulcher. Stern Cromwell's rugged visage grew mild as his marriage response woke again from the silence of years; and blithely sounded the footsteps of rare old Ben, as he walked again with his beloved, in my vision, up that solitary nave. What a changed aspect bears the world since Roger Williams talked with Milton of the prospects of religious liberty in America, and the latter pleaded for the liberty of the press; and yet, with all the triumphs of science, the revelations of the bard

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have lost not a ray of their spiritual beauty; his "high argument" remains in all its original significance; his mighty song wakes the soul to-day as when first its eternal symphony burst forth; his intact career, unwavering faith, and sustained elevation, reproach the sordid and win the brave for ever.—*Tuckerman.*

LETTER FROM BRO. H. BORING.

MADISONVILLE, KY., July 10, 1860.

BRO. PENDLETON:—A meeting of 18 days has just closed in our town, and with glorious results. The meeting was conducted by Bro. Franklin, of Cincinnati, O., assisted by Elds. O. Collins and W. C. Dimmitt—during which there were 57 additions—3 from the Baptists, 3 from the Methodists, 1 from the Cumberland Presbyterians, 2 by letter, 7 reclaimed, and the remaining 33 from the world—and this too while the Cumberlands were carrying on a meeting where there was considerable excitement.

O! it was a glorious time, to see the old, the middle-aged, and the young, bowing to the authority of the Prince Messiah. Five old, gray-haired men, and two or three aged ladies, whose ages were each from 60 to 70, came forward and set to their seal that God is true, and pledged to give the remainder of their days to his service.

Bro. Franklin has done a noble work in our midst—both in inducing so many to obedience, and in building up the brethren in the faith.—His powerful logic, persuasive eloquence, and soul-stirring appeals, with his possession of those graces that mark the christian nobleman, all conspired to make an impression on this community that years cannot efface.

As I do not remember seeing any reports lately from this immediate section of country, I will, by your permission, make a few statements with regard to the church in this county (Hopkins), and also to the labors of my father-in-law, Elder O. Collins, and Elder W. C. Dimmitt. The congregations in this and many of the adjoining counties have been mainly built up by these two brethren. The Disciples in this county number between 800 and 1000. One congregation alone numbers near 300.

Our beloved Father Collins has grown old in the service of his Master. He has been preaching the word for about thirty years, cheifly in Southern Kentucky, and near three thousand of our race have, by his instrumentality, been brought into the fold of Christ. He was, for a long time, almost alone in this then comparatively new country. But amid the arduous labors of his profession—that of medicine—he found time to preach primitive christiantity to his fellow mortals, and did it with power and effect. For a number of years.

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past he has devoted all his time to the good cause, and many, very many, now rejoice that the Lord has so richly blessed his labors.—But a shade of sorrow steals over us when we look upon his locks of snowy white, blossoming for the grave, and know that the congregations below must ere long lose him. Yet, we rejoice to know that when his labors are over here, his will be a blest abode above; and the memory of his teachings and noble example will ever be cherished in the hearts of his brethren of Southern Kentucky. Our prayer is, that he may be yet spared many years to the church and his friends.

When we contemplate the "passing away" of our older brethren, we feel almost alarmed at the thought that others may not be found to carry on the work with that self sacrifice, magnanimity, and moral heroism, that characterized the early pioneers of the current reformation. But we are happy to know that a host of young men are already in the field, and give much promise of walking worthily in the footsteps of their illustrious predecessors. Among this number I may mention our beloved Bro. Dimmitt. True his labors have been confined to a comparatively small territory—this and the adjoining counties—yet his work has been a great and good one, and hundreds are now rejoicing in the gospel through his instrumentality.

Bro. Dimmitt is of an excellent family, who live near Germantown, Ky. Although brought up properly by a kind father and a pious, god-fearing mother, yet in early life his associations with vicious companions, and his impulsive nature, led him into habits of dissipation. Shortly after the establishment of Bethany College, he entered it as a student, but, as you no doubt remember, he was soon dismissed, for what he is accustomed to term his "general worthlessness." He returned home, but, if I mistake not, he was given to understand that he must mend his ways or leave his home. He chose the latter; and found his way to Southern Kentucky, a pitiable object indeed. But through the instrumentality of the brethren, the gospel reached his heart, and he was made to bow to the authority of the mighty Prince. I have heard him, in tears, tell of the glorious light and liberty of the gospel, without which he would ere this have been in a drunkard's grave or a gambler's hell. But thanks to the gospel, that gives men the power to become the sons of God, he now stands high among his brethren, both as a preacher of the word and a citizen of the blessed kingdom. Long may he be spared to the church, and for the grand work of discipling the nations. I mention Bro. Dimmitt's career partly to show the power of the gospel over the mind and heart of those who obey it, however far alienated, and partly to tell the brethren the good work he is doing.

H. BORING.

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RESPONSES TO QUESTIONS PROPOUNDED BY BROTHER HUNDLEY.

Are *Lotteries, Games of Chance, such as Cards, Backgammon, Dice, &c., &c., religiously considered, contraband or immoral and irreligious employments?*

Not primarily as a mere loss or waste of time, though this itself is often a sin against God and man, and especially against ourselves.

How many instructive volumes might have been read! How many sciences might have been studied and mastered? What proficiency in both the useful and the fine arts might have been acquired in the incalculable hours wasted in these immoral and irreligious practices!!

But, religiously contemplated, are not all such games a manifest profanation of the *lot*, as defined in the Holy Scriptures? Solomon, the wisest of men, speaking, too, by inspiration, said:—"The lot is cast into the lap,"—(the box, the urn, or the vase,) but the whole disposing thereof is from the Lord." Prov. 16, 33. Lands were anciently often divided by *lot*, to preserve peace and good feelings amongst the parties concerned. Again, in contentions and strifes, it was used as an end of all controversy. So says Solomon:—"The lot causeth contentions to cease, and parteth the mighty." It was also used to select a person suited to some special act, such as to divide lands, or to fill some high office or function, as in the case of Matthias, to fill the place from which by transgression Judas fell. It is a direct appeal to God to ascertain his will in some pending crisis, such as in the case of Saul and Jonathan, 1st Samuel, 14, 42.

We have been asked the question—"Are Cards and Backgammon, games of chance?—!" Certainly they are, according to our great American Lexicographer. Webster defines "Luck," or what we call *chance*, "accident, fortune, to be an event which takes place without being intended, or foreseen, or, from some cause, not under our control; that which cannot be previously known, or determined with certainty by human skill or power.',

Johnson, in his Rambler, somewhere says:—"Consider the gift of luck as below the care of a wise man." Such, indeed, is the popular currency of this word, or family of words:—"*Luck*," "*Fortune*," "*Goodhap*." Pope, the philosophic, smooth, and beautiful rhymer says:—

> "All chance, is *direction* which you cannot see,
> All discord, *harmony* not understood,
> All partial evil, *universal good*."

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The original and true design of the casting of lots was an appeal to God, a solemn reference to God of some important question or course of action insoluble in the court of the human understanding, such a case as that before us of selecting an apostle, who must be divinely commissioned by some positive demonstration of Divine authority. It was a Divine ordinance in the Jewish institution. The patrimonial inheritance given to the Twelve Tribes of Israel was to be assigned to each of them by a Divine deed or grant. "Notwithstanding the land shall be divided by lot, according to the names of the tribes of their fathers they shall inherit. According to the lot shall the possession thereof be divided between many and few. According to the size of the tribes, too, it was to be divided.

Before the casting of the lots there was, as we would say, a survey, of so many large lots, and so many smaller lots. These being classified, then for each tribe of the first class in numbers were the lots cast, and so for the second class. Thus he divided the promised land to them by lot, according to the size, or population of each tribe. Thus justice and goodness go hand in hand in all the dispensations of the Divine providence and moral government in the affairs of the whole universe.

Rash, and consequently erroneous conclusions have been the ruin and destruction of untold millions of our race. To avoid one real or imaginary evil, not unfrequently a plurality of misfortunes and evils, greater than any one apprehended, supervenes.

Should A. in his cupidity pray to God to take out of B.'s purse one hundred dollars, and to place them in his, how should, or how would it be appreciated by B. and every one else, of sound disposing mind and judgment? As honorable or dishonorable? Certainly the latter and not the former. High aspirations are not unfrequently the offspring of mean and selfish motives. The truly good and great man never can be a selfish man, never can seek to rise at the expense or detriment of any man. He noble ends by noble means pursues.

A. C.

LETTER FROM BRO. R. FAUROT.

Bloomington, Ind., July 18, 1860.

Dear Bro. Campbell.—The July Harbinger came to hand to-day, and on page 396, I see a communication and question, that revived in my mind memories such as will ever linger, in a student's mind, especially when his lot was the subject of peculiar favors and privileges. However arduous and obscure my pathway may be through life, I shall never forget the Christian grace with which we were re-

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ceived, though strangers, at the "*Bethany House*," and entertained freely till we could find a home.

Besides, I shall ever esteem it an inestimable favor, that my sojourn was permitted while that venerable man of God, "*Grandfather Campbell*," still lingered, as the "Almond tree." at the "*Carlton House*," and the "*Bishop*," greeted so regularly to the "*Chair of Sacred Literature.*"

The acquaintance, to which I was so familiarly welcomed, was kept up, by at least *weekly* visits, during my three years sojourn. For as regularly as the week's work closed, the first point was to see "Grandfather," and read to him some selection he had made, that would be useful to me; hear him repeat Hymns, or better still, to hear him tell the history and struggles of the *Reformation* of the 19th century. I joined with others in a request, that he should give us a *farewell* discourse. His loss of sight, which increased the timidity of age, had long detained him from the place of public worship; but he reluctantly consented, and on a beautiful Lord's day, the 1st of June, 1851, he was drawn on a sled, (for he would not ride in a carriage,) to the old Bethany Chapel, and never shall I forget the force with which this passage—Ecclesiastes 12, 5—was brought to my mind, "and fears shall be in the way," as he came in supported by two Deacons, and with both hands outspread, saying, "I shall hit something."

The house was already crowded full; some thirty students from "Pleasant Hill" were present. Once in the Pulpit, he began to feel at home, he requested his son, Dr. C. to read a chapter, then rising, he repeated the hymn beginning:—

"Hail morning known among the blest,
Morning of hope and joy and love,
Of heavenly peace and holy rest,
Pledge of the endless rest above."

And not one word, was missed. Such a prayer as he offered seldom falls from human lips, he seemed as if in the immediate presence of his "Divine Father." He then took his favorite texts, giving chapter and verse, Matthew 22, 35–10, and 7, 12, "Love to God and love to man." And as his mind warmed with the theme, and text after text came thronging like angels of light, in beautiful rank, they seemed to clap their hands and say: "You must love God because he has loved you." So that he quite forgot his object, or that he was standing for the *last time*, before an earthly audience.

For on going over in the evening to see how he stood it, he seemed in ecstasies—(the way he usually seemed when he had any thing to be thankful for,) said it had not tired him at all, that he felt as well

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as ever. When Sister Campbell remarked, "Father, the people all came out to hear your farewell, and you never so much as once said Farewell." "Oh!" said he, throwing up both hands, "*I forgot all about it!*" And made many apologies.

This little incident has often come vividly to my mind, when thinking of Bethany. But now, I hear that "Grandfather" is gone—the old Chapel and the old College are gone, and even the familiar faces of my college days are—

"All scattered, all sundered by mountain and wave,
And some in the silent embrace of the grave."

Alas! we all do fade as a leaf. Affectionately, R. FAUROT.

From the Evangelist.

INFORMATION WANTED.

P. S. G. Watson, of the *Arkansas Baptist*, quotes a part of the article of H. C. Davidson, in the June *Evangelist*, and remarks:—

"In this it will be seen that Baptism is considered 'one of the means by which we are constituted new creatures in Christ'—'obtain remission of sins'—'are regenerated'—'are saved.' By baptism it is claimed that 'we become heirs of God, and joint-heirs with our Lord Jesus Christ.'

We would like to be informed whether this one means can ever be omitted and yet he that omits it be saved? Or in other words, does the writer intend to be understood as teaching 'No baptism, no remission, regeneration or salvation?'

"We would like to be informed," &c. For what reason would you like to be informed? Would it make the Saviour's words, "He that believeth and is baptized shall be saved," teach any more or less?—Would it add or detract from the words of the apostle, "Repent and be baptized for remission of sins?" Would it in the least aid in throwing light on Scripture for Bro. Davidson to tell what he *thought* about the possibility of a person being pardoned without baptism?

When a teacher of the Christian religion goes before the world, it is his business to teach the people what the gospel requires, and not to tell them how many of the Lord's commands they may disobey, and be on the safe side at last. When a person has a true, loyal heart, he will never inquire how much he may rebel against God and be saved;—he will say with the convicted Saul, "Lord what wilt thou have me to do?" and learning duty he will gladly do it.

Suppose a person, who enforces the duty of Christian baptism, with its scriptural design, remission of sins, does answer the question

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so far as to give his opinion, what is gained by it? Only one of two things: That man who has not the fortitude to attack what he preaches; who dare not resist by an appeal to scripture—will find opportunity, either to use the *ad captandum vulgus* to create prejudice against the truth; or he will make baptism a non essential, so far as salvation is concerned. If he says none can be saved without baptism, then he is uncharitable: if he says some may be saved without it, then they contend that all may be saved in the same way; and thus they make void the command.

We may spend all our days speculating in reference to people who are wrongly taught, or who have not had an opportunity of hearing the gospel, and never be the wiser.

In our controversial experience, we have encountered this sort of rhetoric again and again. In controversy on the subject of Universalism, we prove that eternal life is conditional. We have never been met by a critical argument. But then they ask. what becomes of the heathen? are *they* saved or lost? If you say they are lost, then comes the appeal to the popular prejudices of the people against the "horrid dogma" which consigns a vast propertion of the human family to perdition for not believing and obeying a gospel which they had never heard. If you say they are saved without observing the means, then they say, if all men are saved where the gospel is not heard, and only a part are saved where the gospel is preached, then the gospel is only a means of damnation; for without it all men would have been saved, but with it a part are lost. This *heathen* argument is of more avail than all the logic which they can muster. But it rests not on scripture, but simply upon the *opinion* of a man.

With all such speculations as what will become of the heathen, if faith and holy living are means of salvation? what will become of people who are not baptized, if faith, repentance, confession and baptism are means of salvation?—the teacher of Christianity has nothing to do. It is his business to teach what the word teaches, neither more nor less. For a man to go through the world preaching to people, first, after the apostolic order—"Repent and be baptized for the remission of sins," and then turn round and tell the people, as the apostles never told them, you can be pardoned without a full compliance with the terms, would subject him to ruin, whether he was baptized or not.

God will do right. We are bound to his means; but whatever displays of mercy he may show toward all such as are in heathenish darkness, or such as have been misled by misled teachers as to the means of pardon, we shall be entirely satisfied with when we come to the judgment.

A. C——x.

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From the Evangelist.

TEACHING CHILDREN TO PRAY.

Bro. A. Chatterton.—*Dear Sir:* Some person called my attention to a letter addressed to me in the May No. of the *Evangelist* by a Brother "Missouri." This Brother "Missouri" has the advantage of me. I am out in these open and broad prairies, where he can *crack at me* under my proper signature, and without any thing to shield me from his galling fires, and he is hid in the hazel-brush, or timber, under an assumed name, where I cannot hit him. I always like to see the mark or the game that I *crack at.* I never like to shoot in the dark. Nevertheless I will take one random fire at Brother "Missouri." Bro. "Missouri" is in the dark and doubts as to the *manner of training* children, it seems. "Some thinking it no harm for their children to attend dancing-schools, ball-rooms, shows, theatres, &c., &c." If he means by *some*, the people of the world, I have nothing to say to them; their course is consistent: all of apiece whether they are trained in the above schools of the devil, or in some of his other schools, such as card-tables, race-fields, ten-pin alleys, saloons, gambling hells, &c., &c. But I protest against any man nicknaming himself a Christian, who trains his children in the above schools of the devil, or who has any thing to do himself with such training, whether as pupil or teacher. Any Brother or Sister who permits his or her children, or the household over whom they have control, to visit any such schools, ought first to be admonished and faithfully dealt with; and if he or she will not desist from such an anti-Christian course, he or she ought to be separated from the congregation by the knife of discipline.—"Abstain from all appearance of evil;" withdraw yourselves from all such, for they serve their appetites, the flesh and the devil, and not God. What concord has light and darkness? What concord has Christ and the devil? What agreement has the temple of the Holy Spirit with idols? Come out from among them, be separated, touch no unclean thing. Be not conformed to this world,—you cannot serve two masters. Christ will not have a divided empire; he will not be served by halves. When the devil finds his pupils in his schools, he has a right to claim them, and take them when on his territory. Every master and owner has a perfect right to his own servants and property—and so has old master Diabolos. Give the devil his due, we say; do not rob even the devil.

But Brother "Missouri" wishes to know if my father taught me "to pray before conversion and obedience," and is it the duty of a

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Christian to teach an unconverted child to pray? I answer at a venture, yes. My father taught me to pray both by his own example, in morning and evening devotions, and by precept. I thank him for it. So did my mother and grandmother teach me. So have I taught my children, and so has my wife taught them. I once returned home early in the morning. When I came in sight of the house the doors were closed; no one could be seen. I feared they were sick. I opened the door and found my wife and children at prayer.—I was greatly delighted. I joined with them. I wish all Christian mothers would do the same; for in this way did the Jews train their children. Read Deut. 6th and 11th chaps., from verse 4 to 25 of 6th chap.,—from 17 to 25 of chap. 11. Study these chapters. Also Josh. 23d and 24th chaps.:—"As for me and my family, or house, we will serve the Lord." Read the second chapter of first Samuel, and the first chapter. The great and good men and women among Patriarchs, Jews and Christians, and the great and good among the old and modern Reformers were thus trained. For what should children pray? Pray to God to keep them from evil. From evil men and the devil. To direct their ways. "In all thy ways acknowledge him, he will direct thy paths."—Prov. 3. Pray to Him for all we need. Pray to him for more faith. "Lord increase our faith;" more light, more grace, for all the blessings of this life. Moses, old Judge Samuel and King David, Paul and Timothy, and Cornelius and John, the Immerser, were thus trained. You say, "pray for pardon of sins?" The creeds all say, children have no sins—in the plural—only one sin, in the singular number, and therefore they need not pray for what they have not—*sins*. The gospel teaches men to beleive, repent, and be immersed for the pardon of sins. Luke 24. John 20. Acts 2:38. To use your language, there is "no harm" to pray for pardon of sins. But after you have said, God be merciful to me, a sinner: after confession and repentance, "arise and be immersed, and wash away your sins," do you pray with and for your children every morning and evening? My sheet is full. Farewell, Brother "Missouri."

Yours truly, J. CREATH.

Nodaway Co., Mo., June 30, 1860.

There is something very wonderful in music. Words are wonderful enough, but music is even more wonderful. It speaks not to our thoughts, as words do; it speaks straight to our hearts and spirits, to the very core and root of our souls. Music soothes us, stirs us up; it puts noble feelings into us; it melts us to tears, we know not how; it is a language by itself, just as perfect, in its way, as speech, as words, just as divine, just as blessed.—*Kingsley's Sermons.*

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MASSACRE OF CHRISTIANS IN SYRIA.

The Christians and Mahometans of the countries included in the Turkish Empire, have lived together in the same locations, from the time of Mahomet's conquests. The Christians were the original inhabitants of those countries, and were conquered by the Arabs or Saracens under Mahomet and his immediate successors; and the Turks, a warlike people from the regions of Mount Altai, were first the servants of the Saracens, and afterwards their masters' successors. To them was reserved the glory of conquering Constantinople and dissolving the Eastern Empire. They were for ages the great agents in extending Mahometanism, the religion of their adoption.—They made it the terror of Christian Europe, from the tenth to the sixteenth century.

But the Turks, like their Saracen predecessors, are now enfeebled by luxury and indolence. They long since lost their prestige in war. They are the feeblest of all the governing classes in Europe or Asia, and have no power to restrain the natural or sectarian antipathies of the people over whom the exercise a nominal dominion. The government of the Sultan seems disposed to keep under the Druses of Mount Lebanon, the Arabs of the Desert, and the various tribes and religionists included within its dominions, but it is unequal to the task. Hence it is that anarchy, massacre and murder reign on every hand. Travelers are insecure in visiting the Scripture locations; the ancient communities of Jews and of Greek and of Roman Catholic Christians are exposed to rapine and violence from the attack of their malignant neighbors of the Mahometan faith.

Of late the disturbances in Syria are of the most alarming character, as we have had occasion to notice from time to time. The Druses have for some time manifested a bitter feeling against the Christians residing in the neighborhood of Damascus and Antioch; but it was not till about the first of June that their fury broke loose from all restraint. Then they began their work of assault and murder.—Every town or village belonging to the infidel dogs, as they call the Christians, was pillaged and burnt, and those of the inhabitants who could, fled to the caves and rocks for shelter; some covered themselves from their assailants under the corpses of their own slaughtered brethren,—or they committed themselves to walled towns, which had little hope of holding out against the infuriated and murderous enemy. At Hashbeeyeh and Rasheeyeh unheard of atrocities have been perpetrated. The Christians protected themselves in these towns

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till there seemed to be no hope of holding out longer, when they surrendered to the authorities and gave up their arms. No sooner had they done this, than Mahometan blood-hounds massacred them in cold blood, irrespective of age or sex. The taste of blood only whetted the appetites of these wild beasts, and reinforced by Arabs, Kurds, Metwalis, Musselmen of Damascus, and others equally malignant as themselves, they marched against Zaleka, a powerful place, and after a protracted and bloody siege, they pillaged the town and set it on fire. So many of the besiged as escaped the general massacre, fled to neighboring cities, but with little hope of protection, for these places were equally assailed by the malignant Druses and their allies. Even the inhabitants of Beyrout, with six English, French and Russian Men-of-War in their harbor, are in a state of consternation, and fear an outbreak among themselves of the same fanatical frenzy. At Damascus, Aleppo, Naupalus, Jerusalem, and throughout Syria, a similar state of things exists. The violation of wives, the massacre of children, and the torture and murder of the men are events that stare them in the face. Upwards of 16,000 families are said already to be turned out of house and home to perish with hunger and exposure. The rich are beggared, the poor slaughtered, and a fifth part of the population is said to have already fallen.

The cry for help rings in the ears of Christian Europe and America, and we hope that it will not pass unheeded. Events are tending more and more towards a general rally of the Christian powers, to exercise over our brethren in Syria the protection for which they look in vain from the Ottoman Porte. By the arrival of last Saturday's steamer, we learn that the prospect in that ill-fated land looks blacker and blacker, that the village of Dhier-el-Hammar had been sacked by the Druses, and every male, to the number of 2,000, had been put to the sword, the women and children escaping, 1,100 of whom had reached Beyrout. Even the Turkish soldiers are said in this case to have sided with the assassins. The Franks and native Christians of Beyrout had taken refuge on board the foreign ships, and Her Majesty's Steamer Exmouth had taken on board the effects and persons of the Ottoman Bank, and as many of the other English residents as possible, to save them from pillage and death. At Damascus the panic of the Christians was intense. Ismael Pasha, so celebrated in the Crimean war, is said to have reached the seat of these disturbances' and hope was entertained that his influence might stay the assassins. It would appear by the last accounts, however, the dreaded blow had fallen on the Christians of Damascus, five hundred of whom had been killed, the Dutch Consul being among the number, while the American Consul is said to have been wounded.

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These facts show how truthful was the late Emperor Nicholas of Russia, in representing the Turkish Empire as a sick man; a defunct power. There is no cure for the invalid. He has been as good as dead for many years. Stave it off as long as they will, the zealous or over cautious diplomats of the world must submit to a division of his effects. The Christian powers must assume the control of those countries in which civilization was cradled, but which have so long felt the blight of bad government. The fields, once fruitful, but now a waste, may and ought to to be restored. "The sixth angel is pouring out his vial on the great river Euphrates; and the water thereof is dried up, that the way of the kings of the east might be prepared." The Turks have had their day, nor is it possible for them so far to blend in the currents of modern civilization as to drift again into power. The old Saracen scepter is broken in their hands, nor can it be mended. Their religion, their habits and their ideas are averse to recuperation. What is to follow in Western Asia?—*N. Y. Chronicle, Aug.* 2.

HOW TO BE A LIVING PREACHER.

Dr. Morison, in addressing the Alumni of the Cambridge Divinity School, advises ministers against "living from hand to mouth, or merely to make sermons from Sabbath to Sabbath," and says if they do so, it will bring on "premature senility and decay." This statement needs qualification. Some who merge themselves in mere sermon making, become men of great and varied powers, while others are withered and blighted by the process. It depends more upon the man than the mode. No doubt ministers will gain, as Dr. Morison says, by "entering on large and liberal studies, which promise no immediate return for the next Sunday or the next year's sermon."—But when a man lacks the power of concentrating the results of these studies on "Christ and Him crucified," the effect, like the shot of a scattering gun, is spread over a wide surface, without a deadly wound at any point. We are certain, from long experience, that ministers have as much to fear from variety as from sameness. They preach many things, but none of them enough to make the required impression. Wesley and Whitefield's plan was to change audiences rather than subjects, and hence their itinerating system. Franklin says that Whitefield did not reach his utmost power in a sermon, till he had preached it the fortieth time.

One thing, however, is necessary to this ever waxing power in delivering the same ideas—their inherent importance and universal adaptability both to audiences and to keep up the glow in the preacher's

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own heart. It may be true, as Dr. Morison says, that "the life of God flowing into our lives, is the one renewing source of perpetual hope and perpetual youth—the life of God flowing into our lives,—quickening them with its own vitality—whether it came through the outward universe with its visible forms, through the thoughts of poets and sages, or in its fullness through the life and spirit of our Lord. If we live and believe in this,—if we live and believe in him, we shall never die." But this life does not necessarily involve great variety in the forms of thought. If we had followed Paul in his daily preaching to Jewish and heathen audiences, we should no doubt have found him saying the same things, with only such variety of manner and illustration as these different classes might require, or as different occasions might suggest. We say this because we believe that a too eager stretching after variety is one of the temptations of ministers. —*N. Y. Chronicle.*

FLOOD IN AUSTRALIA.

A letter from the Illawara District, New South Wales, dated March 31, gives some particulars of one of the most fearful floods ever known in Australia. Life and property have been sacrificed to an extent truly appalling. The damage done cannot be estimated. Whole families, with every living thing on their homesteads, crops and all, were swept into the sea of the resistless flood, and no one left to tell what they have lost. At Bell's Creek diggings the claims have all been filled. The poor miners where whirled away clear over a fall of a thousand feet deep, at the bottom of which the remains of many were found. No one at the diggings escaped to tell how suddenly the waters came down upon them, or of the gold that was lost. We make the following extract:

"One little girl was found alive in the region of Bell's Creek, who had lost father, mother, five brothers and sisters, and home. All that she possessed and loved in the world were swept away. In one night this poor unfortunate was dashed down to poverty and orphanage. The face of the country is so changed that she cannot point out the place where their house stood.

"Near the source of the Shoal Haven river at one point, the water was seen to come rushing down upon the plain like a vast pyramid. The river rose in a few hours one hundred feet. The upland flats were like great lakes. On and on swept the avalanche of waters in its desolating path. An immense belt of richly cultivated lands, smiling in plenty, has been left like a ruined desert, filled or covered with sand and rocks. Houses, gardens, crops, cattle, horses, fences, trees, soil,

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men, women, and children were swept over the precipices, down through the valleys, and on into the surging sea, and thrown back upon the coast in indescribable confusion. For many miles the shore was covered with the awful wreck. Boats were rowed and steamed over where a town had stood, in endeavors to save some of the drowning people, who had gone up to the tops of the highest buildings.—In this way some were rescued just before their houses were swept away. Some of these boats now stand high and dry in the midst of where the town once stood. The Shoal Haven river bed has been filled up. The waters have found another channel.

An island at the mouth of the Shoal Haven was inhabited by about ninety families, probably nearly four hundred persons. The people, seeing the waters rising up suddenly all around them, fled to the highest hills. Soon all they had was gone, and the waters kept creeping up after them. The people were wonderfully preserved. A vessel at sea saw them and sailed to their relief. They were saved just before the island was submerged."

CRUDEN'S INSANITY.

We are inclined to think that the most touching instance of insanity in a literary man, is that of Alexander Cruden. The bearer of this well-known name was the son of an Aberdeen magistrate, and born in 1710. He took his degree of M. A. when he was nineteen years of age, and was prepared for the ministry, when he fell passionately in love with the daughter of a Kirkminister, at Aberdeen. The affection was not returned. The young and ardent lover went mad, and was placed in confinement. There a calm came occasionally over his disturbed spirit. At each return it tarried longer than before. In his lucid intervals young Cruden turned to study, and therein he did not forget, but he found some compensation for the indifference of the fair girl, whose heart was all given to a guilty love.

In a year or two Alexander was released, came up to London, gave private lessons, went to the Isle of Man, was restless for a while, but subsequently returned to the capital, where he found employment as a corrector of the press. His talents, industry, and integrity, procured for him friends of such quality, that in 1735, he was appointed librarian to Caroline, wife of George the Second. It was then that he addressed himself to the completion of that great work with which his name is still connected—*Cruden's Concordance*—in which he did alone what, five hundred years before, Hugo de St. Marc, with five hundred monks to help him, had attempted in vain.

It must have been a proud moment when, in 1737, Cruden presen-

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ted the first copy of this volume to the queen, who promised him some noble recompense. But Caroline died ere it was awarded, and Cruden, who had engaged his little fortune on that huge venture, stricken again with terror and disappointment, again made shipwreck of his reason, and was conveyed to an asylum in Bethnal Green. In course of time he issued thence in better but not in a perfect state of health and mind. He published wild pamphlets, and entered actions, which he would fain conduct himself, against those who recently had him under their care; but gradually settled down again, a corrector of the press, remarkable for his profound scholarship, his unbroken taciturnity, and unrelieved melancholy.

A singular accident then occurred to him: he accompanied a friend to a house in the city, the door of which was accidentally opened by the early and sole idol of his heart. Cruden sprang back, trembling from head to foot; and leaning on his friend for support, exclaimed, as he pointed to her,

"It is she! it is she!" and then gazing at her, added: "And the same black eyes! the same black eyes!"

The gloom of the noble lover and profound scholar settled round him thicker and more oppressively than ever, till 1763, when he was again placed under restraint. When he was once more restored, he suggested to his relatives, that, as some compensation for what he had endured, they should among them suffer as much loss of liberty, in various prisons to be chosen by themselves, as he had been deprived of, unjustly as he thought, during his confinement.

His after life was a strange mixture of the wild and the sensible. He would work well half the night through at correcting proofs of the classics, completed a new edition of his *Concordance* in 1770—which the king rewarded by a present of £100—and proclaiming himself public corrector of morals, demanded to be so recognized by an Order in Council, and therewith to have conferred upon him the honor of knighthood! He wrote and lectured in Latin and in English on this subject, and in various parts of the country.

As he went, he scrupulously tore from the walls all bills which seemed to him to be dangerous to morals; and with a sponge, which he always carried for that purpose, he effaced all inscriptions which he thought unbecoming in a pure and Christian land. As he grew older, his reason became more disturbed, and perhaps it was some resemblance to his Aberdeen idol which induced him to pay such court to a baronet's daughter as to compel the father to take the young lady on foreign travel.

Poor Cruden immediately printed copies of prayers, to be publicly used for her safe return; and when this did occur, the simple awai

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harmlessly employed himself in circulating thanksgivings for that happy event. Soon after this he died—with an affecting touch of madness in the manner of his death.—*London Athenæum.*

THE VATICAN.

This word is often used, but there are many who do not understand its import. The term refers to a collection of buildings on one of the seven hills of Rome, which covers a space of twelve hundred feet in length, and a thousand feet in breadth. It is built on the spot once occupied by the garden of cruel Nero. It owes its origin to the Bishop of Rome, who, in the early part of the sixth century, erected an humble residence on its site. About the year 1160, Pope Eugenius rebuilt it on a magnificent scale. Innocent II. a few years afterwards, gave it up as a lodging to Peter II. King of Arragon. In 1305, Clement V., at the instigation of the King of France, removed the Papal See from Rome to Avignon, when the Vatican remained in a condition of obscurity and neglect for more than seventy years. But soon after the return of the pontifical court to Rome, an event which had been so earnestly prayed for by poor Petrarch, and which finally took place in 1376, the Vatican was put into a state of repair, again enlarged, and it was thenceforward considered as the regular palace and residence of the Popes, who, one after the other, added fresh buildings to it, and gradually encircled it with antiquities, statues, pictures, and books until it became the richest depository in the world. The library of the Vatican was commenced fourteen hundred years ago. It contains forty thousand manuscripts, among which are some by Pliny, St. Thomas, St. Charles Borromeo, and many Hebrew, Syrian, Arabian, and Armenian Bibles. The whole of the immense buildings composing the Vatican are filled with statues found beneath the ruins of ancient Rome; with paintings by the masters; and with curious medals and antiquities of almost every description. When it is known that there have been exhumed more than seventy thousand statues from the ruined temples and palaces of Rome, the reader can form some idea of the richness of the Vatican. It will ever be held in veneration by the student, the artist, and the scholar. Raphael and Michael Angelo are enthroned there, and their throne will be endurable as the love of beauty and genius in the hearts of their worshipers.

JUSTIFICATION.—Hamilton finely remarks: "A justifying righteousness is not a privilege which you buy, but a present which you receive. It is not a result which you accomplish, nor a reward which you earn, but it is a gratuity which you accept."

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GOD'S WONDERFUL WORK IN ITALY.

The kingdom of Sardinia now embraces nearly twelve millions of people, who, in a most remarkable manner, have become accessible to the gospel—seven millions of them within the last few months.—Well may we exclaim, "lo, what hath God wrought!"

This new kingdom of Italy is remarkable for its large and interesting cities, each of them the seat of a university, and containing a large number of literary and scientific men. Five of these cities, Florence, Genoa, Milan, and Bologna, must exert great influence by means of the *press*, while Genoa and Leghorn will possess immense *commercial* advantages. The people of this new kingdom are better educated than the rest of Italy, and if their freedom shall be continued, who can estimate the intellectual activity that shall prevail, and the power of an unfettered press among them!

We can form some estimate of what this impulse is likely to be, when we consider what Turin has done since 1848. During the last ten or twelve years, a greater number of ably conducted periodicals have been published at Turin than in all the rest of Italy combined. Greater things will certainly yet be done in Florence, if not in Milan and Bologna.

What a field, then, for the Christian dress, does the new realm of Northern Italy present! Thanks be to God, the constitution of the original kingdom of Piedmont now extends over all the newly acquired provinces. Between eleven and twelve million Italians enjoy to-day the great boon of religious liberty. The Bible societies should lose no time in commencing the work of publishing the Scriptures in the Italian language, at all the great centers now named.

For several years the American Tract Society has assisted in the publication of relgious works in the Italian tongue, at Geneva and elsewhere; it has also issued the Pilgrim's Progress and some excellent tracts at New York, in the same language; but now it should enter into Italy with all vigor and energy, and not simply *print*, but *circulate* its valuable publications. The admirable History of the Reformation of the Sixteenth Century, by Merle D'Aubigne, the History of the Reformation in Italy, by Dr. McCrie, and Lucilla, by the late Adolphe Monod, are all translated into Italian, and have been published at Geneva or Lausanne, as have also several other and smaller works. Paleario's "Benefits of Christ's Death," and the life and writings of Olympia Morata, should by all means be re-published, and circulated in Italy. The time, too, has come when the inhabitants of Brescia might well learn what was the faith, as well as the hero-

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ism of their citizen, Arnaldo da Brescia, who lived in the 12th century, and nobly suffered crucifixion at Rome in behalf of the truth.—His body was burned, and his ashes were thrown into the waters of the Tiber, in order that his followers might have no memorial or relic of their leader. It would be well, also, that the people of Tuscany should know why, towards the end of the 15th century, Savanarola was burned, and his ashes cast into the Arno at Florence, a noble martyr for the truth, who ranks among the "Reformers before the Reformation."

What a contrast between Italy in 1837, and for many years afterwards, and the Italy of 1860! In the spring of 1837, accompanied by two ladies, we had occasion to visit the principle cities of Italy.—We carried in the bottoms of our trunks, with great care, six Italian Bibles and many tracts, to Rome and Naples, and gave them to friends, who loaned them to Italians. The next time the writer went to Italy he carried twelve testaments to those cities; and during his many years of residence at Paris, he sent thither several hundred copies by travelers. This required caution. He also sent several hundred copies to the Waldenses, and took pains to have the forty or fifty recruits, whom they annually furnished to the Sardinian army, supplied with the Scriptures. Through the ports of Leghorn and Genoa, with much difficulty, a few thousand Bibles every year made their way into Italy, by the help of the booksellers and the Jews. But now the North part of Italy, with the exception of Venetia, is open to the Bible and the tract. More than 11,000,000 have received both. Again we say, "Lo, WHAT HATH GOD WROUGHT!"—*Western Watchman.*

A BAD HABIT FOR A MOTHER.

Mrs. Coleman used to say she did not know why her children did not mind her better. She was sure she did not drive them and make them obstinate in this way, and they had every thing done for them which could be done, and yet they never yielded cheerful obedience; and she looked worried and anxious all the time. However, she would have stoutly resented it if any one else had ventured the opinion that they were not the best children in the world, or had suggested a change in her manner of governing them.

It was eight o'clock in the evening, and all the little Colemans were in the sitting-room, when the customary scene was commenced, which was repeated with slight variations every evening.

"Come, Horace," began the mother, addressing her eldest boy, a child of ten years, "come, it is bed-time now—you had better put away your books."

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"Oh! can't go to bed now—I'm right in the middle of a story; besides, I ain't going as long as Carrie sits up."

"Come, Carrie, you go too," said the mother. "You won't feel like getting up in the morning."

Carrie took no notice of her mother's remark, but went on crotcheting, and the mother busied herself with the baby, who presently fell asleep in her arms.

"There, Georgie, you're sound asleep on the sofa; you must wake up now and go up stairs."

No answer from Georgie.

Presently Mrs. Coleman arose, and laid the baby softly in the cradle. He had been very fretful all day. She began to shake Georgie gently by the shoulder, saying over and over again, "Come, wake up, Georgie."

"Be still!" vociferated the little fellow at last.

"Sh! sh! don't wake up the baby," but Georgie clamored, and presently the baby joined in.

"Dear me, what a noise!" said Horace, Pettishly.

The mother jogged the cradle gently, and by the time its refractory occupant was quiet, the boy upon the sofa was sound asleep again, where he lay till past nine o'clock. At last the waking up scene was re-commenced, and the mother began to coax her daughter to rock the cradle.

Ungraciously, at last, she rose and began to jog the cradle, muttering something about the plagues of babies.

After some ten minutes of coaxing, with "Come, now, *do*, George, come, please do," reiterated for the fortieth time, Master Georgie was half-led and half-carried to bed. The two elder children went when their mother did.

Every morning a similar scene was carried on before breakfast to get the children up, and before school to get them ready and started, and the "come, now," and "please do," were about as effectual as in the previous cited instance, usually resulting in the children doing as they pleased, or being hired to do as their mother pleased.

Occasionally the tune was varied to "I wouldn't," "now please don't," when Master Horace proposed to go skating on the river, or riding a dangerous horse—or Georgie took the vases from the mantelpiece to fill his little wheel-brrow.

Poor Mrs. Coleman sighed, and fretted, and worried, but never tried the simple remedy once recommended to her, a little firm authority. Her will was weak, the children's strong, and they came off victor. There are many Mrs. Colemans, spoiling many families of children.

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THE BIBLE AND THE RUBLE.

Richard Knill, the eminent British missionary in Russia, was greatly blessed in his Christian labors, and sometimes his greatest success was unlooked for. He was once packing a box of Bibles for a Lutheran minister, putting in also some Finnish Bibles, when the following scene occurred:

"Just as the Bibles were passing through my hands, a milkmaid from a village called with milk. As she passed me, I said:

"Good woman, can you read?"

"Yes, sir, in my own language."

"What language is it?"

"The Finnish."

"O, here is a Finnish Bible; read the twenty-third Psalm."

She read very fluently until she came to the words, "Yea, though I walk through the valley of the shadow of death, I will fear no ill, for thou art with me; thy rod and thy staff, they comfort me;" and then her voice faltered; she began to weep, and returned me the book.

"Have you a Bible?" I inquired.

"No, sir, I never had money enough to buy one."

"How much money have you now?"

"Only a ruble." (10d)

"Then give me," I said, "the ruble, and I will give you the Book."

She looked at me with astonishment, but I said I meant what I told her, when she fumbled in her dress for the ruble, and gave it to me, and I handed her the Bible. The ecstasy of the woman cannot be described. She looked at it, opened it, shut it, and looked again, then pressed it to her heart, kissed it, and burst into tears. Seeing her so delighted, I said, "Have your neighbors any Bibles?"

"I believe not," she replied, "I never saw one among them."

"Well, tell them of this, and inform them that they may have a Bible for a ruble, too."

"May I?" she exclaimed, and away she went.

It happened to be market day, when great crowds assemble. She rushed in among the people, and holding up her Book, cried, "A Bible!"

"Where did you get it?" came from numerous voices.

"From a foreign pastor."

"What cost it?"

"A ruble."

"Impossible!"

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"No," said the milkmaid, "for the man told me to say, that if you wished for one, you may have it at the same price."

On hearing her say that, they took her Bible from her, and gave her two rubles, saying, "Get two Bibles for these two rubles, and we will give your Bible back again, and something for your trouble; but if not, we will keep this, because you have deceived us."

The poor creature came back to me, weeping, to relate the story. But I gave her the two books, and said, "Continue to tell your neighbors of it." She did so, and the news flew on the wings of the wind. The people went home that day with a new story, and my house was soon beset with customers. Persons who had to travel fifty versts, (thirty-three miles) were at my house at break of day to make sure of a copy."

From that time forth his work widened and his success increased.

DOUBTINGS.

The minister doubts, and the people doubt. They were born doubting, educated in doubts, grew up in doubts, became rooted and grounded in doubts. Then, of course, it's doubt, doubt, doubt! They speak doubtingly, pray doubtingly, go about day after day in doubts. Everything they do spiritually is done on the principle and practice of doubt: they are doubts without, doubts within, doubts to-day, doubts to-morrow—so on to the end. They live doubtingly and die doubtingly. Only a few evenings since we attended a meeting of doubts: nearly all present were doubters. The presiding minister himself was a doubter, encouraged doubting—he doubted, and of course the people doubted. "Like priests like people." Thus the meeting went on in doubts till the close—it was doubt in the beginning, doubt in the ending—the meeting went on in doubts, and broke up in doubts; every one, doubtless, retired doubting, conversed on the way home doubtingly, retired to rest on doubts, slept on doubts, rose up on doubts.

Friends, what think you of this doubting process?—this being born in doubts, living and breathing in doubts, preaching, praying, exhorting in doubts, living and dying in doubts? If we live a whole life on doubts and doubting, what surety have we of not dying in doubts, and doubting on, for ever and for ever in doubts? A beloved brother in the meeting of doubts alluded to said, "He always had doubts, expected always to doubt, to have doubts;" he commenced his testimony doubting, and ended it doubting, and no doubt he will leave the world doubting. Beloved, is not the thought fearful? Is there anything in God's Word to substantiate this doctrine of doubts, or

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the least intimation given of it being well-pleasing in the sight of heaven? What is the influence of a church of doubters on the world? —on the minds and hearts of sinners? What is the conclusion of the impenitent on hearing these doubters expressing their doubts, with long faces, and their heads bowed like a bulrush?

Is the gospel a failure? Has Christ died in vain? We read, and impenitent sinners read, in God's book, that religion is happifying, purifying—that it makes us hopeful, cheerful, joyful—that the gospel is good news, glad tidings of great joy—that Jesus Christ is a great Savior, glorious, mighty, perfect, complete—one that can save to the uttermost, from all sin, all doubtings and fearings. Now, ye doubters, by your doubtings what do ye do but give the lie to all this? —stab the very vitals of God,s truth! Still more, you bring an evil report upon this goodly land, discouraging the people. How can you possibly dishonor God more than by this doubting? What sin more aggravating in the sight of heaven than this unbelief? And doubting is unbelief, and unbelief is doubting, a sin of all others the most damning! It makes God a liar! We have no more right to doubt than we have to swear falsely, steal, take God's name in vain, commit adultery, murder, or highway robbery—God forbids it. And still you flatter yourselves this doubting is quite harmless—even commendable—a sure mark of grace, modesty, and humility. Was ever blindness so preposterous, so heaven-daring? There is not the slightest shade of apology in the Bible for doubting. There is no sin Christ and his apostles rebuked so frequently and so severely, as this doubting or unbelief. Friends, doubting friends, what do you gain personally by these doubtings? Are you strengthened by them—built up in your holy faith by these doubts—are they refreshing to your soul? Rather do not these doubts weaken the whole man? Is not this doubting a gangrene of the soul, a leprosy, a plague, a palsy? It eats out the life blood of Christian hope and usefulness. A man that is always doubting his own salvation, is unprepared to point others confidently to "the Lamb of God, who taketh away the sin of the world." "Physician, heal thyself," presses upon him like an incubus; his heart faints within him, and one faint heart makes other faint hearts—one faint-hearted soldier on the eve of battle strikes fearfulness into a whole army, and defeats the battle.—This is why God commanded Gideon to say to all the doubters or fearful ones in his army, "depart," until the whole number numbered only three hundred, and with these few whole-souled, courageous ones, the whole Midianitish army were routed, and a complete conquest gained.

This doubting has been the curse of ages. The Israelites, by one

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single act of doubting, were forever excluded the promised land, and left to perish in the wilderness.

The command is everywhere, "Be of a good courage, be strong in the Lord, and in the power of his might." Then "one can chase a thousand, and two put ten thousand to flight." But what saith God to the doubting, "the fearful, the unbelieving."—*British Millennial Harbinger.*

DO THE BAPTISTS HOLD TO CLOSE COMMUNION?

We clip the following from the National Intelligencer. It seems that the members of this chapel in Norwich and the court differ as to Baptist doctrine on the subject of strict communion. By the way, this appeal to the civil authority in order to guard the communion table from the invasion of the unbaptized, is rather a new feature in Baptist ecclesiastical jurisprudence. The case is curious:

"The London Times of May 31st devotes a column of editorial to a singular legal decision which has just been pronounced by the English Master of Rolls, upon the question of immersion and open communion. This somewhat novel subject for legal arbitrament was brought before the judgment of the court upon this wise:

"In the ancient city of Norwich, the Particular Baptists have a chapel which was endowed for their benefit more than a century since. In this church the practice of strict communion had been adopted from the first institution of the establishment, and was regularly maintained until a short time ago, when the practice of free or mixed communion was allowed to creep in. Certain members of the church appealed to a court of justice, and asked that the power of the law might be exerted to prevent any but "immersed believers" from receiving the benefits of the establishment. Upon this case the judgment of the court was pronounced, after elaborate argument from able counsel, the Master of the Rolls announcing that, after much research, he had failed to discover that baptism by immersion had been ever determined by Baptist authorities to be an *indispensable* condition of Baptist communion, and as the deed of trust simply appropriated the endowment to the use of Particular Baptists, without further elucidation, the court declined to sanction a restriction which it held had not been introduced by the terms of the instrument, or the actual practices of the denomination in England."

Men's lives should be like the day, more beautiful in the evening, or like the summer, aglow with promise, and the autumn, rich with golden sheaves, where good works and deeds have ripened on the field.

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D. S. BURNETT.

We have already announced that Bro. D. S. Burnett, after a temporary departure, has returned to his old charge over the 8th street church, Cincinnati, O. We rejoice to learn that his congregations are steadily increasing, and that already many valuable accessions have been made to the cause. The Lord bless and prosper him in his commanding and responsible position. The brethren have a wide and an open field in this great and growing city, and they have done well in recalling to their aid our faithful and gifted Brother Burnett. His wide acquaintance with the brotherhood, all over the Union—his long experience as a public proclaimer of the gospel—his eminent gifts as a speaker, and his well-earned and long-sustained character as a devoted follower of Christ, all commend him, in an eminent degree, for the position which he now fills. The country and churches round about Cincinnati, we doubt not, will be greatly benefited by Brother Burnett's occasional labors, and ever ready counsel and co-operation. We are happy to see that he is not unmindful of their confidence, and that his labors have not been unfruitful in Wilmington, and other places which he has visited. W. K. P.

AN INTERESTING WORK.

We understand that a work of extraordinary interest is to be published by the authoress, Mrs. J. Cohen, widow of the eminent Jewish Rabbi, Reverend Doctor A. H. Cohen, late of the synagogue in Richmond, Va.

The title of the work is, "Henry Luria; or the Little Jewish Convert;" being a thrilling narrative of the conversion of the little son of the authoress to the religion of Jesus, related in a memoir of her life." Our acquaintance with the lady fully justifies us in the assertion that this work will be of deep interest, both to the religious world and to those who take an interest in the strange vicissitudes that sometimes encompass a single individual. Of her who has written this work, it may indeed be said, "truth is stranger than fiction." Many years since we encountered her in this city, and with that true independence that characterizes a noble woman, we saw her exertions to secure herself an adequate support. No discouragement could entirely dishearten her, for with faith she trusted her future would be bright. Now she is beginning to realize the consummation of her wishes. We hear that the work has been scanned by the Rev. T. H. Ingraham, author of numerous works, who pronounces a favorable verdict on its merits, and who has kindly undertaken its publication.

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[The above work is now in press, and will be ready shortly for distribution. A further notice will be given of the work when it appears. A. C.]

A CIRCULAR.

Brethren of the State of New York, Greeting—

The age in which we live is remarkably peculiar, every principle passing the crucible of the closet criticism. The Bible is read more largely by the masses than formerly. The churches in different states are awakened to their duty in sounding out the word of life. The gospel in its simplicity and power is leavening the South and West.—The rays from this celestial source are but few falling upon our eastern towns and cities.

Shall it continue thus, or will we more fully realize the responsibility of life, and endeavor to gladden the hearts of many by the gracious promises of the gospel?

During eight months of the present year, by a co-operation of the Churches of Christ in central and western New York, an evangelist was employed to proclaim the gospel of Jesus in destitute portions of this state.

The result has been encouraging: 91 were added to the army of the faithful—two new churches being constituted, and several weak ones strengthened.

Brethren of New York, shall we not unitedly labor in this glorious cause, contributing of our earthly bounty to send the gospel to the poor?

Let us not be so selfish as to think that the money must be spent in our own neighborhood, unless a suitable field presents itself—but with a benevolence characteristic of the cause we have embraced, may we contribute for the destitute in the more distant counties of our State.

Those churches or individuals wishing to contribute, will forward the money or pledges to G. Selmer, Waterloo, N. Y.

May we, as we realize the shortness of life—the darkness of the world—the value of the soul—the power of the gospel—the beatitudes of heaven, thank the Lord that an opportunity has offered for the giving our means, our influence, and our prayers to the upbuilding of the Kingdom of God around us.

Sparling Drake.	John L. Stephens.
G. Selmer.	Russel P. Hillon.
Wm. Allen.	Lewis McCarty.
Martin Hasford.	Daniel Goodrich.
W. J. White.	John M. Bartlett.

W. T. Horner.

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To all the "faithful in Christ Jesus:" "Grace be to you and peace from God our Father, and from the Lord Jesus Christ," GREETING.

Dear Brethren:—The undersigned members of the Church of Christ worshiping in Chatham, Canada West, desire to purchase a Lot, and to erect a house for the purpose of CHRISTIAN WORSHIP, preaching and teaching the "Commandments of our Lord and Savior," as revealed in the "Divine word of truth;" to hold forth the "Word of life" in its purity; repudiating all the innovations, additions, or assumptions of men; intending to observe—faithfully,—all the ordinances of the "house of God;" and to become the PILLAR and SUPPORT *of Truth* in this County and section of the Province.

We earnestly invoke the material aid and assistance of every believer in the "Gospel of Christ" to help us in this most worthy object; which will not only be the means of establishing the true worship of Christ in this vicinity, but will disseminate its blessings to numbers who are now laboring in worldly and sectarian blindness. The brethren, here, are few in number, and poor in the things of this world; but full of zeal;—and having an abiding trust in the "hope of the Gospel," feel it incumbent to make this appeal for assistance, to obtain sufficient means for an object which will be fraught with benefits to this community. We will faithfully use our exertions to complete the trust reposed in our hands. Brethren and Churches to whom this appeal is addressed, will, we trust, come to our aid and to the help of the Lord, by giving freely and liberally, knowing the same is given to the Lord, and "the Lord loveth the cheerful giver."

All moneys remitted will be duly acknowledged in the *Millennial Harbinger*, *Luminary* and *Review*.

ELDERS, { FERDINAND BARNETT,
DANIEL MOODY,
JAMES DUDLEY,
GEORGE POINTZ,

Address with Check from the U. S., or monies in the Province,

SAMUEL LOWERY,

Presiding Elder and Evangelist of the Church of Christ.

A CIRCULAR.

THE annual meeting of the American Christian Missionary Society, will be held in Cincinnati, commencing on Tuesday, Oct. 23, at 2 o'clock P. M.

We are authorized to say that the President of the Society will deliver his address on Tuesday night, at 7½ o'clock.

Not having received definite answers, as yet, from the brethren selected as speakers, we do not feel at liberty to publish their names.

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We will only say that care will be taken to provide speakers for the night meetings; and we expect to gratify the Convention with addresses from brethren who have never yet been heard in Cincinnati on the missionary question.

With the enlarging usefulness of the Society, there will of course be an enlarged interest in its doings; and we are well assured that the business to be transacted this year will exceed in importance that of any previous year.

The brotherly concord, delightful fellowship and joyful interchange of sentiments, which have hitherto furnished so rich a feast at our anniversaries, will, we are sure, continue to attract the lovers of our Savior from all parts of the country to this annual Love Feast.

The call was so cheerfully responded to last year, that we feel emboldened to renew the request, that the Churches will, *on the first Lord's day in October*, or at such other time as may suit their convenience, have a discourse delivered on the subject of Missions, and take up a collection to be sent to the annual meeting.

Not only Life Directors, Life Members, and Messengers of Churches, are desired to be present—but all who wish to share in the solemnities and joys of such a meeting, will be made equally welcome.

Half-fare tickets will be provided on as many roads as possible—of which due notice will be given in the *Review*.

Brethren coming to the meeting will please report themselves at H. S. Bosworth's Book Store, corner Eighth and Walnut Sts., where a committee will be in waiting to procure places for them.

Let us have a gathering worthy of the cause; and by united counsel, prayer, and exhortation, endeavor to help forward the triumphs of the Gospel. By order of the Executive Board.

CINCINNATI, Sept. 1, '60. ISAAC ERRETT, Cor. Sec'y.

PEACE OF MIND.—I know of but one way, says Addison, of fortifying my soul against gloomy presages and terrors of mind, and that is, by securing to myself the friendship and protection of that Being who disposes of events, and governs futurity. He sees at one view the whole thread of my existence, not only that part of it which I have already passed through, but that which runs forward into the depths of eternity. When I lay me down to sleep, I reccomend myself to his care; when I awake, I give myself up to his direction. Amidst all the evils that threaten me, I will look up to him for help, and question not but he will avert them, or turn them to my advantage. Though I know neither the time nor the manner of the death that I am to die, I am not at all solicitous about it, because I am sure he knows both, and that he will not fail to comfort and support me under them.

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A BABY'S FACE.

[Our attention has been called to the following very tender and truly poetic lines from the pen of a young sister in Louisville, Ky., and we cheerfully give them a place in our pages. They will be appreciated by many a fond watcher beside the cradle of infant innocence. They are from the "Christian Union.—W. K. P.]

"'Tis the beautiful work of a hand Divine,
Where a soul-ray sleeps in an earthly shrine;
'Tis pure as an angel's Heaven-lit brow
Or the thoughts that well up in its bosom now;
And O, how I wish for some mystic art
To unveil the thoughts in a baby's heart.

And when sleep has kissed the fluttering breast
And the dewy lips and the heart to rest—
When the eye-lids close o'er their wells of blue,
As the petals hide the rose's dew—
Lest glances of love, like the sun's bright ray,
Should steal the dew from their depths away.

I've longed to know if the spirit lies,
Like the half-veiled light in the sleeper's eyes,
Unconsciously holding a hidden power
That will wake to life in a future hour,
With all the sweet, unspoken things
That sleeps like angels with folded wings.

But, most of all, I have tried to dream
What clouds will o'ershadow thy pure life-stream,
And how many blushes, and smiles, and tears
Are waiting for thee in the future years,
What hopes will blossom, what love decay,
What lights will pass from thy soul away.

O, fair young child, with thy spotless brow,
So fresh from the hand of its Maker now—
Though the hand of Time with the iron of care
Shall grave deep lines of sorrow there—
Let no dark sin, with its earthly stain,
Rest there till it goes to God again.

But life has many a snare, sweet child,
And many a path that's dark and wild;
Where shadows fall in eternal night,
Which only the smile of God can light;
And only those who trust in Him
Shall safely pass through the shadows dim.

LOUISVILLE, March, 1860. M. B. R.

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PROGRESS OF REFORM.

GEORGIA.—Bro. N. W. Smith, Ackworth, August 3, '60, writes: I now report for the months of June and July, in the bounds of my labors, 42 noble soldiers gained to the Lord's people; some of whom are from the Baptist Church, the most of them from the world. Bro. S. M. Harris, of Washington Co., reports to me by letter, sixteen additions, which makes 58 gained to the Christian Church. The good cause, the Bible, and it alone, is, we think, steadily gaining ground in our beloved State. And if we had a few more such young men as Bro. Wm. F. Parker, from Mississippi, recommended by Bro. J. A. Butler, who has been with me for the last fifteen days, we feel and think we could take the State. He will aid us much by his stay. Let us take courage and praise the Lord to whom all praise is due forever.

TENNESSEE.—Bro. Jesse L. Sewell, Warren Co., August 9, '60, reports 56 additions at Woodbury, Cannon Co., during a meeting of 12 days, as the immediate result of his effort in said place. The meeting was one of unusual interest to all present.

Bro. A. Sallee, Rock Tower, Jackson County, August 1, '60, reports a brief tour of 12 days, spent in the counties of Putman and Jackson. Found not a few noble brethren and sisters, without church, order or regular preaching and teaching. At Bagdad, met with Bro. H. Lovelady who preaches to the church here monthly. This congregation seems well organized and has the prospect of being able to meet oftener. At Flynn's Lick, found some noble souls, but in a rather lonely condition. They have an interest in a good house, and an amiable Brother Dudley Hail, who is a promising young speaker, and we trust will much aid the good cause. Went up Flynn's Creek to Bro. B. F. Chaffin, where I immersed 12, received a Baptist lady, and restored 4; in all 17 additions.—Thence homeward to Father Wm. Taney's where we met with Bros. Harris and Roland Williams, who were holding a meeting there for some days, with but little apparent effect. Here the people think it is wrong to pay their preacher, or, at least, have been so taught; and it did not appear that any of them had been actually guilty of offering to pay the preacher. They mostly regard it a wholesome doctrine, though it seems to work badly for the people. What costs but little is but little esteemed. The prospects in many parts of this County are, however, flattering, but there is an evident lack of energy and union.

Since my return home, I held a meeting in Tinsley's Bottom, where we had 13 additions, 10 of whom were by baptism, 1 from the Baptists, and 2 restored.

May God speed the day when the Evangelists will not only faithfully discharge the duties of their office, but when the congregations also shall do their duty towards their Evangelists, as the Scriptures direct.

ALABAMA.—Bro. Prier Reeves, August 3, '60, reports the cause of Truth in Tallapoosa County to be much obstructed in its progress by the prejudice and ignorance of the masses, not excluding a large portion of the Baptist Ministry. Bro. R. meets once a month with a church meeting some 60 miles from his res-

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idence, which he hopes before long to have properly organized. Many of the Baptists in its vicinity, are very friendly, and appear desirous to understand better the way of Truth. Bro. R. regards the miserable ignorance of the ministry, the most formidable opposition the cause has here, (as, indeed, almost everywhere) to contend with.

KENTUCKY.—Bro. L. Marratt, Duncansville, Mercer Co., Aug. 4, '60, reports 11 additions during a protracted meeting which he held in June at Antioch, Washington County; also a meeting held in July at Van Buren, Anderson Co., of 5 additons.

Bro. O. Collins, Madisonville, August 2, '60, reports 60 additions; the result of a meeting held there by Bro. Benjamin Franklin.

Also a meeting held by Brethren Dimmitt and Hart, in Caldwell Co., with 36 additions.

Bro. O. C. had 3 additions at Oak Grove, Union Co., on last Lord's day.

OHIO—Bro. S. McBride, Now Philadelphia, June 26, 1860, writes: I have good news to report from Bakersville, Coshocton Co. I was there and preached three times last week, and baptized 6. For a long time the cause has been in a low state there, but is now looking up, and the God of Israel being our helper, we are determined to see it triumph, and we have expunged the word *fail* from our calendar. Trusting in the God of battles, we must and shall conquer. May he preserve us all to the day of his appearing.

Bro. J, R. Frame, under date of July 4th, '60, thus writes: I spent some two or three months in Maryland, beginning with March. At Concord congregation there were 4 accessions; 3 by conversion and 1 united from the Winebrennarians, or Church of God. At Beaver Creek, there were 10 baptisms at a meeting in progress when I left, and 2 added in March, making 12 during my stay among them. There was considerable religious interest in Washington County, at several points, and the prospect favorable for a large increase. I learned that after I left, there were some 15 more additions. Truly, the gospel is the power of God to salvation, to every one that believes. I am a kind of general Evangelist, and go where I am called. Any one of the churches wishing my labors, can address me at Milfordton, Knox Co., Ohio.

MARYLAND.—Bro. O. P. Miller under date of August 5, Baltimore, thus writes: I have just concluded a tour through Georgia, Alabama, and Mississippi. Upwards of 60 additions, mostly by baptism have been gained to the Church, and in all places a very happy revival of interest gained among the brethren. The few brethren of the South are, indeed, a hospitable, noble, and zealous portion of our common brotherhood. The South is a promising field of labor, but the laborers are very few. It certainly seems the attention of brethren should be directed with more interest to the South, where we have as yet done but little. We spent a Lord's day in Washington City where we had a very pleasant meeting, gaining 1 valuable addition by confession and obedience; an excellent lady from the Methodist church. May I not repeat with all earnestness, the call already so often made to brethren abroad, in behalf of the cause in this city. The faithful and zealous little band of brethren here have

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yet no house of worship, but an opportunity still remains to purchase an excellent house of worship upon very reasonable terms. They have by the liberality of the brethren some funds on hand, but not enough to justify a purchase.—All the funds thus far contributed have been kindly received and carefully preserved. Will not the good brethren send in of their bounty, freely and largely, and aid these brethren in planting firmly our common cause at this point of central influence and power. The church in this City is at present in a prosperous condition, under the efficient labors of Bro. J. D. Benedict. The good Lord help us all to be faithful and accomplish more for his cause.

VIRGINIA.—Bro. John G. Herndon, Dawsonville, Greene Co., under date of August 8, '60, writes: A new Church has just been organized at Somerset, Orange Co., under most flattering circumstances. A meeting of ten days, held by Bros. Walthall, Coleman, Parrish, and Goss, closed there on last Monday, resulting in about 35 additions, some 5 or 6 of whom were Baptists. Prejudices against us here, have been very great; but I trust, are fast giving way for a better era. The times are truly encouraging.

CANADA WEST.—Bro. Isaac Errett, Muir, Aug. 21, writes: Bro. Lowrey has, during the present year, immersed some 20, and added quite a number of immersed persons to these numbers.

OBITUARY NOTICES.

BRO. CAMPBELL—Our faithful and beloved Bro. Charles Farquahrson, has gone to his rest. He died on the 2nd day of June, 1860, in the bosom of his family; ripe in years, and with a blissful hope of an immortality.

Bro. Farquahrson was born in Baufshire, Scotland, in 1779, and emigrated to this City in 1811. He was among the first in this City, who embraced the principles of the current reformation, and by his counsels and wisdom, as an Elder, ministered to the upbuilding and sustaining of the cause.

He was one of the noblest works of God, honest to a farthing, and exact to a word, for himself, and those of his kinsfolks; faithful to his Lord, whom he unfeignedly adored; faithful to his numerous friends, whom he had won, by his urbanity. He died as he had lived, universally beloved by all who knew him, and the poor invoked double blessings on his head. He leaves an aged and affectionate wife to mourn the loss of his counsel and kindness, who being herself on the very verge of the other world,

"Doth nightly pitch her moving tent
A days march nearer home."

BALTIMORE, July 31, '60. J. D. BENEDICT.

BRO. CAMPBELL.—After many years of providential care and mercy to myself and family, it has pleased our Heavenly Father to try us, with one of those sore afflictions and bereavements, that seem necessary to rightly exercise us in the cultivation of the Christian graces. Our beloved daughter, Annie L. Ewing, who had been six years a member of the Christian Church, without reproach; ever ready for every good work; intelligent, candid, gentle, kind; has been called home to her reward, in the early morn of life, and we are left to mourn. But we bless the Lord for the bright testimony, she was enabled to leave with us. Her disease was Typhoid Fever. She fell asleep in Christ on the 23d day (at noon) of July. From the peculiarly prostrating symptoms from the first, and a very delicate constitution, she had an abiding presentiment of her departure. Although manifesting a sweet willingness, and at times, great anxiety to live, taking to the last, whatever of medicine or of food

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was offered by her mother or myself, without a murmur; her thoughts and her conversation were of death, and of heaven. In the second week of her disease, while she yet had strength, she earnestly and calmly exhorted her schoolmates and young friends who called to see her, to meet her in heaven; that there was nothing *true*, nothing *real*, but *heaven*. In the silent watches of the night, when I slipped to her bedside, to feel her pulse, she drew me to her, and kissing me, said softly, "Papa, talk to me of death and of heaven." After a severe struggle, in which both she and those around, thought she was departing, she opened her eyes, and gave me a look of disappointment, I shall never forget; saying, "O, how sorry I am, I did not go." I told her death was intended as a punishment to us all, and that she must be patient: as the children of the Lord had all their sufferings here, and death would end all her sorrows forever. She said she knew she had done many wrong things, and seemed willing to suffer; but added with deep feeling, "O how sweet heaven will be, after all this long suffering." She was eventually so prostrated, that although having a clear, calm mind to the last, she departed, breathing softly as a sleeping infant, without a struggle or a groan. I have seen many die. I have never witnessed a firmer trust in God, or more humble, patient, Christian fortitude. Bless the Lord, O, my soul, for his great kindness and mixture of mercy.

Yours in the hope of Eternal life, A. G. EWING.

EUREKA, Woodford Co., Ill., Aug. 9, 1860.

Died, at his residence, near Salvira, on the 19th ult., of Typhoid Fever, John Birdwhistle, in his 37th year.

He joined the Christian Church some 15 years since, and remained an exemplary member until his death. He left an aged father, wife, and four children, to deplore their loss. But thank God, they sorrow not as those without hope. Their loss is his eternal gain. He died as he had lived, a constant follower of Christ in the triumphs of faith, remarking to the writer of this passing tribute, that he had "a hope beyond this vale of tears—a hope which had sustained him, and was still bright in his conflict with the grim monster, death—that he hoped and prayed that his affectionate wife, (of whose devotedness he spoke in terms of subduing pathos) might be enabled to rear up his children in the nurture and admonition of the Lord." Almighty God, thou who hast promised to be a father to the fatherless, and the husband of the widow, we beseech thee to hear and answer the prayer of thy dying servant. O, father, give, we implore thee, to her sustaining grace under this afflicting bereavement, strengthen her to carry out fully this request of her devoted husband. Preserve them from the evil of this world, from its snares and perils, and bring them to the haven of eternel rest. Look compassionately upon the aged father, thus suddenly deprived of his son, in his declining years; conduct him to the grave in peace, and may the end of his pilgrimage be as calm, as tranquil, as peaceable, as was his son's. His remains were accompanied to the tomb by an immense concourse of friends, who thus attested his worth, and deplored his loss.

Died of Scrofulous consumption on the fifth of July, in her 61st year, Sister Amanda McCanon, late of Bennington, N. Y., after an illness of one year, during which she patiently endured her sufferings, calmly awaiting her dissolution which she felt was at hand. For more than forty years the deceased had been associated with the people of God. At first, a member of the old School Presbyterian Church; and afterwards uniting herself with the Disciples, continued to adorn her Christian profession with the fruits and graces of the Spirit. So zealous was she in her Master's cause that she became the happy instrument of winning many souls to Christ. She lived to see all her children introduced into the kingdom of her Redeemer, one of whom is now a preacher of righteousness in the State of Iowa. "Ever blessed are the dead who die in the Lord. They rest from their labors, and their works do follow them."

☞ This number of the M. H. has been published in the absence of the Editor.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. III] BETHANY, VA., *OCTOBER*, 1860. [No. X.

FAITH AND THE FAITH.

"*Faith*" and "*the faith*" are not identical. They are never used as synonyms; consequently they represent two distinct ideas. This is equally true of *belief* and *the belief*. Much depends on the perception and realization of this distinction and difference in order to a perfect and complete conception of the gospel and its institutions. Christians have *faith in the faith* originally delivered to the saints. Skeptics or infidels have not.

"In popular use," Noah Webster, our most popular lexicographer, says: "To *believe*," *often expresses an opinion in a vague manner, without a very exact estimate* of evidence, noting a mere preponderence of opinion, and is nearly equivalent to *think*, or to suppose." Such is not its evangelical currency in the Christian or Jewish Scriptures.—In the latter it is found some 250 times, and is represented by the word *confidence, assurance, fidelity*. Paul to the Hebrews, chapter 11th, says: "Faith is the substance of things hoped for, the *evidence of things not seen*." By the modern translators, more generally, and more literally, it is translated—"Faith is the confidence of things hoped for—the conviction of things not seen." So Boothroyd, D. D., London, A. D., 1836 translates Hebrews 11th 1st, noting in his mar-

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gin—"The term denotes a strict proof, a conclusive argument, a demonstration; and hence, by a metonomy of the effect for the cause, a *persuasion*, a *conviction*." In this rendition or translation, there is a very general concurrence amongst the critics.

Faith, therefore, has nothing to do with opinions, theories, or speculative reasonings of any sort, whatever. *Its field is facts reported well authenticated, and nothing else.*

If we have elaborated any one point in the orthodoxies of the living world it is, that we *assent* to opinions and doctrines; that we *believe* testimony; that we entertain, or *hope* for, promises; that we *obey* or disobey precepts or commandments.

The style of the living pulpit and of the living press is more or less a portion of the legacies of the dark ages of Papaldom and Pagandom, and is as doubtful coin, to be tried and weighed in the balances of the sanctuary by every student of the inspired oracles of the Holy Spirit.

If we could, by any means, restore a pure speech to the present church militant, we might have some hope of an evangelical union, communion, and co-operation in protestantdom—that would give an impetus to the Apostolic Gospel, adequate to the wants of distracted Christendom; and to the prevention of the daily accumulating influence of infidelity and practical atheism, within the territory which we rather, as now existing, ironically call Christendom.

We have in the comparatively enlightened portions of modern Christendom within our horizon many *faiths*, falsely so called. And yet, most evident it is, in the esteem and declaration of our Apostle to the Gentiles, that there is but *one* evangelical *faith*—as there is but one God and Father of all, one Lord and Saviour of all, and one Holy Spirit—the Holy Guest of all who receive Jesus as the Christ of God.

But it must be emphatically stated that the power of faith is not in the strength or power of *believing* any thing or every thing submitted to our reception or appreciation, but in the nature, meaning and power inherent in the testimony—or in the persons, facts, and events declared to us by veritable and competent witnesses.

This view or conception of faith has been presented to our readers from various stand-points in diverse forms and manners in our *periodical* issues from the press during a period of thirty-seven years; and more or less developed in our other publications growing out of the times and seasons, so that some forty-five volumes have issued from our pen and press during a period of forty years.

There is much importance—indeed, transcendent importance, in possessing in our conceptions and in our affections a full-orbed view

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of "*the mystery of godliness*," as developed in the *six items* in which the great Apostle to the Gentiles sums it up and presents it to his beloved Timothy; "God manifest in the flesh, justified by the Spirit, seen to or attended upon by Angels, announced or preached to the Gentiles, believed on in the world, and was taken up in glory." 1 Timothy 3, 16. These are the Divine materials of the Christian's faith.

"The *mystery*, or secret, hid from ages and generations past and gone, is now no longer a mystery. It is indeed a mystery revealed in the above specifications. And is it not a most glorious climax, ascending and culminating in the zenith of all appreciable glory, honor, and blessedness.

This is the most splendid summary of the *the faith*; not of faith alone; but of the transcendent facts of the peerless majesty, the more than regal glory, honor, and official grandeur of Jesus the Christ, culminating in his absolute lordship, constituting him the anointed High Priest, the glorified King, and Oracle of the Absolute Jehovah.

He is now, indeed, constituted "LORD OF ALL"—Of all what?—Angels, principalities, powers, dominions, lordships, not of earth, nor of time, nor of place only; but of the entire area of creation's limits. All potentates, with the exception of his Father, are placed under his lordship and absolute dominion.

At the annunciation of the triumph of the Lord Jesus over *Death*, *Hades* and *Gehenna*—it was said to him by his Father:

——— "Sit at my right hand
Until I make thine enemies thy footstool.
From Zion, Jehovah shall extend thy powerful scepter,
And thou shalt rule amidst thine enemies.
Most willing shall be thy people,
In the day when thy power is displayed
On these hallowed mountains.
Thy progeny shall be as dew from the womb of the morning.
Jehovah hath sworn, nor will he repent;
"Thou" (*said he*) "art a priest forever,
According to the order of Melchizedek."
The Lord at thy right hand, Jehovah.
Shall, in the day of his wrath, smite kings,
Shall execute judgment among the nations,
And fill the field with carcasses,
And smite the chiefs of many countries.
He shall drink of the stream by the way;
And shall, therefore, be exalted as chief." *

This is *the faith*, *the hope*, *the rejoicing* of the regenerate.

* Boothroyds Version.

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But as faith depends on testimony, so does hope depend on promises. No command, no obedience; no testimony, no faith; no promise, no hope; no beauty, no love. These are decreed correlates in the Book of God, and are essentially necessary to the development of the children of God; and, as such, they must have first the sincere or pure milk of the word, that they may grow thereby, unto the measure of the full stature of Christ—that we may be no more children, tossed like waves and carried about by every wind of doctrine by the sleight of men, and their subtlety in every method of deceit;—but, speaking the truth in love, "may grow up to him in all things who is the head, even Christ, from whom the whole body, fitly compacted together, and connected by every assisting joint, according to the operation of every part maketh its increase to the edification of itself in love." (Eph. 4. 14–16. Boothroyd's Ver.)

But in this degenerate age, when opinions, speculations and doctrines are canonized and invested with the character and authority of facts, of precepts, and of promises, it behooves all who desire to stand approved and accepted in the Lord, to examine themselves whether they are in "*the faith*" originally delivered to the saints, and committed to the churches, planted and watered by the holy apostles and evangelists of the Author and Founder of *the faith*, properly so called.

To aid all such, we will propound and respond to the question,—*What is*, or *what was*, *the Faith originally delivered to the saints?*

While we have "*the faith*" only forty-three times in the Christian Scriptures, we have "*faith*," indefinite, one hundred and eighty-five times. We have *the faith objectively* and *faith subjectively* contemplated in the Holy Oracles. For example, Paul believed the gospel which he preached. He, then, was the *subject* of faith, of gospel faith. The gospel which he believed was the *object* of his faith.

Now the question, the great question, with many of our cotemporaries, is, what was *the gospel* which Paul preached—or in other words, what was *the faith*, the gospel faith, which Paul preached to the gentiles?

We shall summon him into this court of enquiry, and propound to him the question, the all-engrossing question;—Paul, what was *the faith*, or *the gospel*, which you preached? Paul responds—Have you not read what I wrote to the Corinthians, in my first Epistle, chapter 15?—! Did I not declare to them that faith—that gospel, which I preached to them on my first visit to their city? See my first letter, chapter 15th. Mark these words in its commencement:—"Moreover, brethren, I *declare* to you *the gospel* which I *preached* to you," on my first visit. Did I not present it in three facts—yes, in these words?—"I delivered to you first of all that Jesus Christ *died for*

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our sins." In the second place, I preached unto you that he was positively *buried in a sepulcher*; and in the third place, I affirmed that he actually *rose from the dead on the third day.*

These, then, are the saving, soul-redeeming elements, or the principles—the life-giving principles, of THE FAITH then delivered to the saints in Corinth, Anno Domini, 57—one thousand eight hundred and three years ago.

No man of any intellectual culture, (with the New Testament in his hand) to say nothing of spiritual culture, can for a moment doubt that this is the kernel of the tree of life eternal.

That Christ died as a *sin offering* for our sins; that he was *buried in the earth* some seven and thirty hours; that he rose very early in the morning of the third day from his interment; that he, after giving many demonstrations of his personal identity, did visibly ascend to the heaven of heavens, and sat down on the right hand of his God and Father; and was on the 1st Pentecost following, publicly proclaimed in the city of Jerusalem, in the presence of thousands assembled from every nation under heaven, in honor of God's descent to Mount Sinai, in Arabia; and so publicly proclaimed that he, the lately crucified Jesus of Nasareth was the then Divinely constituted Lord of the Universe—the King of kings, the Lord of lords—the ultimate Judge of the living and of the dead;—in one word, the ONLY POTENTATE of creation's area.

We have in this narrative the Divine summary of the faith, once for all, delivered to the saints, terminating and culminating in the coronation of the Son of Mary, the Son of God, as head over all things —celestial, terrestrial and infernal He alone, of all that ever wore humanity, was and is constituted the absolute King of kings, and Lord of lords—Supreme Lawgiver, law interpreter and law executor. Thus has he all forms of authority in the universe vested in him; so that he is, in fact, King of kings and Lord of lords, and the ultimate Judge of men and angels. To him, therefore, shall every knee bow, and every tongue confess to the glory of God the Father.

His second coming consummates the gospel, or the faith and the hope of the gospel. To all that love the kingdom and the coming of the Lord Jesus, the day of judgment and final rewards will be the most glorious day that ever was or ever can be imagined. It will be the culmination of the gospel—a scene of glory, a triumph of joy unspeakable, unconceivable, unprecedented in the drama of creation, of legislation, of redemption. It will be terribly glorious and gloriously terrible. An assembled universe—not one intelligent agent—angel, man, spirit or demon absent. Day of wonders, day of terrors, day of joys, day of glories, beyond the ken, the apprehension, the appreciation, the con-

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ception, the imagination of any finite mind—whether of man, angel, spirit or demon? It will be a long day, because the last day, of our solar system, of our sin-polluted, sin-cursed earth. It is the only day that will have, that can have, that must have no to-morrow.

Would to God that we now could have a just, an adequate conception of it, and ever live in harmony with the partially revealed and imperfectly anticipated developments of that great "white throne," and "him that shall sit upon it;" while around him and before him the entire universe of the intelligentials shall stand, enrobed in their characteristic peculiarities, and hear their irreversible and eternal destiny pronounced by the Divine Alpha and Omega, enrobed in all the peerless majesty of the truly supreme court of ubiquity and eternity. Such are our incipient conceptions of the Alpha and the Omega of the universe; and especially of humanity as developed in *The Faith* originally delivered to the saints. A. C.

LETTER FROM BRO. FRAME.

Dr. A. W. Campbell—*Dear Sir*: At your request, I give a brief account of the tour in Ohio, which I had the pleasure of making with your venerable Father. I visited Bethany in the spring of 1843, and in conversation with your Father, I mentioned that I was trying to evangelize, and had immersed about a hundred persons; that the feeble churches needed instruction in the practical duties of their profession. He agreed, should life and health permit, to join me in May and visit the churches. We met in my native county, Guernsey, at the Harmony Church, not far from Cambridge. Here we had an interesting time, preaching the Gospel, visiting families and old acquaintances and pupils of your Father's, when he taught a school in Cambridge. They were Baptists, but welcomed him to their houses, and at their request, he gave them a prospectus of the Reformation, in a discourse of two hours' length. We went from this place to Bridgeville, near Zanesville. Here we had a large auditory, in a grove near the village.—Leaving Guernsey and Muskingum counties, we started for the Muskingum valley, in Washigton county, passing through a corner of Morgan county. We had a great meeting at Sharon, and many hundreds come from a great distance to see and hear Father Campbell. I remember that a Mr. John McGary came twenty miles with his brother, Dr. McGary, to see and hear for themselves. They were inclined to the Baptists, but were delighted with your Father's exhibition of primitive Christianity. They were from the same county that your Father was in Ireland. At Sharon we lodged with Bro. Reuben Ismel, whose family were among the first to take the stand on the Bi-

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ble and the Bible only, near the old Stillwater church, Belmont co., Ohio.

From Sharon, we went to Olive Green, where we had a large grove meeting. Thence to Beverly, on the river Muskingum, about twenty miles above Marietta. Here we had a pleasant, profitable and useful interview, both publicly and privately, with the people of different religious persuasions. Father Campbell's great theme was "Christian Union on Christian principles." This he pleaded with great earnestness and success. Col. John Dodge, the Proprietor of the town, a cultivated christian gentleman, though a member of the Cumberland Presbyterean church, was delighted with Father Campbell, and invited him to his house. Your Father enjoyed his hospitality for several days. While here, Father Campbell was taken quite sick from fatigue of travel and arduous labors at his advanced age of 80 years and upwards.

He found a very kind and attentive physician in Dr. Reynolds, of Beverly. The Dr. medicated him, and got him well, free of any charge; and last year when I met him, he inquired after him, and spoke very highly of his exemplary piety and ardent ministerial labors From Beverly we went to Coal Run, four miles below, where I had, the March before, immersed 18 persons at one time, and organized them into a congregation. We spent some days with Capt. S. Devol's, whom I had immersed, with his wife and daughters. He was delighted with the visit, and had Father Campbell to preach at his house. Father C., in his visits to families, was particular to give them instruction in regard to the methodical reading of the Bible.—He regarded family religion as the oldest religion, and the family as the nursery of the church. Being a young Timothy to him, I received regular biblical lessons from him, and read to him a part of Whelpley's Compend of Ancient and Modern History. After reading the awful accounts of carnage, rapine and depravity of the ancient nations, Father Campbell would exclaim: "The history of man is the history of sin; and the first born man was the first murderer." I take occasion here to acknowledge my obligations and gratitude to him, that, in the good providence of God, I had the unspeakable privilege of enjoying his society, and of receiving from him so many valuable lessons, not only from the Bible, but in literature and science. The good principles and pious example which he gave me, have been of lasting advantage in my weary pilgrimage through this world of sin, temptation and sorrow. I never knew a more pious and godly man. My father used to say, he reminded him of the Apostle John. His piety and sweetness of manner reminded him of the character one would form, from reading the history of that lovely Apostle. Father Camp-

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bell used to say, that "a prayerless Christian is a contradiction." He zealously inculcated family and private prayer, as indispensable to true piety. Like one of old, "morning, noon and night" were his regular seasons of prayer. Oh! that all the professed disciples of Christ would imitate the example of this blessed Father in Israel! What a heaven upon earth would we enjoy! Father C. also deprecated the vain and often foolish conversation we hear among the professors of religion. He used to say, "we hear much talk *about* religion, but very little really religious conversation." "Out of the abundance of the heart the mouth speaketh." If our hearts are really warmed with the love of God, we will love to converse about Him, and about our Christian privileges. Father Campbell was much averse to debates, and the sarcastic and frequently abusive *manner* in which some of the Preachers spoke of our religious neighbors. "The servant of the Lord must not *strive*, but be gentle toward all men," was his motto to every Evangelist. He wrote me a letter on the subject of evangelizing, a copious extract of which I published in a May number of the "Christian Review," to which I refer you.

It was during this tour Father Campbell came to his second sight. He was much pleased that he could put his spectacles upon his head and line out hymns from our Hymn Book. He had left off the use of tea and coffee, and drank nothing but water. He thought this might have had something to do with his coming to his second sight! I remember some one said to him: "Father C., you have been a diligent student of the Scriptures for more than 50 years. Do they become old and insipid to you?" "No," said he, "I never read the Scriptures, which I have read hundreds of times, but I perceive new beauties in them."

After our visit here, we went to Lowell, 10 miles above Marietta, where we spent a few days in preaching, and in visiting Christian families; to encourage family culture, as Father Campbell called it.

The good teaching and pious example of Father C. did much to promote the cause of Reformation in this tour of two months. Also, much prejudice was removed from the minds of many who had misunderstood and misrepresented the Reformation. They discovered that it was not merely a theoretical notion we were contending for, but a practical reformation in the lives of the disciples of Christ; and that we were laboring not to build up a party, but to unite all the friends of Jesus in one body; that we might co-operate for the spread of primitive Christianity, and have done with disunion.

I accompanied Father C. a part of the way up the Ohio river, toward Bro. Albert G. Ewing's, and as I had appointments, he thought he could get along without me; we took the parting hand—he giving

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me his patriarchal blessing. I hope to meet him in Heaven, where we can talk over our toils and sorrows of earth, and our many sacrifices for the salvation of sinners.

Your brother in Christ, in the hope of a blissful immortality.

JOHN R. FRAME.

MILFORDTON, KNOX CO., O., July 11, 1860.

A CHAPTER ON CREEDS.

[The "Christian Advocate," of Adelaide, South Australia, is regularly received at our office. It is devoted to the reformation for which we plead. We present to our readers "A Chapter on Creeds,"—an original communication.]

Upon a review of Church history since the Christian era, it would seem to have been one of the chief designs of the Prince of Darkness to promote the forging of creeds, or to split out of unity the greatest possible diversity—a diversity that should exhibit all conceivable forms, shades, textures, compounds and images of other things. No extremes have been too remote; no elements of truth too sacred; none of error too absurd to coalesce in the same systems.—And the stand-point seems to have been the same in all cases as that taken at first to tempt the Son of God—"It is written,"—this is the lever or abstract truth with which he has worked out most of those systems. Foiled in his thrust at the Great Teacher, he has plied the same artifice and propagated its concealed fraud with telling effect among the ranks of his disciples. Whilst, however, we trace the temptation home to the tempter, we must not subtract an iota from the independent action of the human mind in accepting it and working out its complications.

Passing over what defections soever may have takenplace from the "faith once delivered to the saints" prior to the arch-Romish apostacy, when full-grown, it is certainly correct to designate those subsequent to it, as for the most part secessions from it. And so far we echo the boast of that corrupt hierarchy, only with the *slight* difference of converting her censure into a commendation. At least so all Protestants will admit. And this admission will prepare us to receive the more occult truth, that the origin of most of the prevailing creeds is to be found in the corrupted growth of preceding ones; and further, that the tendency of every system, by gradual and unperceived but insidious accretions, is to impurity; and that, as the sloughing off of the old skin is never the spontaneous act of any system with a view to return to purity, the only course for those who become alive to its offensiveness, is to come out and reform upon it. Indeed the instances are very rare, if there are any, of a church retracing its steps, when even

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in the eyes of large masses of its adherents, it had become no longer tolerable. The issue is always a disruption, with a new name for the seceding portion. And as the tendency of every offshoot, without exception, has been equally progressive (as the parent was before it) towards this festering head—just as numbers, influence and wealth attend it—it appears fearfully conclusive that, after making every allowance for obsolete systems, instead of a return to unity under the present dispensation, the number of sects will go on increasing until nearly its close. These remarks do not apply so much to purely human systems, for many of these expire of absurdity, but to those which have in them the divine form. For as nothing committed to man escapes the stain of his fallen nature, so truth in his hands becomes more or less perverted. This is just the history of Christianity from the day it stood forth in our world the pure gift of heaven—unity without alloy. Now look at the hydra!

Those are significant words applied to the Lord Jesus—"the author and the finisher of (the) faith." As he was its author, it was perfect; as he will be its finisher, it will again be perfect; but all between partakes of the imperfection of the fallen depository, and will continue to do so until he comes again and restores all things.—"Even now are there many Antichrists, whereby we know that it is the last time." It is no reply to this statement, to assert that it reflects on the work of the Holy Spirit. Are the facts as here stated or are they not? Have not the creeds of Christendom multiplied with every age; and do they not now number more than at any former period? And if less of discord exists among them, is it not in part owing to a culpable indifference to what was once esteemed important and worthy to be a boundary line between them? It is moreover worthy of note that whilst this indifference to things believed is a state very propitious for realizing "a constitution for all churches," and the desire for it no less so, yet that every effort to return to unity has proved abortive, and from the nature of the difficulty it can never succeed; or if, for a spectacle, the heavenly reality were let down to earth, it would only resemble a "dissolving view," produced to disappear.—No, it is alone the presence of Christ that will sustain it, as it is his coming that will alone effect it.

Now if we call the first presence of Christ and his apostles the center of truth, or unity, it would seem that the lines of divergence from it have gone on multiplying and extending ever since: or, in other words, every century has supplied either some new forms of error, counterfeits of truth, or combinations of truth and error conjoined. The living presence of Christ and his apostles was always a court of appeal, and a throne of law and light issuing forth for the

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maintenance or correction of faith and order. But Paul declared, that after his departure grievous wolves should enter in among them, and that of themselves men would arise, speaking perverse things. And so it has gone on ever since. But is not the Holy Spirit promised to guide us into all truth? He was promised to the apostles to guide *them* into all truth, to constitute them infallible expositors of those things which Christ had committed to them, and also to bring them to their remembrance—and John gives us in the last verse of his gospel some idea of their vastness—but this promise can only apply to us with limitation. Christ's judgment was infallible, and whilst with his disciples, they could not err without being immediately recalled to duty. "Holy Father, while I was with them I kept them in thy name." The Holy Spirit is equally infallible; but he does not communicate to us infallibility, nor does he audibly utter infallible words, but directs us to the written word, which, although also infallible, is seen by us through the medium of imperfect vision, and therefore the impression it leaves partakes of the imperfection, and at every entrance it makes to our minds has to commingle with and control various states, qualities, and capabilities pre-existing there. And our interpretation of Scripture is liable to partake of the bias of these things. The written word occupies, as it were, the place of a letter from a parent to his children, upon the meaning of which in part a difference has arisen, and they cannot agree, until the parent's return shall enable them to ask him. Could a Baptist and a Pædo-baptist now go to their common Lord and say, "Lord, which of us is right?" there would be an end to this controversy; but until that day it must continue. Meanwhile the Holy Spirit—but of whose approach, influence, abiding, our senses are unconscious—is given to supply the place of Christ whilst absent from us. As our Lord himself said, "A little while and ye shall not see me, and again a little while and ye shall see me." And "ye have heard how I said, I go away and come again unto you." And it appears evidently to have been the pre-ordination of the all-wise God that the Spirit should apply the comforts of redemption to the hearts of men. "It is expedient," said the adorable Redeemer, "that I go away, for if I go not away, the Comforter will not come unto you; but if I go away I will send him unto you." All which evinces that the interregnum of Christ was to be the prerogative of the Holy Spirit, without which not a particle of truth would have survived; nor had a single sinner been taught the way of salvation; nor a leaf of the Scriptures been preserved. These results, however, have to be worked out unseen, unheard, in and through minds naturally at war with all heavenly truth. In fact whatever excludes, or acts not through, the medium of the senses in man,

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is foreign to his nature, or above it, and implies an act of faith in the preternatural revelation; and it is just that which constitutes the difficulty of producing one perfect and uniform impression of truth upon the tablet of all hearts. It needs therefore the Holy Spirit as a continuous influence to restrain the Christian mind from a religion of the senses, and to preserve it the while in spiritual beauty. Is the proof of this required, it is present in the two exceptions that do appeal to the senses, Baptism and the Supper, which are the most scandalized and perverted of all Divine institutions.

It would seem, then, from the whole, that the course of the faith is not towards maturing fruit to the glory of God, but towards expending itself in a constant running to seed; and while the Savior delays his coming for long-suffering and patience, "not willing that any should perish, but that all should come to repentance," so long will systems and forms of error continue to be multiplied and aggravated, until—gathered up again, re-absorbed whirlpooled in the great federate apostasy of the last days—the iniquity be full.

Happy remnant, the chosen out of all sects, that shall then like Noah find grace in the eyes of the Lord; for they too—but in a fire-preof ark—shall abide the advent of another birth of nature, synchronizing with the return of the Lord, and the judgments ordained to purge the earth of its warring creeds, and restore the unity of faith and worship among the people of God. "For they shall be all righteous."

A GREAT ACT OF THE SOUL.

The celebrated poet and philosopher, Samuel Taylor Coleridge, regarded prayer as the great act of the soul. "I was sitting," says a friend, "by his bed-side, one afternoon, and he fell, an unusual thing with him, into a long account of many passages of his past life, lamenting some things, condemning others, but complaining withal, though very gently, of the way in which many of his most innocent acts had been cruelly misrepresented." "But I have no difficulty," said he, "in forgiveness; but, believe me, to pray with all your heart and strength, with the reason and the will, to believe vividly that God will listen to your voice through Christ, and verily do the thing he pleaseth thereupon—this is the last, the greatest achievement of the Christian warfare upon earth. Teach us to pray, O Lord." As he uttered these words, he burst into a flood of tears, and begged his friend to pray for him.

There is such a thing as becoming mighty in prayer. This attainment should be earnestly sought.

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From the Christian Review.

THE OPERATION OF THE HOLY SPIRIT THROUGH THE WORD.

Bro. Franklin:—I desire simply to inquire of those who preach so much about the operations of the Holy Spirit without the word, before faith in order to produce faith, and through the word, their *scriptural authority* for doing so. Give us apostolic precept or example for doing so. Have we one such sermon in the book of Acts, comprehending a period of thirty years, from the ascension of Jesus Christ to the second imprisonment of Paul the apostle? The sermons in this book are model sermons.

If the Holy Spirit operates on one sect without the word to produce faith, then does he not operate on *all* sects alike?—or why his partiality for one sect and not all sects?—and is he not then the author of all the Ashdodic jargon in the so-called religious world? How can we escape such a conclusion? Does not such a dogma make the word null and void? If the Holy Spirit produces *all* the revivals in all the sects, is he not the author of all the sectarianism in the land? If he is, it is against all his revelations in the New Testament. All the preaching, assertions and declamations on this subject are an assumption—the veriest assumption in the world—and nothing but an assumption—the very backbone of sectarianism. No man has ever proved it from the Scriptures. No man can prove it. Why then preach and believe it?

What better is the assertion that he operates through the word?—If he operates through the word on one sect, does he not operate on all sects alike through the word? Why his partiality for one sect? Which sect is he so partial to? How shall we tell which sect that is which he operates on, and not on the others? If he operates equally on all sects through the word, is he not as *much* and as certainly the author of all the sectarianism, on this hypothesis, as on the hypothesis that he produces it all without the word? What is the difference which way he operates—through the word, or without the word? the result is the same in both cases. If he operates on all the sects through the word, and then leaves them all where they are, he certainly is the cause of their being *where* they are, and *as* they are. Who can escape this conclusion?

If sinners cannot believe without this something that is dreamed of over and above the word, then they are excusable for their infidel-

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ity, until they get it. So are the sects excusable for stopping where they are, for not doing all that is revealed in the word; he only operated to carry them as far as they have gone, and he ceased his operations through the word, and they stopt. How will we escape this conclusion? For one, I do not subscribe to it.

Who can distinctly delineate and mark out the lines between the operation of the word and the Holy Spirit? Has any man ever been sensible of any operation before he believed the word, in addition to the word, or beyond what is revealed in the word? If so, let him tell it; if not, let him hold his peace forever on this subject. It is high time this matter was settled. I am ready and willing to believe and to do any thing which God has revealed to me in the Bible, without any addition or security from Him. Any man among the sects who will take the Book as his chart and guide to heaven, it will ruin him *religiously*—it will destroy his standing with his sect. It will religiously ruin all the sects on earth to confine them to the Bible alone, on this and all other subjects. Not one of them dare trust themselves to the teaching of the Bible alone. If the Spirit operates through the word on *all sects*, then he teaches Trinitarianism and Unitarianism, Arianism and Socinianism, Calvinism and Arminianism, Baptistism and Pedobaptistism, Catholicism and Sectarianism. What are called the popular operations, are the last hiding places—the refuge and the cities of refuge to the sects. If we succeed in driving them from that stronghold, they are then shipwrecked, without helm, rudder or pilot—perfectly out at sea in a storm.

We believe that the Bible is a perfect rule of faith and manners, to Papists and Christians; that the law or word of God is perfect, restoring the soul to the lost image of God; that the gospel is the power of God to all who obey it: that the word of God is living and full of power, or powerful, sharper than a two-edged sword, and is a discerner of the thoughts and purposes of the heart—it is a candle that searches all the inward parts of the soul—it works *effectually* in those who believe it. The man who most prayerfully reads and meditates on it, is the man on whom it operates most powerfully.

Nor do we deny the existence or the indwelling of the Holy Spirit. God gives his Spirit to those who *obey him*. I have contributed my mite towards two great questions of the nineteenth century, to wit: the disentanglement of the Bible from all human appendages and traditions; and also I have spent more than five years in trying to procure a purer and plainer and more faithful version of the Scriptures than we have in the common version; and I will most cheerfully aid in settling this vexed question of "sectarian operations." To all such questions of every description we return the answer of Father Abra-

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ham to the rich man in hell, "We have the writings of Moses and the Prophets," and I may add of Jesus and his legates, "let us obey them"—that is enough. Paul said the Spirit of God speaks expressly that some in latter times shall depart from the faith, "giving heed to seducing spirits and the doctrine of demons." 1 Tim. iv. 1. John says, he that hath an ear let him hear what the Spirit *says* to the congregations. Whenever the Spirit operates on a person, he speaks to him through the Bible. "Unto you I call, O men, and my voice is to the sons of men." Prov. viii. The voice of the Lord God to men is in the commandments, precepts, promises and threatenings of the Bible. Deut. xxviii. 1. As the Jews resisted the Holy Spirit speaking to them through their Prophets, "and testifiedst against them by thy Spirit in thy Prophets; yet they would not give ear;" Neh. ix, 30. Acts vii: 51–52: "Ye stiffnecked and uncircumcised in heart and ears, you do always resist the Holy Spirit; as your fathers did, so do you." Whoever disbelieves and disobeys the word of God in the Bible, resists the Holy Spirit. The above passages prove it. Whoever obeys any command or precept in the Bible obeys the Holy Spirit, is operated upon by the Holy Spirit of God. Paul said, "We have used great plainness of speech." Let us, brethren, discard all untaught jargon on this subject. JACOB CREATH.

LETTER FROM JERUSALEM.

Our readers have been generally apprised, by the secular press, of the fearful war raging at Mt. Lebanon, between the Druses and Maronites; and have, no doubt, felt anxious about our beloved missionary family at Jerusalem. The following letter contains the latest direct intelligence from them. It will be seen that they are not free from peril. We desire to ask of all our brethren that they daily pray for them, that they may be preserved "from unreasonable and wicked men," and that through all this trouble the hand of the Lord may direct their ways. Dark and bloody as this recent record is, there is no doubt that the Lord will bring good out of it. We fully expect the downfall of Turkish rule to be precipitated by these events, even against the desires and policy of some of the most enlightened European nations. I. E.

BEIRUT, June 23, 1860.

Much loved Brother: Having informed you in my last communication that I had left Jerusalem for the purpose of spending several months in Jaffa, you will doubtless be surprised to receive a letter from me dated as above; and I therefore proceed at once to say a few words in explanation.

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Being called by urgent circumstances to attend the sick bed of my daughter, I came on here about three weeks ago; and although I found her situation quite critical, I am happy to inform you that she has now so far recovered that we could immediately return to Jaffa. But unfortunately we are detained here, however anxious to return, by the same cause that was the occasion of her illness—the Druso-Maronite war.

It was generally supposed at first that this was a mere family quarrel between these wild mountain tribes, that would blow over as soon as the Druses should kill a score or two of the Maronites—that being the bill of mortality in favor of the latter at the close of the last war; but it has proved far otherwise. The Druses grew so bold in the course of a few days that they actually burnt up a few houses in the suburbs of this city—under the Pasha's nose, and as it was supposed in spite of his two tails. No less than twenty villages were to be seen involved in flames at one time from the top of this house, and the volleys of musketry distinctly audible. It was just at this time, when a number of soldiers and an enraged rabble were passing these premises about midnight, clamoring for Christian blood, that my poor daughter, whose health and spirits too had become much enfeebled by the recent loss of two lovely infants, was stricken down with the serious attack, from which—thanks to an ever gracious Providence—she is now well nigh recovered.

The Druses, though not near as numerous as the Maronites, have been uniformly victorious as yet. And such atrocities as they have practiced upon the Maronites and other Christians that have fallen in their way, I have never known. Not the slightest quarter has generally been shown either to age, sex or condition. Not content with hewing in pieces innocent children, they pitch them alive into the flames, on the point of the bayonet! but far worse than this is the fate of the poor women, and especially the nuns!! The basest acts of treachery are daily perpetrated not only by the infuriated Druses but by the perfidious Moslem. About fifteen hundred Maronites were enticed into a Moslem castle or palace near Hasbeyia under solemn promise of protection; but no sooner were they thus inveigled in than they were stripped of their arms, and the Druses permitted to fire upon them from above till all were killed except about a hundred lying in the lower tiers of the heap, who feigned death till night, and then effected their escape. And horrible as such a deed may appear, this instance of cruelty and perfidy will by no means impress you with too abhorrent an idea of their baseness. Day before yesterday two French priests were killed, and several others wounded at the Pasha's camp, about four miles from town, at a spot where I had ridden a day or

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two before, even though protected by a *safe conduct* of Druses, to whom they had probably paid as a ransom, all the money and goods they had in the world. What greatly aggravates the matter is, that those of their company who ran towards the Turkish camp for protection, were instantly shot down by the Pasha's soldiers—sent out avowedly to protect them.

It is estimated that more than twelve thousand have either fallen in battle, been murdered by the assassin, or burnt to death in their houses. Scores of fine large convents and various foreign silk factories have been destroyed by fire. Seven school houses and churches belonging to the mission of the Am. B. C. F. M., have also been destroyed; and lamentable to say many of their converts have perished with them.

And bad as this state of affairs is, it would have yet been much worse but for the timous aid rendered by a British man-of-war, that happened to be in port from the very beginning, which frequently screened the coast and rescued many Christians at Sidon. The situation of all classes of persons has been most precarious on several occasions, and although as many as seven men-of-war belonging to England, France, and Russia (some of them first class line-of-battle ships), have now come in upon the requisition of the Consuls, who early sent out dispatches to the various Mediterranean ports, our situation is any thing but comfortable. For the Consuls and Pasha had an ugly *blow up*, yesterday evening, after a stormy conference of six long anxious hours; and whereunto the matter will grow who can tell? The duties of the American Consulate have been very onerous, delicate and responsible during this trying time; but Mr. Johnson, I am happy to say, has proved himself fully adequate to the emergency; and his untiring efforts secure for him the warmest commendations of all parties.

When we arose this morning we found hundreds of an infuriated mob flying past our yard, armed with all sorts of death-dealing implements, for the purpose, as was said, of uniting with the Druses in an attack upon the native Christians; but fortunately just at that critical juncture a very large Turkish war steamer from Constantinople landed 2,500 soldiers, and order was immediately restored. Soldiers are now stationed throughout and around the city; and if we could rely upon Moslem assurances we could feel ourselves comparatively safe. But news has just arrived from Dier el Kamar, where 2000 Christians were killed day before yesterday, that every Maronite that fled to the Pasha's army for protection was deliberately shot in cold blood. The city is filled to overflowing with refugees from the mountains, and Mr. Eddy, one of the missionaries from Sidon, has just arrived with more than a thousand women and children. All sorts of

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rumors are flying about, and what a single day may bring forth no one ventures to anticipate. But our refuge is the Lord of hosts.—Alleluiah! that the Lord God omnipotent reigneth.

Great apprehensions are entertained, by many, (who think the Moslems are at the bottom of the whole affair,) for the Christian population not only of Damascus, Aleppo and Tripoli, but of Jerusalem and Jaffa also. Some of the missionaries are still in the mountains—some unable and some unwilling to leave!

But I must haste to close these hurried lines,—not having known of the expected departure of a steamer in time to write a deliberate letter.

Most sincerely and devotedly yours in the faith,

J. T. Barclay.

THE PULPIT.

I am to develop some of the leading principles which ought to regulate public speaking in the pulpit.

In every sermon the supreme object ought to be to do good. In forming your general style of preaching, ask yourself, not what will surround you with temporary applause, but what sort of preachers scattered through the world would form the most glorious church for Christ, and bring most souls to heaven, and strive to be one of them. Go forth with a sense of absolute dependence on God. Always approach the sanctuary with a prayer on your tongue, and with a strong desire in your heart for the salvation of men. Bathe your mind in your subject, and preach every sermon as though it were your last.—Keep your eye chiefly on the conscience. Take more pains to show your hearers that they have violated *obligations*, and *ought* to do the service required, than that it would be pleasant and for their interest. If you wish to astonish only, make short and eloquent appeals to the passions, and just as your hearers begin to feel, stop; but if you wish to do execution, follow it up—leave no stone unturned. A man less pressed with desire, will state his case and a few arguments in point, and there calmly leave it. But a man who feels unable to quit till he has gained you, will surprise you with specimens of his invention. When you think he has exhausted the subject, he will bring forward new matter; not forced in, (that makes the heavy preacher,) but so necessary that you wonder you should have thought the subject ended without it. It is not the heavy after-piece of a jaded spirit, but the very speaking of the soul.

Some preachers please the church, and some the world. Beware of a wish to be admired! The way to be popular with the serious

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and wise is not to seek it. The way to be divinely eloquent, is not to set up this for an object, but to steep the soul in heavenly truth.—Let it not be so much your aim to polish as to point. Do not always choose the most popular and splendid subjects. Ask your *heart* what text to take. Never write a sermon merely because you must. When you are hunting for matter barely to fill up half an hour, it will always be uninteresting. Live so and study so that you will always have one subject that fills your heart, and take that. Write not so and so because you must fill a sermon, but because with present feelings you cannot write otherwise. Consult your own joys and trials or necessities to know what to say, and in what order. Copy your own heart and views. These are the most interesting sermons. Here heart answers to heart.

The great engine to be employed is divine truth, and not arguments drawn from earthly sources, or a mere playing with the imagination and passions at a distance from divine truth. It is by the word of God, that men are sanctified—John xvii. 17. This is "the sword of the Spirit"—Eph. vi. 17: the "fire" and "hammer" that "breaketh the rock in pieces"—Jer. xxiii. 29. That preaching is the best which displays the most of God. What can Seneca's Morals or a treatise on the passions do in comparison with this? Look through Christendom and see: where does the kingdom of Christ flourish most? Is it where ministers are polite time-servers, and entertain the ear with some refined moral treatise? or where the truth is preached in its plainness and simplicity? A natural effect of a deep dependence on God will be to exhibit the truths of his word in quick succession, and to point them at the conscience; not to run out among human relations and events, and wander away from the soberness and solemnity of divine truth. There is such a thing as secularizing the most sacred subjects, by a sort of profane handling. Thus, in exhibiting the divine perfections, a man of imagination may take, for instance, the omnipotence of God, and illustrate it by the rolling of the sea, and the sweeping of a whirlwind, all fancifully described, and calculated to take the mind from God and confine it to the earth, about as much as Thomson's Seasons. I go to church with an entirely different feeling and view and expectation from what I have when I sit down to Homer. His image of the helmet emitting fires like the autumnal star of evening, affects me when I have formed my mind for amusement and poetry; but when I am at my devotions, such things belong to another world, and would chill and disgust me.

Avoid remote matter—going round and round a matter without coming to the point—like Paul. Much of this may be found in the specimens of Claude, where the ingenuity is often racked to bring forth

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what is of little worth. One would think that this distinguished Protestant regarded preaching as a decent and dignified presiding over the public worship of an assembly in a great metropolis, and nothing more. Whitefield, or any man conversant with scenes of the Holy Spirit, would have given different specimens. A man with the heart of Seneca may find matter enough around about Christianity to fill the discourses of half a century, without ever preaching a Gospel sermon.

Shun not to declare the *whole* counsel of God; not all at once, but as the people are able to bear it; not in a tortuous manner, but directly and explicitly. Use not circumlocution to avoid the word *hell*.—Say not *Deity*; or *the Being who rules the world*, but *God*. The greatest prudence lies in obeying him and securing his protection. But use "acceptable words." Eccl. xii: 10; see also Prov. xvi: 21; and xxv: 11, 12. Avoid terms that are not affectionate in your manner. Show no pride in speaking of opposers. Descend not to the unmanliness of making your pulpit your fort from which to assail your enemies. When you have occasion to speak of the character and prospects of sinners, let it appear to be done, (and to appear natural it must be real,) not from delight in their misery, or from exultation at being raised above them, or from a propensity to threaten and arraign, but from necessity and love; and make it manifest, from your compassionate looks and softened tones, that the description gives you pain. There is an opposite manner, as useless as it is disgusting; a talking of sinners and their punishments in a hard-hearted way; throwing out things in a disjointed, harsh, unfeeling style, and not in an affectionate, conversing, affecting, pungent manner: denouncing them in general terms, and declaiming about hell-fire, without taking any sober pains to fix a conviction of sin upon the heart; in a word, throwing about coruscations of lightning, without awakening any sense of guilt.

But, my brethren, we have sometimes more to deal with than the understanding; we must address also the imagination and passions. I have said that the eloquence of the pulpit differs from all other kinds of oratory in two respects; first in that the power which gives it success is supernatural; secondly, that the only means to be relied on are the truths of God. Now, both of these circumstances admit of a qualification which, while it lessens the difference between this and other species of oratory, shows that the whole man must be addressed from the pulpit as well as at the bar and in the senate. The remark which is to qualify the first circumstance is, that the supernatural operations of God go so much in a line with nature, that what would affect a man without the Spirit, would be more likely to be car-

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ied by the Spirit to his heart; else there would be no reason for improving our manner by education at all, and all that would be necessary would be to study divine truth and lay it before the understanding in the coarsest plebeian dress. We must, therefore, conclude that a skillful address to the whole man is consistent with absolute dependence on the Spirit of God, and, I will add, as consistent as the use of any other means. The end of all the means of grace is to bring divine truth into contact with the consciousness and sensibilities of the soul. What do sacraments, and sabbaths, and sacred music, and a written and preached word, and the dispensations of providence more? And just this and no more is accomplished, as I shall presently show, by addresses to all the faculties of the mind. Truth is thus brought into contact with the whole man. But after ministers have preached ever so eloquently and long, when sinners are bowed, as great a wonder is wrought, and by God alone, as when Jericho fell. And if with the most impassioned appeals we go forth relying on God as the only efficient agent, we go forth as Joshua, and as Gideon, and as David did.

The remark which is to qualify the second circumstance is, that though the preacher, unlike all other orators, is limited to divine truth as his means, he, no more than they, is limited to the understanding as the object of address. For, in the first place, he must speak to the whole man in order to bring divine truth clearly before the understanding. That vivacity of style which is addressed to the imagination and passions, serves greatly to strengthen belief, by fixing the attention, by aiding the memory, by exhibiting a lively picture of the subject, giving to the mind a fuller and stronger view of it, and by the analogical arguments contained in rhetorical comparisons and other similar figures.* Every one knows that truth may be introduced to the view of the understanding through the medium of the passions. I never saw the worth of the soul as when I had a child lying at the point of death—the truth in this instance opening to my understanding through the medium of parental affection. In the second place, truth, in all its interesting aspects and relations, is adapted, not to the understanding alone, but to the imagination, and passions, and conscience, and will. Are the amazing truths of the love of God, the mission and death of Christ, our infinite ruin by sin, the

* There is a near relationship between imagery and ratiocination; the latter consisting in a comparison of ideas whose resemblance is more obvious—the former in a comparison of ideas whose resemblance escapes ordinary observation. "Moral reasoning," says Campbell, "is but a kind of comparison;" and "rhetorical comparisons," he adds, are "but arguments from analogy."

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final judgment, an eternal heaven and an eternal hell, to be contemplated, like mathematical verities, without emotion? There is no holiness in mere speculation. All holiness primarily consists in passion. Nothing but passion is directly enjoined, and nothing outward but the fruit of passion: for love, "the fulfilling of the law," is a passion; and so is gratitude, and repentance, and desire, and compassion, and joy in the Holy Spirit. Without passion we could not be persuaded to act at all, for there would be nothing to which a motive could be addressed. If we loved or cared for nothing, what could induce us? Without passion, therefore, we could not exercise the power of will; of course could not move; in short, should be nothin but intellectual statues. Doubtless, then, passion and the kindred power, imagination, were made for the service of God, and ought to be enlisted. For what other end was sacred music ordained, with "psalms, and hymns, and spiritual songs,," but to operate on these powers?

We are so constituted, that when the passions are excited, the imagination is roused, and when it is roused, it naturally pours itself out in its own proper dialect of figures. If, then, we may not use figurative language, we must either suppress passion or express it in language unnatural to man, and incapable of being understood. The former would convert us into intellectual icebergs, the latter would prevent us from imparting our feelings to others. Either would lead to a religion of mere notions. If we take this ground, there are other sects who will find out that men have feelings, and will bear down all before them. If we take this ground, our churches will either sink into a national religion, or go off to other denominations, who know how to address the whole man.

On the other hand, a figurative style undictated by passion, and got up by labor, is still more frigid and disgusting. Like the sky in a wintry night, it may sparkle, but it freezes. Never go out of your way to select a flower, but if it comes in your path, be not afraid to take it up.

There is no book on the face of the earth which addresses itself so strongly to the imagination and passions as the Bible. The prejudices against appeals to these powers have arisen in part from witnessing bad specimens, in which the onset was made, not by a close application of divine truth, but by a press of other considerations; not to subserve a religious impression, but to produce a stage effect, and often in strained and unnatural language. Nothing of all this is found in the Scriptures. In their appeals to the passions, they employ, of course, nothing but divine truth, though often conveyed through the medium of natural affections. All their appeals are subservient to a religious impression. Not like some popular preachers who

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will make you weep, and having dissolved you, will turn away; they labor to impress on the molten mass the image of God, and show that they dissolve it for no other end. And as to their style, they address nature in the very language of nature. Look at the story of Joseph and his brethren, the lamentations of Jeremiah, the parable of the prodigal son, and the visit of Mary to the sepulcher: how infinitely different from those splendid declamations, or blustering harangues, which, with high professions of warmth, breathe none of the tones of nature, and betray a total want of feeling!

We have but few specimens of the preaching of Paul; but there is one sentence in his address to the elders of Ephesus, which lets us into his manner of preaching in that city for a considerable time: "Remember that by the space of three years I ceased not to warn every one night and day WITH TEARS." Acts xx: 31. Surely a preacher standing on this isthmus of time, with two worlds opening upon him, with Calvary on the one hand, and a dying race on the other, has enough to rouse his feelings. By all the means which the most impassioned eloquence can furnish, he ought to strive to bring the truth of God home to the soul; not to set off his own character, nor to soothe with pleasant sounds, nor to dazzle with the splendor of tropes, but to set the loveliness and glory of truth in full blaze before the eye. Here let him spurn the earth, and rise above criticism itself.

But you say, I would not exclude the passions—I only object to what may be called a *passionate religion*, and to that impassioned preaching which is calculated to produce it. The dispute, then, is not about the *thing*, but the *degree*. I shall doubtless acknowledge that among some enthusiasts, passion, instead of being the handmaid, has become the mistress of the house. For nothing of this do I plead. Reason is unquestionably to rule, and passion to be subordinate. And as to the degree of passion allowable, I know of no other limit. As long as reason governs, I see nothing to blame in the fervors of "the rapt seraph that adores and burns." Who will say that the sacred passions which glowed in the heart of a David, a Watts, a Whitefield, a Brainerd, though far removed from the ordinary coldness of mere didactic preachers, were disproportionate to the sublime truths they contemplated?

Still there is a counterfeit. Men may be carried away by a religious frenzy, who have very little religion. This is doubtless a thing to be guarded against. And this must be done by a clear and well-proportioned display of truth. One truth disproportionately dwelt upon may destroy the balance of the mind. Thus a part of the rays of the sun, separated from the rest, will stain your page red or orange or vi-

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olet, but if the full light of heaven falls upon it, it will leave it a pure white. All truths seen in proper combinations, though they may elevate and astonish, will produce no frenzy. There was no frenzy in "the unenthusiastic Jesus," with all the amazing truths of heaven beaming upon his soul. There is no frenzy in the eternal mind.

Two things we see. David, with all his elevated views and devotions, has nothing excessive, nothing disproportionate. In all his excursions among the wonders of the divine perfections and government, he never loses his balance, is always self-possessed, always calm enough to express with propriety and dignity the amazing views which open on his soul; while others are carried away in a frenzy of religious zeal, whose ignorance, excesses, and uncharitableness, show them to be strangers to sanctified affections. How, then, shall we distinguish "the precious from the vile?" By the word of God, by reason, and by the Holy Spirit. In particular, let the question be decided by what the Spirit of God teaches when he descends—by that kind of feeling and preaching which he dictates in revivals of religion. What does the Spirit do? He does not enlarge the understanding; he only impresses divine truth upon the heart, and awakens those affections which are suited to the truth impressed. Two things then are evinced by revivals of religion: that the Holy Spirit approves of strong affections, and that the truths of the Gospel are calculated to excite them. It is a good rule to make the generality of your sermons such as would most please and affect an audience in a revival of religion. Razeed down by this rule, how many sermons, even of a practical form, would have little left!

Would you successfully reach the soul, select the most proper ideas, open you eyes to view them, work up your mind to feel them, and then express them just as you view and feel them yourself. Select words best adapted to this, and let no flowers interrupt or disturb this precise expression. Let your style be such that the hearers will attend only to the thoughts, without considering that you have any style. For this your style must be simple, easy, and natural. Let your manner be just such as nature puts on when she feels, and such that the serious hearer will not consider that you have any manner, but only feel the effects. Let your tones be solemn and affecting; not indifferent, as though you were talking on a subject of no importance. The attitude, the eyes, the whole man should speak. No matter how pleasing a preacher is, if it is not the man, nor the writer, nor the speaker that is admired, but the truth expressed—if behind his subject he hides not only himself, but the ornament of his style, and the gracefulness of his action. All must appear so natural, so artless, so right from the heart, that nothing shall be thought of, or

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felt, or give pleasure or pain, but the subject itself; just as in the case of a man who, in all the commotion of grief, is eloquently describing in private the stroke which has swept his children into the grave. Let your tones and action vary in different parts of your discourse, passing lightly over lighter matters, and reserving your strength for those of more importance. Let this rule be carried from paragraphs to sentences, and from sentences to clauses. Avoid everything violent and strongly dramatic.

"Avaunt all attitude and stare
And start theatric practiced at the glass."

Too much thought about elegance of action, will impress a studied manner, that cannot fail to be cold and uninteresting. Yet do not cramp yourself with too much restraint. Fear no gestures which impassioned nature dictates under the solemnity and weight of divine truth. I will only add that your sermon, unless merely didactic, (which, perhaps, it should sometimes be,) should rise in interest and warmth to the end.

If there is a subject in the universe which does not befit a cold, sleepy, monotonous tone and manner, it is that which a preacher brings into the pulpit. Sleep over such truths and such concerns! Why will he not sleep at the day of judgment? You say, because amazing things will then be *seen*: and what prevents him from seeing them now but unbelief!—*Griffin.*

THE POSITION OF THE POPE.

All eyes are now turned upon Italy. The eyes of the upholders of despotism look with a savage scowl at the uprising of that lovely but ruined land. The eyes of the lovers of liberty are lighted with a hope that but a few years back no one would have dreamed of indulging. The people who have so long sat in the valley of the shadow of death, in the gloom of despair, at lest begin to see a little light. Day has broken upon the mountain-tops of Sardinia, and the radiance of their summits lights the lovely plains of Lombardy, and is reflected from the Appenines that watch the course of the Arno. Some gleams of dawn are seen in the south, and even the old centre of darkness, the dominions of the Pope, have been pierced by stray pencilings of the rising sun of liberty. There, however, Erebus and old night cling tightest to their falling sceptre. There, as by some of those mysterious charms we read of in the old romances, night rules in the midst of surrounding day, unbroken by the universal lustre.—What potent magician waves back the sun, and maintains the ancient darkness amid the bursting glories of the new creation?

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When the arms of France and Sardinia had driven back the Austrians from all their positions in Lombardy; when but one more blow was needed to shiver forever that old despotism, as the first Napoleon, sixty years ago, threatened on that same spot to dash it in pieces, what staid the uplifted arm? Not the uneasiness of Prussia, not the threatening aspect of Germany, not the movements of Russian armies towards the Danube—not these alone nor chiefly. The main difficulty was the perplexing question, "What shall we do with the Pope?"—An infirm old man, ruling a people who hate him, kept in power by foreign bayonets, owing his very political existence to the sufferance of Europe, has nevertheless the ability to check the progress of the victorious arms of two great monarchs, and to confuse their councils. Again, it is like the wierd old stories of the middle ages. The gallant knight sweeps all before him, till he meets an old man, who, with a word, paralyzes all his energies.

This Archimago of our time, is a political anachronism. For the date of his real existence, we must go back to the days of the Roman Empire under the late Emperors, when the Bishop of Rome began to be a power in the State. Owing his position to the accident of his occupying the See of the capital, he gained a predominance over the other Bishops, and gradually assumed the control over them, aided and abetted in his usurpations by the emperors. The irruption of the barbarians gave him enough to do at home, but he found protection under the shield of France, whose king, Pepin, gave him the first principality of which he was ever master. Charlemagne substituted a Frankish for a Roman empire, and the Pope found himself in his old position again, ready for aggression. Gradually, as all our readers know, the German empire assumed the position of the Frankish, and presented a mediæval copy of the old Roman system, modified, of course, by feudality. The dream of those stout old German emperors was a universal European empire, and more than once they seemed on the point of realizing their vision. Meanwhile, the Pope had been strengthening himself. The emperors regarded him as their vassal, like the other Bishops, who, though spiritual potentates, were also temporal lords, owing and rendering military service to their sovereign, the emperor. Upon this question of the temporalities, long and bitter wars were waged between the emperors and the popes, with varying success, until at last the bold Gregory VII, succeeded in emancipating the popedom. He declared its independence of the imperial government, and took away the appointing power to spiritual benefices from the state. In this struggle he was aided by the great temporal lords, who regarded him as fighting their battle with the imperial prerogative. Unfortunately, however, the Pope could

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not fight with the emperor alone. The question of investiture was one which concerned every monarch in Europe, and disturbed the whole feudal system. In every kingdom, therefore, this war was waged, for the wide ramification of the church brought it into contact with every government, and the pope finally triumphed; an *imperium in imperio* was every where established. By the joint aid of political manoeuvres and ecclesiastical thunders, the pope succeeded in establishing himself as joint ruler with the monarch in every kingdom of Europe.

When the Reformation stormed at this mighty fabric which had been reared with such labor and at such great expense of human blood, those countries which were fortunate enough to secure for themselves the triumph of the reformers, shook off these shackles; but those which retained the old faith, retained also the ancient fetters. In every Catholic country of Europe, the Pope is represented by his clergy. The higher dignitaries of the church sit in the councils of the nation and assist in controlling its destinies. It matters not whether their policy is ultramontane or not, they still serve the church above all things. The inferior clergy, by the tremendous power of the confessional, sway the conscience of the people, and in any contest between the pope and the nation they would make their influence terribly felt. Thus Catholic countries inherit from the past an organized internal force over which they have little or no control, and which is liable at any moment to obstruct their progress, as it has done in the case of France.

Meanwhile the pope, by reason of the peculiar character of his government, represents also the despotic principle. His so called "paternal government" is a pure absolutism. Reform is impossible; in the states of the church, reform of the government means its annihilation. Consequently, all the friends of absolutism rally round the Pope, who, far more than this despicable Bomba, Jr., represents absolutism in Italy. Hence the violent opposition of Roman Catholics to Victor Emanuel and Garibaldi. Instinct tells them that no blow can be struck for liberty in Italy, without endangering the temporal sovereignty of the Pope. Thus, temporally and spiritually, the Pope represents the cause of the enemies of Italy and of the world.

What is to be done with such a clog to the wheels of progress?—The future is all dark. Perhaps at last an answer is to be given to that earnest cry of the souls under the altar, "How long, O Lord?" —*Methodist Protestant.*

In times of temporal danger, think of your spiritual security.

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ANNIVERSARY OF THE AMERICAN BIBLE UNION.

The Present Condition of the Revision.

The condition and prospects of the Revision, naturally awaken solicitude at such a time. The Committee on Versions have met frequently during the past season. Their conferences have been patient, and their deliberations have all referred to the one great object so dear to every member of the Union, and to the measures required to hasten the work. Members of the Final Committee have been consulted. Between them and the officers of the Union there have been almost daily interviews, and this question is a mutual one with us:—"*Can we do any thing more than we are doing to urge our great work forward, more rapidly, to its completion?*"

Our chief anxiety now, is the apparently slow progress of the Revision. We expected to have Matthew (from Dr. Conant's hands), complete and widely circulated, ere this. The Appendix to this Gospel has delayed it. Dr. Conant is working hard—very hard—day and night, that it may come forth in such perfection as will leave little to be done after him; and such as will give to our friends the fullest possible evidence of the thoroughness with which the revision is prosecuted.

The Appendix to Matthew, designed to accompany it in its first issue, is really an Appendix to the entire New Testament. No other of the kind will ever be needed. In this Appendix Dr. Conant classifies every case of the use of the Greek word *baptizo*, not merely where it occurs in the original sacred writings, but also in the writings of Greek authors, so far as they have come down to us. For more than a quarter of a century, he has been collating the examples, as his reading and teaching led him to discover instances of the use of this word. The authors whose testimony is analyzed in this Appendix lived, some of them, from 200 to 300 years before Christ, others in the Apostolic age, and others still along down to the close of the age of Greek literature. Dr. Conant is thus enabled to determine its use and meaning beyond a doubt or a peradventure.

This Appendix is designed especially for the millions who read the English language. Every example is fully translated into English. The scholar, who may wish to test the accuracy of the quotations and translations, finds at the foot of each page of the author, book, and page, and the language, as it is in the original. So, while the scholar has the means of criticism, the English reader has the whole argument in his own language. We have the assurance of the reviser that this work,

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with] Matthew, may be confidently expected to be ready for circulation for examination by the first day of September.

Galatians, by Dr. Hackett, is promised by September first. We have arranged to print it without delay.

Mark is so far advanced that we hope to issue it in a few months after Matthew is published, with the full endorsement of the Final Committee.

The First Epistle to Timothy, prepared for critical examination, was issued in the June and July numbers of the *Monthly Reporter*.

The Second Epistle to Timothy, will appear during the present month, and be followed immediately by another of the pastoral Letters.

In its eagerness to advance the whole work, the Board has lately pushed its obligations beyond its means in hand, relying upon the co-operation of its friends, and the sacred pledges of the unpaid membership of the Union. We seemed to be already carrying all that was possible, when we lately agreed to engage the whole of Dr. E. Rodeger's time, and to compensate him for all his lucrative engagements which he was induced to relinquish for our sake, except the few hours a week reserved by him for his ordinary University lectures. Besides this, the Board, at its last meeting, in July, authorized its Committee on Versions to make arrangements with another Hebrew scholar in one of our American Universities, to assist in pressing forward the work of the final revision more rapidly. The only hesitation felt by the Board, was the unavoidable increase of expense. These two arrangements will add perhaps another $2000 per annum to our previous liabilities. Yet, after a full deliberation, the necessity was apparent to all, and the authority for the employment of this accurate scholar was unanimously given. The Committee now have the matter in hand. Shall they go forward and perfect the arrangement? It needs but the hearty sympathy and prompt aid of our long tried friends to meet these burdens, and secure by them an immense advantage to the Bible Union.

We wish to hasten the Revision, and at the same time to make it as thorough as possible; and we cannot resist the conviction that the Lord, who has guided us hitherto, directs us in these new openings, to go forward. In the case of one of the scholars now at our command, we felt that a refusal on our part would have been a refusal to improve a providential blessing. Its improvement would be a lasting benefit.

But our resources need to be immediately increased. Our treasury has been constantly overdrawn through the summer months, and is now overdrawn nearly $1000. It will require but little aid from each.

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of our numerous friends to make up this want, and keep all the wheels in motion. Our revisers must have their daily bread. Our printers cannot work without money. Our binders come each month for *their* compensation. Book publishers who have, by their agents, procured works from every corner of Europe to aid us, must be paid, and there is now due, for a recent very rare collection, about $600.

We now seem almost to be sweeping within the gates, to the possession of the great boon so long and so anxiously anticipated. Never before were we so near to the acquisition, in our own language, of a purer transcript of the sacred oracles. Help us brethren, in this hour of hope! Help us in this toil! Help us *now!* For now we do greatly need your help. If only half the aid which each one is easily able to render were sent to us, our hearts would be lightened, and every department of the enterprise will advance with increased rapidity.

WHO ARE THE DRUSES?

It is difficult to gather from the information at hand, much about these peculiar people, who are now attracting the attention of the civilized world by their ferocious plundering, burning, and butchering of the so-called Christians of the Lebanon district of Syria. They inhabit a tract of country of about 1200 square miles, in the mountains of Libanus and Anti-Libanus. Their number is variously estimated at from 70,000 to 120,000, one-fourth of whom are able to bear arms, and are exceedingly fierce and warlike. They claim to have descended from the Franks, who remained in the country after the Crusades in the 12th century. Their name is derived from one of their religious teachers, Durzi or Druze. At the end of the 16th century, they began to attract considerable attention in Europe on account of their religion, concerning which the utmost secresy had been maintained.

Little had been known or heard of the Druses previous to this time. Their sacred books, which were concealed in the earth, were said to contain doctrines which prove the selfish policy of their authors, and are a disgrace to humanity. If any of the *unlearned*, by accident or otherwise, became a witness of their secret services, or became acquainted with the contents of their books, they were immediately put to death.

Their doctrines, so far as known, seem to be a mixture of those of the Sadducees, the Samaritans, and the Mohammedans—the latter largely predominating. As Mohammedans, they hate image-worship and image-worshippers with perfect and revengeful hatred. Here is the secret of their peculiar enmity toward the Maronites, who are image-worshippers; for, while all sects of Christians have been butchered

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indiscriminately, the murderous work began upon the Maronites, and has been carried on among them with a most savage cruelty.

The Druses are governed by *emirs* or princes, who, in their turn, are subject to a grand *Emir*. They are nominally tributaries to the Porte, but almost entirely independent, cultivating the soil and producing wine and silk.

Their system of religion divides the people into two classes, the wise or initiated, and the ignorant or uninitiated. They have no public worship, and support no religious institutions, but frequent Christian and Mohammedan churches indifferently. The recent developments that have brought them into an unenviable notoriety, show them to be merciless to the last degree.

The Maronites, upon whom the Druses have wreaked special vengeance, are a set of Eastern Christians, who follow the Syrian rites, and are subject to the Pope. They are Arabs by birth, and still retain many of their customs. They cherish the law of retaliation, and the nearest relative of a murdered person is bound to avenge him. In doctrine they were formerly *Monothelites*; that is, while they agreed with the Catholics in ascribing two natures to Christ, they held that he had but one will, and were therefore called Monothelites, in distinction from the Monophesites, who admitted but one person in Christ.

At the council of Constantinople, in the 7th century, the doctrine of the Monothelites was condemned, and they took refuge in Lebanon, which had even then become an asylum of vagabonds and rebels of all sorts, where they are found at the present time. They have their name from Maro, their first Bishop. Mosheim informs us that the Maronites retained the opinions of the Monothelites until the 12th century, when, abandoning and renouncing the doctrine of one will in Christ, they were re-admitted into the communion of the Romish Church. Though they acknowledged the supremacy of the Pope, their clergy continued, as heretofore, to elect a head whom they called *Patriarch*. Their priests, unlike those of the Romish Church, are allowed to marry, but their wives must be maidens and not widows; nor can they marry a second time. They celebrate mass in the Syriac instead of the Latin language, and their communion is administered in both kinds, and in many things they differ from the Romish Church. They have their schools and churches, and their *convents*, 200 in number, and their religious ceremonies are performed with great exactness.

As to the religious tenets and practices of the Druses and the Maronites, there may be but little to choose in either. Both hold some of the truths of Christianity, and while the Druses hold also the worst elements of Mohammedism and Paganism, the Maronites in-

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corporate with their creed the corruptions of the Church of Rome.—Our sympathies are moved and our indignation aroused toward the murderers, not because their victims are Christians, but because they are men, women, and children, and, as such, justly claim our sympathy and our protection.—*Northern Christian Advocate.*

VIEW OF THE UNIVERSE.

In wafting ourselves in imagination to our own satellite, the moon, the nearest of our celestial bodies, we have passed over a distance equal to thirty times the diameter of our globe. In advancing to the sun, we travel over a distance equal to thirty times that of the moon; and before we reach Uranus, the remotest of the planets, we have traveled a space equal to twenty times the earth's distance from the sun. Thus placed at the limits of a system inclosed in a circle of 1800 millions of miles in radius, our appreciation of distances would appear to be exhausted, and we seem to be on the margin of an unfathomable abyss. The telescope, however, and mural circle, enable us to span the void; and the genius of man, proud of the achievement, and justly, if humbly proud, has crossed the gulf of twelve thousand times the radius of his own system, that he may study the nearest world in the firmament of heaven. Beyond this frontier lies the whole universe of stars, their binary system, their clusters, and their nebulous combinations. The observed parallax of one-fourth of a second in Lyra, carries us four times as far into the bosom of space; but though beyond this we have no positive measure of distance, it would be as unphilosophical to assign limits to creation, as to give it an infinite range. In this rapid flight into space, we have traversed it in but one dimension, and the line which we have traced is but a unit in the scale of celestial distance. Creation, in its wide panorama, is still above, beneath, and around us. The overarching heavens still inclose us, and innumerable worlds sparkle in its canopy. If from this borne, from which the astronomical traveler alone returns, we look upon our course, our own planetary system ceases to be perceived. Its sun is dim—itself but an invisible point in the nebulous light that intervenes. Where, then, is our terrestrial ball—its oceans—its continents—its mountains—its empires—its dynasties—its thrones? Whre is our fatherland, its factions, its Christian disunion, and its unholy wars? Where is our home, its peace, its endearments, its hopes and fears? Where is the man, the intellectual monad—the only atom of organized life that pierces the depths, and interprets the enigma of the universe? And yet the only spark of a spiritual nature which disclaims the authority and resists the will

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of the Universal King! They have all disappeared in the far off perspective—the long vista of space, whose apex, were it a sun, the hugest telescope would fail to descry. No living thing here meets the eye; and no sentiment associated with life presses on the affections. The tiny organism of earth's ocean, everything that moves and breathes, that lives and dies, all are engulphed in the great conception of the universe. The straining mind cannot unite the immeasurable extremes. The infinite space, the eternal duration, the omnipotent in power, the perfect in wisdom, alone fill the expanded soul, and portray in their awful combination, the Creator of the Universe. —[*North British Review.*]

PROOF-READING.

Few works are printed, few periodicals are issued, in which a close inspection will not detect typographical blunders; errors in grammar, errors in punctuation, errors in the construction of sentences.—Yet, he who knows how hurriedly literary labor is performed, and the constant liability there is of deranging the exact preparations of a manuscript, when it is once passed into a printing office, must be surprised, if he pauses to reflect at all, at the comparative accuracy which our current literature presents in this respect. Thousands of newspapers are issued every day, in many of which will be found an almost marvelous approximation to correctness. Instead of scolding at occasional blunders, the reader should congratulate himself that so few are obtruded upon his critical sensitiveness. Instead of holding an author accountable for every violation of verbal propriety, he should charitably conclude, where a glaring error occurs, not in harmony with the whole performance, that it is the result of the accidents of what the printers call "*composition*," and "*revise*." Proof-readers in our large publishing houses are, we believe, expected to be highly educated men. It is not so, generally, in those establishments where newspapers are thrown off by the thousand, and job-work is executed with *dispatch*. That word *dispatch* is suggestive of hours of mortification to many a thin-skinned wielder of the pen in his earlier experiences. The *dispatch* with which his half-corrected proofs are paraded before the critical world, would make literary life a prolonged torture, were it not that he gradually becomes hardened to endurance, until despair makes him bold and reckless. Proof-readers are not all grammarians; though most of them are apt to think they are. A sentence strikes the ear inharmoniously;—the proof-reader thinks it is not exactly as it should be—he is regardful of the reputation of the author—he kindly ventures to supply a word which he supposes was

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omitted by accident; and the author is annoyed to find that he is made to violate the very elementary principles of syntax.

In most cases of book or pamphlet printing, and also of editorial contribution, the proof is submitted to the writer before it is put to press. But of all men, the writer of a piece of composition is likely to be the worst proof-reader. This is so because he is apt to read what *should be*, rather than *what is*. He is familiar with what he has written, and not unfrequently reads the page of *memory*, when his eyes are looking upon the column of type in which his thoughts are intended to be represented. Many a time have we gone over a column of matter, as we supposed with great care, and been quite surprised to find afterward that we had read what was *not* before us, and that we had utterly failed to discover we were made to talk very bad English. Formerly, such things troubled us amazingly, but we have become used to it as an inexorable necessity, and we beg our readers not to believe their eyes when they occasionally find us blending singulars and plurals in such confusion as would seem to imply a forgetfulness of twelve year-old studies. We say the same in behalf of our correspondents.—*Methodist Protestant.*

From the Banner of the Faith.

THE DISCIPLES—WHO AND WHAT ARE THEY?

In March last a document well stored with incorrect statements relative to the Disciples, penned by a clergyman of the Presbyterian Church, was published in "The Commercial" at Huron, in Michigan. As there is only the breadth of a river separating Port Huron from Sarnia, in Canada, and as the banner has readers up in that direction, the facts were reported to us, and a request came to respond to the article of the ministerial friend. The reader, therefore, is now properly introduced to the following:—

EDITOR OF "THE COMMERCIAL," PORT HURON: One month ago an epistle appeared in "The Commercial" touching the people who take the name "Disciples of Christ." The epistle was written, I am informed, by a gentleman who ministers as a clergyman, and signs himself "C. S." Being one of the much-spoken against "Disciples," you will perhaps allow me "of your clemency" to note down sundry items pertaining to the Disciples, soliciting your readers to compare the utterance of friend "C. S." with what is thus offered.

1. The brethren Disciples, instead of rallying round a famed man as their founder, take pleasure in hearkening to Jesus as their Divine Founder and Leader. Speaking of the Disciples, Mr. "C. S." is

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pleased to say that "the founder of this sect" . . . "was originally a Presbyter, but withdrew from that church in 1812." The Lord Jesus was never, I believe, a Presbyter, in the usual sense of the term, and never, therefore withdrew from the Presbyterian Church either in 1812 or any other year, previously or subsequently.

2. As the Disciples of the Redeemer were made and preserved originally without uninspired formulas, but were born and nourished by the love and legislation of Christ through uninspired ministers, the Disciples in this century, as in the first century, accept the "form of sound words" given by inspiration without the aid of words of man's wisdom formulated into a confession.

3. Believing that there were no denominations or diverse bodies of Christian worshippers when the gospel was first heralded to the nations, but all were "one body" under the government of "one Lord," the Disciples aim to so stand upon the original ground and to so work under the Chief Captain as to induce all true and teachable men to reject partizan teaching and customs, and unite upon the common salvation of the Divine Head.

4. If, then, the Disciples are a "sect"—thereby signifying a partizan people—as Mr. "C. S." intimates, it is very foreign to devoutly cherished purposes and averse to every avowed principle.

5. With reference to what is usually styled "regeneration," the Disciples read in the standard creed that those who heard Christ preached, who believed in him, who thereby were "pierced to the heart," and hence repented of their sins and "put on Christ," thus showing a changed mind, a changed heart, entering a changed state, in order to a changed life, were, at first, accounted the new created in Christ; and such persons in this age are regarded by Disciples in Canada and Michigan as the people who follow Jesus [by following the apostles] "in the regeneration" or dispensation of the new creation of which he is Lord, Head, and Hero. Mr. "C. S." writes these words: "Orthodox denominations believe in a change of heart or scriptural conversion; the Disciples believe no such thing. This statement which fails to carry the essential element of truth, may have been made, let me hope in charity, from lack of knowledge, and not from lack of candor.

The gentleman engages in the task of drawing a comparison between the Baptists and Disciples, not omitting to advertise the superior article of orthodoxy which distinguishes the one and the discount or counterfeit which characterizes the other. I incline to review this comparison, believing that it may pay cost; but for reasons quite satisfactory to myself, it seems proper to put my notes upon this part of

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his epistle in a separate chapter in the form of a letter solely consecrated for the purpose.

With the full conviction that heavenly wisdom purifies and unites men, while earthly wisdom is both carnal and divisional,

I am Mr. C. S.'s friend and yours also.

As a defender of the faith, D. OLIPHANT.

BRIGHTON, C. W., 29th April, '60.

SECOND CHAPTER.

EDITOR OF "THE COMMERCIAL," PORT HURON: While giving a heedful ear to the comparison or contrast Mr. "C. S." draws between worshipers calling themselves Disciples, I am induced to make a twin inquiry. Are we favored in this country with a standard or model people, and are the Baptist friends this standard people? And if the answer be affirmative, follows it not that all who are unlike these model neighbors are to that extent astray, and all who are like them to that extent exemplary? How would such a position suit neighbor "C. S."—? for it is said he is identified with the brotherhood of Presbyterians, wherein may be found as reliable orthodoxy as America can boast; yet how wide the difference between them and Baptists.

"I affirm," says the reviewing friend, "I affirm that there is a *great difference* between the doctrine and faith of the Baptist denomination and those of the so-called Disciples." No question of it: provided we have in our eye, not a Hebrew of the Hebrews, but a Regular so intense that he is more Baptist than Christian, as a specimen of the "denomination" to which my friend refers. I, for one, desire a wide margin to intervene between popular Regulars and Regular Disciples. But those Baptists we read of, who lived and who died to the Lord Jesus, and all brethren Baptists at this date who imitate them as they imitated Christ, are such friends as take the same creed, obey the same Redeemer, possess the same spirit, and have the same reformatory aim as the friends called Disciples. They are substantially one people, and whether all know it or not they are fervently engaged in the one work of reform under Messiah.

"The Disciples make baptism by immersion a saving ordinance," says neighbor "C. S.," and then he adds, "neither the Baptists nor any other evangelical denomination hold such doctrine, but have charity to believe that one may get to heaven without immersion."—[Concerning reaching heaven without immersion, I speak not now.]

Quite true, the Disciples teach that every institution ordained by Jesus is saving. God perfected the world of naturals and the world

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of spirituals by putting in them saving ordinances. A non-saving ordinance the Lord never made. Any ordinance therefore that is not saving, is not from heaven. Daylight is a saving ordinance. And the light from above, as it shines in the government which is of grace, is, I am happy to know, saving. Preaching, prayer, the feast entitled the Lord's supper, liberality in giving, as also faith and immersion are, in their appropriate places, the Disciples believe, divinely suited to save. Without fee or reward I could freely give my right title, and interest in all non-saving ordinances to those who may need them. Such are of no service to any Disciple, as far as known to me.

It is affirmed that Baptists do not hold that baptism is saving. Some of them, no doubt, strip baptism to a skeleton having the form without the power, and grow lean in attending to what possesses no grace of God. Others manfully avow with the author of salvation that faith and the obedience of faith by an initiatory burial and resurrection with Christ are joined inseparably in order to full participation in the present salvation. With the greater number of Baptists, this ordinance saves a man from alienship or non-membership: for they count no one a member with them, nor give him a place at their altar of communion, until he adds to his faith immersion. So far at least it is a saving ordinance with very many friends called Baptist.

Let me not spend too much of the reader's time in asking what is meant by the expression, "baptism by immersion." There are pious men who tell us that baptism signifies sprinkling. But "sprinkling by immersion" would not be such English as a scholar could approve. Pouring is given as a correct definition. Try that, "Pouring by immersion." No correct friend would be willing to father the expression. Then there are perpendicular people who gravely say that baptism means immersion. But to speak of a man being "immersed by immersion" is like telling us of one who is wedded by wedlock or buried by burial.

"The Disciples," he says, "require of their candidates for immersion only a simple trust or reliance on Christ." He testifies that Disciples believe not in a change of heart, requiring only a simple reliance on Christ. I would be pleased to know what friend "C. S." means by these statements. Does he intend to signify that reliance on Christ, whether simple or compound, is possible *without a change of heart?* Did he ever find a man relying on Christ whose heart was NOT CHANGED? At this moment memory does not call up a contradiction more palpable in two statements so near together as that now noted. First, it is stated that Disciples believe not in a change of heart. Next, it is affirmed they require reliance on Christ. Is there any other friend in Michigan or in Canada who will hint that a man

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can rely on the Lord Jesus and remain unchanged in feeling, unchanged in purpose, unchanged in heart, unchanged in life?

Another picture appears: "Baptists have their creeds, bonds of union, and church discipline." And then it is affirmed, "THE DISCIPLES HAVE NEITHER." My pen must not pause to criticise "*neither of three*," for it is not the grammatical correctness but the truthfulness of the statement that I desire to test. Popular Baptists have creeds—not one, but two: the Bible forming one, and articles formed by themselves forming another. The Disciples are satisfied with one creed, drawn up, arranged, perfected, signed and sealed for authoritative reference by the living Spirit. So soon as it is ascertained reliably that a perfect creed calls for an imperfect creed to aid it, the Disciples will follow the example of devout neighbors and secure a second creed. But to say the Disciples have no creed when the Sacred Writings are received as such, demands a boldness of utterance or shows a degree of non-information seldom exceeded.

Friend "C. S." assures the community that the people he opposes are without a bond of union. He omits the proof. Let me exercise the right of a Disciple of Jesus in calling for the evidence. Truth, pure from the mint of inspiration, moulded and clothed with heavenly love, once united the Disciples of the Lord. The love of Jesus constrained them. The law of Jesus was their joy. Then, indeed, love was law and law was love; and those constituted and do now constitute the union bond of Disciples.

"Of church discipline the Disciples have none," says Mr. "C. S." Does he mean the Lord's discipline—the discipline appointed and approved by Jesus? Church discipline sounds quite too much like what is heard in a city upon seven hills in a super-orthodox spot in Europe. The church, over in that quarter, exercises very robust discipline. Witness its pungent correctives in prisons and inquisitions, shaped and guided by tallest and broadest orthodoxy. But the Lord in his word of truth, speaking as he does by his servants the apostles and prophets, guides his own people and furnishes admonition, warning, and reproof as their condition requires. With such discipline the Lord's Disciples are blessed.

One word upon the charity that certifies men into heaven without submission to Christ's institutions. This is a chapter of things the Disciples have allowed to remain untouched. The Christian ordinances, one and all of them, minister the blessings of the redemption now enjoyable, a redemption, it is true, that points with a hopeful eye to a more perfect redemption. To partake at the Lord's table in order to enter heaven, or be immersed to secure the salvation "yet to be revealed," would be as unauthorized as the devout effort to sub-

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tract total depravity by a ceremony from an innocent babe. Should it be conceded that millions may participate in the salvation embraced in the coming state, without attending now to one ordinance of the Christian religion, or without even knowing the name of Christ, the position is still tenable that the salvation proposed by Jesus in the present state can only be enjoyed by those who yield to it as divinely offered; and it is equally tenable to affirm that only those who continue to live the life of faith have the happiness to be able to prove their eternal salvation.

May heaven's favor rest abundantly on all who love Jesus supremely.

For the truth, the entire truth of God, carrrying with it purity and unity— D. OLIPHANT.

30th April, 1860.

From the British Millennial Harbinger.

PLYMOUTH BRETHRENISM.

NO. IV.

By refusing to fellowship the unbaptized, and expressing ourselves upon the design of baptism in the words of the Apostles, we bring upon ourselves the indignation of Plymouth Brethren—they warn against our fearful heresy, and threaten with discipline those of their members that are disposed to countenance us. Yet, strange to say, they receive Episcopalians, who, by connection with the State Church, support baptismal regeneration in its worst form. One who is well acquainted with these brethren has forwarded the following:—

"Dear Sir,—I desire a writ of *Quo Warranto?* to be served on certain persons, professedly meeting in the name of Jesus, and reproachfully styled Plymouth Brethren. You are aware that this people are divided upon a certain question, and that one part will not hold fellowship with the other. This one-sided variance has become quite proverbial, otherwise I would not extend its publicity; but as the light makes manifest in reproving the works of darkness, and your publication is free and open for that purpose, I feel bold in asking the following questions of that portion of them who reject their brethren. The vague reason assigned for so doing is, that they have sympathy with persons and churches holding false doctrine. This very serious charge, though void of evidence, was preferred many years ago, and developed itself in causing strife between a few rival and intellectual teachers; and, strange to say, the principal complainant in this matter, is a person who, to the present time, has 'not put on Christ according to the Scriptures' (Gal. iii: 27,) but who has, on

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various occasions, himself officiated in sprinkling unconscious infants as a substitute for believers' baptism, while many of those he seeks to unchristianize, have been immersed into the name of the Lord Jesus, and in walk and conversation testify to the genuine character of their faith. This division had its origin upwards of ten years since, with a few of the Diotrephesian School; it has now an extended class of supporters, opposed to many eminent Christians, whom they cast out of their churches, and will not suffer others to receive them without suffering a similar penalty. This strange and harsh procedure is now become an enrolled tenet and prominent characteristic of this party, who are loud in their cry of the ruin of the church; yet they act, notwithstanding, with a greater rigidity towards their professed brethren than that which existed in apostolic days. For instance, they do not only exclude from their communion those persons who, they say hold heretical views, but also churches and individuals, though themselves personally sound in the faith, unless they adopt the standard recently set up by this Plymouthian Sanhedrim. It is easily seen that the conduct of these modern rulers is ruinous, and calculated to perpetuate the worst kind of ruin, for where there is strife there is confusion, and every evil work. Now, if God's dear people are to be thus dealt with by the canons of a mere confederacy, surely these persons who sit in Moses' seat ought to be competent in distinguishing a worse doctrinal leprosy that still existe among themselves, in that they receive into their church fellowship those persons who hold and teach those monstrous errors infant sprinkling and baptismal regeneration. The reasons for winking at these errors may be very convenient, but certainly they are very unsound. Let them first remove the beam from their own eyes, and then shall they see clearly to remove the mote from the eyes of those whom they accuse. How is it that these complainers, so exact in some things, are so remiss, that they receive persons into fellowship from Episcopalian churches, where Puseyism is cherished? The inconsistencies arising from the above named intolerance, is too glaring to be unseen. Yet those who hold believers' baptism according to Scripture, have been charged with making it the term of communion. Now, we ask, in reply, what is the term of communion with these exclusive people? The answer is, that it rests upon a mere shibboleth, such as I have often had put before me when I was visiting places, and seeking fellowship at the breaking of bread. The interrogation has run as follows:—Can you receive persons from such a place, or can you go to another certain place? If the answer was in the negative, I could then pass, but if otherwise, I was sent back. Again, while these persons are so tenacious about what they call the evil, and reject many faithful and sin-

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cere Christians, how is it that they are so careless in receiving into their fellowship persons whom they admit have no Scriptural warrant —namely, the unbaptized? In one case they manifest an undue zeal in persecuting God's people, and in the other they set up a new order, which the inspired Apostles did not institute and recognize. This innovation on the part of these brethren gives them a high place, although they themselves are loud in disclaiming any thing like apostolic presidency. But here they have made a sad mistake, departing from the simplicity of the Word, in thus following their own traditions. Human creeds are of the apostacy, from which every true Christian is called to come out; and, while it is written, one Lord, one faith, one baptism, the apostate religion of man proclaims as truth, any, every, or no baptism. But the Scriptures countenance but one —that of believers, for without faith it is impossible to please God It is most humbling and sad to a Christian to witness, that while on the one hand, most of the professed evangelical sects of the day are almost paying to baptism a superstitious reverence, and nearly all in principle receive into communion only those they suppose are baptized, these excluding guides, on the contrary, by their traditions, set at naught the revealed will of God in receiving the unbaptized. Marvel not, then, dear brethren, at the confused state of things existing among you. It ever must be so until you own the one Lordship of Christ, by casting off the yoke of human and traditional bondage, imposed upon you by false teachers, who practically hold that it is indifferent whether you endorse the modern dogma of infant sprinkling, or the divine and primitive institution—namely, believer's immersion —the former being an unmeaning and useless ceremony, the latter an intelligent and significant ordinance; for in believer's baptism we are immersed into Christ's death, buried, and rise with him. See Rom. vi, 4, Col. ii, 12. Surely those who ignore this plainly revealed truth, by receiving into fellowship the unbaptized, set up another order of things. "Like priest, like people!" Only let the Word of the living God have free course, and the wilderness and solitary place shall be made glad, the garden of the Lord shall blossom as the rose, and God's people will not be one in word only, but in deed and in truth.

BATH. R. D.

What a beauteous sight it is to behold the aged Christian at the close of his career, retiring like the resplendent sun beneath the western wave; giving promise, in the increased richness of his graces, and brightness of his example, that his rising again shall be amidst the glories of eternity.

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THE LORD'S PHILOSOPHY.

On one or two occasions did the disciples of our Lord seek from him what would in our days be called a philosophy of the Infinite.—One of these occasions was as follows: A man that was blind from his birth passed by. The disciples took the opportunity to satisfy themselves as to whether this blindness was produced by the sin of the sufferer himself, or by that of his parents. It was pretty much the same course as we ourselves take, when after observing the frightful ravages of sin in the world, instead of seeking a cure, we go into discussions as to the causes of evil. Our Lord's answer comes, therefore, as much to us as to the disciples. In the first place, he points out the wickedness of thus wasting the precious time of probation in these purely speculative questions.* Life is the time to work. As if to make the call the more impressive, he points to himself, the divine, as setting the example to us, the human. "I must work the works of him that sent me, while it is day: the night cometh when no man can work." Then he turns us to himself, as the source of light. "As long as I am in the world, I am the light of the world." And then he "anointed the eyes of the blind man with clay, and said unto him, Go wash in the pool of Siloam, which is by interpretation, *sent*. He went his way and washed and was made whole.

Now, in this age, when transcendentalism, in the shape of Broad-churchism, is making such subtle inroads into our communion, the first point here involved is of peculiar importance. The Master not merely rebukes these attempts to construct a system by which Divine Providence is to be explained, but appeals to himself as an example of the way in which the speculative is to be sacrificed to the regulative. We may sum up, therefore, the teachings of this Scripture, as follows:

1. Work, but do not theorize. What we have to do is to inquire, not how sin got into our hearts, but how it is to be got out.

2. Darkness is around us everywhere, but at the Cross. Go to Christ for light.

3. Soon the period for work will be over. The night may at once come, and if the real work of life be not done now, that night may be eternal.

4. The work is to be inner and outer. When inner, it involves

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* *Probation* is an unevangelical word. Never found in Holy Writ. The Creator never placed man in any predicament to see what he would do. It is not equivalent to temptation.

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merely submission to Christ. He will give sight to the blind, to the poor, wretched and helpless; as we are such, we must throw ourselves as suppliants before him.

But there is an outer work. The pool of Siloam is by interpretation "sent." The specific missions of the gospel come in here; the use of the Sacraments, of prayer, of reading God's word—the caring for the sick and needy, and above all the promulgation of the gospel of Christ.—*Ep. Recorder.*

RESPONSE TO BRO. J. T. NORTH.

BETHANY COLLEGE, September 10, 1860.

BRO. J. T. NORTH.—In response to your queries (in August No., M. H.) touching a certain materialistic Doctor, whose name I some years since said should not again appear on the pages of the M. Harbinger as a writer, I will refer you to the M. Harbinger of 1838, pp. 86–92, in which you will find the following decision:—"We henceforth separate and withdraw from all intercourse or Christian fellowship with Dr. J. Thomas, and those who fellowship him, until he and they shall publicly renounce and abjure all such materialistic speculations as terminate in the annihilation of a man, and take the Living Oracles—the Word of God as their only guide or rule of faith and teaching, and we pray that they may speedily come to reformation and a real acknowledgment of the truth—signed by James Heaslitt, J. L. Rhees, J. Hall, John Winfield, J. Harpman, Isaac Cole, Wm. Rowzee, Thos. Davis, Owen Flanagan, Ben. Andrews, December 24, '37. Philadelphia.

We are sorry—truly sorry, that any man professing faith in the teachings of the Lord Jesus Christ and his holy Apostles, should be so bewildered and infatuated with an empty and deceitful philosophy as to make Jesus Christ either a Materialist or a Universalist, in the legitimate currency of these words.

If any man assumes—any man of a fair standing with any Christian community,—that any spirit shall be annihilated—or that a human being is only a special materiality, or that all men, *nolens volens*, willing or unwilling, will attain to a beatific immortality, we will furnish among the graduates of our college who will philanthropically meet him in a candid and honorable discussion of such issues for the public good. Yours truly, A. CAMPBELL.

We see thousands that are covetous where we find one that is economical.

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From the Bible Society Record.

THE BIBLE ON THE NILE.

We have been permitted to copy the following letter, written by a young gentleman traveling in the East, to his mother in this city. It shows something of the eagerness with which the Holy Scriptures are sought for in these countries.—EDS.

E SIOUT, 250 MILES SOUTH OF CAIRO, Dec. 7, 1859.

MY DEAREST MOTHER:—Oh how I wish you could have seen me two days ago! I know you would have laughed until you had almost cried; but I must tell you why. You remember my writing to you about my taking some Bibles and books to sell on the Nile. Well, E Siout was the scene of my first effort, and it was a most successful one. I had some difficulty in making our dragoman understand that I was not selling the books to make money, and also that I could only sell them at a fixed price, because I was selling them for a gentleman in Cairo. I succeeded at last in informing him that I was only an agent, and could not take less than the price which the books sold for in Cairo. Having understood this, he was very sanguine about being able to sell them, and seemed to enter into the project with a great deal of zest. As I knew that there were a great many Copts at E Siout, I told him to tell the schoolmaster, or else the chief man of the Copts at Siout, that I had some books to sell, and if they wanted any, to come down to the boat. In the morning we went off to visit some tombs in the neighborhood, and after dinner we rode up to the village to post some letters, and I took a few small books in my pocket. In riding through one of the streets, we happened to meet one of the influential Copts, and our dragoman stopt to tell him about my books, while I pulled some out of my pocket as samples. I was immediately surrounded by dozens of eager purchasers, who almost pulled me off my donkey to get at my books. It was a very funny sight—W. W——,our dragoman, and myself, on donkeys in one of the streets, with dozens of men pushing and pulling to get at my books. I sold a few in a very few minutes, but we were collecting such a crowd, that our dragoman specified a time and place where, if they could come in the morning we would meet them with books. You remember that in the Bible it speaks of the gates of the city as the place where business is transacted; just so it is at E Siout. At one of the gates is a nice shady court surrounded by rooms where the public business of the town is transacted. As the Copts are the only

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ones of the people who write, they are found in large numbers at these places in the government employ. Accordingly our dragoman selected this place, and in the morning we rode up there with a carpet-bag full of books—Bibles, Testaments, &c. Being the chief person of the party, or the seller, I walked into the room, and seated myself cross-legged beside the chief man of the Copts, while on a little table before me I opened out my books. The other boys stood around in different parts of the room to watch that none of the books were carried off. Hassan, our dragoman, stood in front of me to count the money as it was paid in to me. But the moment I opened my bag, and took out a few books, they flew from hand to hand, and there was such a push that I was obliged to shut my bag. I thought I should never see my books or my money again, but I was mistaken. Hassan told them I would give no book until I had received my money for it, and then the money began to pour in from all sides. I never had such hard work in all my life. The poor people kept asking me for books, kept asking me the price, and these questions came so fast, and from so many different persons, aad in a language of which I did not understand a word. I was almost distracted, and made up my mind that I should lose half my books; but I was mistaken, for afterwards I found that I was paid for every book I sold. After I had sold out all my books, they asked me for more, and I told them I had more at the boat. There was an old Turk there who kept pointing at us, and saying, "Christian—good for nothing," but he did it in a good humored way—for he bought a Bible and two or three other books. I cannot convey to you an idea of the scene; it was amusing beyond description. After having concluded my business with the mass, I turned to my friend on the right, who had picked the books he wished out of my bag, and finished up my business with him. He bought two dollars worth. Having finished our business, we went back to the boat, but there I found more purchasers. In fact, if we had staid there much longer, I would not have had a book left; and I wanted to keep some for up the river, where there were more Copts. Just before starting, the schoolmaster of the town came down, and bought a Bible and some other books. When he had bought it, he said it was worth four or five times what he had paid for it. They endeavored to beat me down in a very few cases, but they seemed aware of the value of the books, and seemed to know they were cheap. I had with me seventeen Bibles and Testaments; thirty Gospels, and portions of the Bible; twelve books, such as Pilgrim's Progress; twenty-five catechisms; thirty-five tracts: 119 in all. I sold eighty books at E Siout, among which were six Bibles, four Testaments, and about twenty Gospels. The Bibles I sell for twenty piasters—about seventy-five

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cents; the Testamentst for twenty-five cents; the tracts and small books from three to five and ten cents. I sold 395 piasters worth, or $14 worth. This morning I sold a few more small books at a village called ———. I am so glad that I brought these books along, and I only regret that I did not bring five or six times as many, for I could sell them all. Surely this experiment was worth trying; and if one out of the eighty books I have left at E Siout shall lead one soul to Christ, what a blessed result!

EXECUTION OF RIDLEY AND LATIMER.

In turning round, however, Ridley saw Latimer coming up behind him in the freize coat, with the cap and handkerchief,—the work-day costume un-altered, except that under his cloak, and reaching to his feet, the old man wore a long new shroud.

"Oh! be ye there?" Ridley exclaimed.

"Yea," Latimer answered. "Have after as fast as I can follow." Ridley ran to him and embraced him.

"Be of good heart, brother," said he; "God will either assuage the flame, or else strengthen us to abide it."

They knelt and prayed together, and then exchanged a few words in a low voice, which were not overheard. Lord Williams, the Vice-Chancellor, and the doctors, were seated on a platform close to the stake. A sermon was preached, a "scant one," "of scarce a quarter of an hour," and then Ridley begged that for Christ's sake he might say a few words. Lord Williams looked to the doctors, one of whom started from his seat, and laid his hands on his lips.

"Recant," he said, "and you may both speak and live."

"So long as the breath is in my body," Ridley answered, "I will never deny my Lord Christ and his own truth. God's will be done in me." "I commit our cause," he said in a loud voice, turning to the people, "to Almighty God, who shall indifferently judge all."

The brief preparations were swiftly made. Ridley gave his gown and tippet to his brother-in-law, and distributed remembrances among those who were nearest to him. To Sir Henry Lee he gave a new groat, to others he gave handkerchiefs, nutmegs, slices of ginger, his watch, and miscellaneous trinkets; "some plucked off the points of his hose"; "happy," it was said, "was he that might get any rag of him."

Latimer had nothing to give. He threw off his cloak, stood bolt upright in his shroud, and the friends took their places on either side of the stake. "Oh, Heavenly Father," Ridley said, "I give unto Thee most humble thanks for that Thou hast called me to be a pro-

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fessor of Thee even unto death. Have mercy, O Lord, on this realm of England, and deliver the same from all her enemies."

A chain was passed round their bodies, and fastened with a staple. A friend brought a bag of powder, and hung it round Ridley's neck. "I will take it to be sent of God," Ridley said. "Have you any more for my brother?"

"Yes, sir," the friend answered.

"Give it him betimes, then," Ridley replied, "lest it be to late."

The fire was then brought. To the last moment Ridley was distressed about the leases, and bound as he was, he entreated Lord Williams to intercede with the Queen about them.

"I will remember your suit," Lord Williams answered.

The lighted torch was laid to the faggot. "Be of good comfort, Master Ridley," Latimer cried, at the crackling of the flames. "Play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." "*In manus tuas, Domine, commendo spiritum meum.*" "O Father of Heaven," said Latimer, on the other side, "receive my soul."

Latimer died first; as the flame blazed up about him he bathed his hands in it, and stroked his face. The powder exploded, and he became instantly senseless. His companion was less fortunate. The sticks had been piled too thickly over the gorse that was under them; the fire smouldered round his legs, and the sensation of suffering was unusually protracted. "I cannot burn," he called; "Lord, have mercy on me; let the fire come to me; I cannot burn." His brother-in-law, with awkward kindness, threw on more wood, which only kept down the flame. At last some one lifted the pile with "a bill," and let in the air; the red tongues of fire shot up fiercely, Ridley wrested himself into the middle of them, and the powder did its work. —*History of England from the Fall of Wolsey to the death of Elizabeth. By James Anthony Froude, M.A.*

The New York Observer says a young lady ran a rusty nail in her foot recently. The injury produced lockjaw of such a malignant character that her physicians pronounced her recovery hopeless. An old nurse then took her in hand, and applied pounded beet roots to her foot, removing them as often as they became dry. The result was a most complete and astonishing cure. Such a simple remedy should be borne in mind.

Industry.—Whatever busies the mind without corrupting it, has, at least, this use, that it rescues the day from idleness; and he that is never idle will not often be vicious.

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From the Religious Telescope.

SHORT SERMON.

SELFISHNESS.

How mean, how sinful is selfishness! It sets at defiance the authority of God, and mocks him when he repeats his commands. It studies to frustrate all his benevolent intentions, which come in competition with its own ambition. It raises an arm of extermination against all virtue and goodness which throw any obstacle in its way, and even threatens to demolish the whole spiritual workmanship of God, that it may have no competitors for empire on earth.

Selfishness is at war with all righteousness; it gnashes its teeth at every voice of kindness that rebukes it, and revels amidst the spoils it has torn from the virtues of others. It is the parent of all the disorders that afflict the race of man. Whence the lying, the frauds, the cheating, the slanders, the hatreds, the impurities, the quarrels, the wars, the bloodsheds, the murders, and the ten thousand agents of wrath and misery; do they not all spring from this foul spirit that sits with satanic sovereignty over the heart of man? What havoc has this spirit made of all that is lovely and holy in its character! Had not God in his infinite wisdom set bounds to its ravages, it long since would have finished its work of ruin on earth, and every human soul would have been a companion of those who choose to rule in hell, rather than serve in heaven. Selfishness is a principle of depraved desire, appetite and passion. It stifles the voice of conscience and the law of God; and, being an intelligent moral nature, it justly exposes every soul under its dominion to utter condemnation and wrath of God.

Reader, can you appeal to the great Searcher of hearts, and say: "Lord, thou knowest that I love thee more than silver and gold, more than honors or pleasures, more than houses or lands, more than father or mother. Thou knowest that I am thine, and that for thee I live, and for thee I shall die?" Blessed is the life, and blessed will be the death of that man, that woman, that youth, and that child who can thus appeal.

David's heart was more often out of tune than his harp. He begins many of his psalms sighing and ends them singing, and others he begins in joy and ends in sorrow. "So that one would think," says Peter Moulin, "that those psalms had been composed by two men of a contrary humor."

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ANNIVERSARY OF THE AMERICAN BIBLE UNION.

AMER. B. UN. ROOMS, 350 BROOME ST., N. Y., Sep. 13, '60.

The next anniversary of the American Bible Union will be held in the meeting-house of the First Baptist Church, corner of Broome and Elizabeth Streets, New York, on Wednesday and Thursday, October 3 and 4, 1860.

At nine o'clock, on Wednesday morning, the Union will meet for the election of officers and managers, and for the appointment of committees. Public exercises commence at ten o'clock.

Members and delegates are requested to call at the Bible Rooms, No. 350 Broome Street, near the Bowery, immediately on their arrival, and register their names. The friends in New York and vicinity will cheerfully do all in their power to extend a Christian welcome to all who may attend the anniversary.

The speakers engaged for the anniversary are,

Rev. N. M. CRAWFORD, D.D., Pres. Bible Revision Association, Ky.
Rev. J. S. LAMAR, - - - - Augusta, Ga.
Prof. G. R. BLISS, D.D., Lewisburg University, Penna.
Rev. D. C. EDDY, D.D., - - Boston, Mass.
Rev. U. C. BREWER, - - New York.
Rev. W. S. CLAPP, New York.

Introductory address by the President, THOS. ARMITAGE, D.D.

Rev. Drs. CONANT, EATON, SHEPHERD, SHELDON, and many other old friends of the Bible Union, are expected to be present and take part in the proceedings.

We anticipate the usual Conference Meetings, in which all our friends are expected to participate in brief addresses.

Will you not make your arrangements to be present, and attend all these anniversary meetings? Come in the spirit of love and generous devotion to the cause of faithful versions of the Bible. Come in humble reliance upon the Lord for his blessing. We will be happy to meet you and your friends on that occasion.

Yours affectionately, WM. H. WYCKOFF, *Cor. Sec'y.*
C. A. BUCKBEE, *Recording Secretary.*

The Bible Union, we have understood, is in want of funds—in urgent need of immediate pecuniary aid. We do hope that these wants will be as promptly as possible supplied. Let our churches, one and all, be prompt in making contributions and in forwarding them to its

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treasurer, or to the address of W. H. Wyckoff or C. A. Buckbee.—This call, if promptly responded to, will, we presume, be the last call upon them for pecuniary aid in this grand enterprise. "The Lord loves a cheerful giver." "The liberal soul shall be made fat; and he that watereth shall be watered also himself." This is a veritable guaranty.

A. C.

WOMAN'S SPHERE AND RESPONSIBILITIES.

An address delivered before the Morton Institute, of Woodford, Female College, by William T. Moore.

This is an interesting and eloquent address. After quoting from Hannah F. Gould the following beautiful lines:—

"Alone I walked the ocean strand,
A pearly shell was in my hand;
I stooped and wrote upon the sand
My name—the year—the day.
As onward from the spot I passed,
One lingering look behind I cast;
A wave came rushing high and fast,
And washed my lines away.

And so, methought, 'twill shortly be
With every mark on earth from me;
A wave of dark oblivion's sea,
Will sweep across the place
Where I have trod the sandy shore
Of time, and been to be no more,
Of me, my day, the name I bore,
To leave nor track nor trace.

And yet with him who counts the sands,
And holds the waters in his hands,
I know a lasting record stands
Inscribed against my name,
Of all this mortal part has wrought;
Of all this thinking soul has thought;
And from these fleeting moments caught
For glory, or for shame."

He adds:—

"I have alluded to this distinction between learning and wisdom, to show you the necessity of uniting the two in all your undertakings in life. In fact, wisdom may be defined as the *proper use of learning*; and if this definition be correct, you can readily see how valuable a thing it is. Then seek for it in all places where it may be found, and especially, that kind which cometh down from heaven, "which

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is first pure, then peaceable, gentle, easy to be treated, full of mercy and good fruits, without partiality and without hypocrisy." And, when once possessed, if you are faithful to its unerring counsels, it will guide you safely over life's stormy sea, and land you in the port of everlasting rest.

In conclusion, allow me to add, that neither learning nor wisdom can ever *do* the great work of life for you. This you must do for yourselves. Learning will give you the means, and wisdom will show you how to use them, but the *work itself* must be your own effort. Now, are you willing to meet the responsibilities which this position forces upon you! If so, the only way you can do it is to enter upon the world's great theater of action with "*labor omnia vincit*" as your motto, and then prove its truth *by your works*. Action is the great demonstrative power of all life—the Archimedean lever that lifts the world from its center. Like the old Tuscan king, it holds the keys of all gates. The gates of the morning and of evening, and of life and of death, open unto it. But you cannot use my keys. Every one must work for herself. "The portals through which I pass to realms of pleasing vision, may be to you like the gate of Palmyra, which led from the splendors of the city to the bleak waste that lay around, and which was called the "gate of the desert."

If you do not believe that action is necessary, go to nature and learn the lesson which it teaches. The atmosphere in which we live is kept pure by the moving of its different particles; the lake will never stagnate while the wind blows over it and rolls its waves from shore to shore; and the river will always be a healthy stream as long as it continues to flow on in its meandering course. Upon this subject all nature speaks but one voice, and that experience is, that *action is God's cradle in which the world is rocked.* Go forth, then, in the discharge of every duty, remembering that your country demands it, that society demands it, and that poor, suffering humanity will take no excuse for neglect. And finally,

"So live, that when thy summons comes to join
The innumerable caravan, that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not like the quarry slave, at night.
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach thy grave,
Like one that draws the drapery of his couch
About him, and lies down to pleasant dreams."

Out of 1,000 published books, 600 never pay the cost of printing

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ANECDOTE OF GEN. WASHINGTON

New Haven, Feb. 18, 1860.

In 1796, I heard the farmer referred to narrate the following incident: Said he, when the British troops held possession of New York, and the American army lay near West Point, one fine morning at sunrise I went forth to bring home the cows. On passing a clump of brushwood, I heard a moaning sound, like a person in distress; on nearing the spot I heard the words of a man at prayer. I listened behind a tree. The man came forth—it was George Washington, the Captain of the Lord's host in America. This farmer was a member of the Society of Friends, who, being opposed to war on any pretext, were lukewarm, and in some cases opposed to the cause of the country. He was a tory, however. Having seen the General enter the camp, he went to his own house. "Martha," said he to his wife, we must not oppose this war any longer. This morning I heard the man George Washington send up a prayer to heaven for his country, and I know it will be heard."

This Friend dwelt between the lines, and sent Washington many items concerning the movements of the enemy, which did good service to the good cause. From this incident we may infer that Washington rose with the sun to pray for his country, he fought for her at meridian, and watched for her in the silent hours of night.

Every editor of a newspaper, journal, or magazine, who has three drops of American blood in his veins, should publish this anecdote on the 22d of February (Washington's birthday,) while wood grows and water runs. This day I enter on my eighty-eighth year.

Grant Thorburn, Sr.

RULES FOR HOME EDUCATION.

The following are worthy of being printed in letters of gold, and being placed in a conspicuous position in every household:

1. From your children's earliest infancy inculcate the necessity of instant obedience.

2. Unite firmness with gentleness. Let your children understand that you mean exactly what you say.

3. Never promise them any thing unless you are sure you can give them what you promise.

4. If you tell a child to do any thing show him how to do it, and see that it is done.

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5. Always punish your children for wilfully disobeying you, but never punish in anger.

6. Never let them perceive that they can vex you or make you lose your self-command.

7. If they give way to petulance and temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.

8. Remember that a little present punishment, when the occasion arises, is much more effectual than the threatening of a greater punishment should the fault be renewed.

9. Never give your children anything because they cry for it.

10. On no account allow them to do at one time what you have forbidden, under the like circumstance, at another.

11. Teach them that the only sure and easy way to appear good is to be good.

12. Accustom them to make their little recitals the perfect truth.

13. Never allow of tale bearing.

14. Teach them that self-denial, not self-indulgence is the appointed and sure method of securing happiness.

"GOD HAS MADE THEM ALL."

This was a child's thought, when a town missionary once had led her through a wretched, crowded, dismal part of the district where he labored. Half-naked children were playing in filthy gutters; fierce-eyed women were quarrelling; old people, wasted with hunger and misery, were leaning sadly in the entrance to narrow courts. The dear child had never seen so much poverty and wretchedness before. For some time she was silent, when her companion asked her what she was thinking about. She heaved a deep sigh in answer, then slowly said, "*God has made them all.*"

This is the thought with which we, too, must look over the world in which we live. All are children of the one great Father. He cares for all, however ignorant, wicked, or miserable. And there are none so great or wise, so rich or happy, as not to need his love.

Think of the beautiful statues and noble ruins of Greece. The people in old times who made them, the Greeks, were the cleverest people in the whole world. They thought great things, too, of themselves. None so noble, none so mighty as they. But their greatness and glory have passed away forever. Why? Because they had *forgotten God.*

Think, now, of the poor Esquimaux, with their miserable huts, and no friends or servants but their faithful dogs. How the proud and stately Greeks would have scorned them! But "God has made them

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all." Even to these poor cabins the gospel of his grace has gone; and amid the storms and severities of a polar winter, many of the Esquimaux have learned of Jesus, and can read their title clear to mansions in the skies.

Christ has said, Go ye into *all the world*, and preach the gospel to EVERY CREATURE.—*Missionary Record.*

CHRIST'S LOVE TO HIS PEOPLE.

Said a stranger:—While traveling down the Ohio River on a steamboat, my attention was called to the pilot, who was a coarse-looking man. The captain informed me, that three weeks ago, as the boat was going through the rapids the pilot called him to take the helm. He had just seen a boy struggling for life in the rapids. He sprang into a mere skiff and ventured himself among the boiling waters without an oar, and saved the boy. I went up to the brave man and spoke to him, "Do you ever see the boy whom you saved?" "Yes," he answered, "at every trip he comes down to the boat to see me." "And how do you feel when you see him?" "More than I can tell," he replied, "more intense interest than in any one of my own seven at home for whom I have run no such risk." Thus there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons who need no repentance. Thus Jesus will regard those whom he has saved with more interest than the angels.

SIR CHAS. NAPIER'S ESTIMATE OF MILITARY GLORY.

Nineteen long letters from Lord Ellenborough! He has made me Governor of Scinde, with additional pay; and he has ordered the captured guns to be cast into a triumphal column, with our name. I wish he could let me go back to my wife and girls, it would be more to me than pay, glory, and honors. This is glory! is it? Yes. Nine princes have surrendered their swords to me on the field of battle, and their kingdoms have been conquered by me, and attached to my own country. Well, all the glory that can be desired is mine, and I care so little for it, that the moment I can, all shall be resigned, to live quietly with my wife and girls; no honor or riches repays me for absence from them. Otherwise this sort of life is no life to me; is agreeable, only as so it may enable me to do good to these poor people. Oh! if I can do any good thing to serve them where so much blood has been shed in accursed war, I shall be happy. May I never see another shot fired? Horrid, horrid war! Yet, how it wins upon and hardens one when in command. No young man can resist the temptations, I defy him; but thirty and sixty are different.—*The Life and Opinions of Gen. Sir Chas. Jas. Napier.*

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EXCELLENT MEMORIES.

Edward Everett's memory has been the subject of many remarks. Persons who heard him several times repeat his great oration upon Washington, say that not only every word is spoken each time, and in the same style, but each inflection, cadence, pause, accent, the prepared bits of passion, sentiment and rhetorical flourishes, are all the same and identical in each and every repetition. So in his oration at the inauguration of Webster's statue in Boston, recently, he produced his manuscript, rolled and tied with a ribbon, but did not refer to it at all.

A fine memory seems the gift of his family. We once heard his brother, Alexander H., a man of more genius than Edward, pronounce a splendid Oration upon the "History, Philosophy and Poetry of the Bible." He laid the manuscript down on the pulpit before him, and did not refer to it once during the whole delivery, nor hesitate for a word, nor repeat, nor correct a word or sentence from beginning to end. A perusal of the subsequently printed Oration convinced us that he had not varied in the delivery one syllable from the written work, although an hour and a half was occupied in doing so.

A more remarkable case of memory occurred some years ago in New York. A gentleman whom we know, heard a Democratic speech delivered by one of the Seldens, (Dudley, we think it was.) It was the first Democratic speech he had ever heard. Eight years afterwards he met the speaker in Albany, and the speech was referred to. Mr. S. said it had never been published, nor written out by him, nor reported. Our friend asked him whether he could detect an error in it, if the speech was reported, in our presence. He replied that he could; whereupon our friend, Col. J., commenced and repeated the speech—heard only once, and that eight years before—word for word. This gentleman is now in California, and if necessary would verify the truth of this, we doubt not, by affidavit, or by re-repeating the the speech. We are inclined to believe that he can repeat Shakspeare, throughout all his plays, and not miss a line. We have seen his memory tested repeatedly, and never found it at fault. He says his great retentive memory is a burthen and a bore.—*S. F. Times.*

Every one should strive to be like to them in grace whom they desire to be equal with in glory. He that shoots at the sun, though he be far short, will shoot higher than he who aims at a shrub. It is best, and it speaks out much of Christ within, to eye the highest and worthiest examples.

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MARY MAGDALEN.

BY GERALD GRIFFIN.

"To the hall of the Feast came the sinful and fair;
She had heard in the city that Jesus was there.
Unheeding the splendor that blazed on their board,
She silently knelt at the feet of the Lord.
The hair from her forehead, so sad and so meek,
Hung dark o'er the blushes that burned on her cheek;
So still and so slowly she knelt in her shame,
It seemed that the spirit had flown from its frame.
The frown and the murmur went round through them all,
That one so unhallowed should tread in that hall.
And some said the poor would be objects more meet
For the wealth of the perfume she poured on his feet.
She marked but her Saviour, she spoke but by sighs,
She dared not look up to the heav'n of his eyes.
And the hot tears gushed forth to each heave of her breast,
As her lips to his sandals she throbbingly pressed.
On the cloud of the tempest as shineth the bow,
In the glance of the sunbeam as melteth the snow,
He looked on that lost one—her sins were forgiven
And Mary went forth in the beauty of Heaven!"

PROGRESS OF REFORM.

TEXAS.—Bro. H. Thomas, Austin City, August 23, '60, writes: I held one meeting at Lyons, 9 additions; one at Matagorda, 16 additions; one at Bearden, 4 additions, and one at Texanna, 3 additions. In all 32.

MISSOURI.—Bro. E. R. Childers, Osage Co., Aug. 29, '60, writes: At a meeting of some five days continuance, on Barren Fork, of Beoff, Gasconade Co., by the writer, there were 8 accessions by confession and immersion, and 1 from the Baptists. At a meeting of three days, held by Bros. Wm. S. Fenex and James Gilliland, at Antioch, Franklin Co., there were 2 accessions, 1 by commendation and 1 from the world.

At a meeting held by Bros. Drennon and Murphy, at Union Church, in Osage Co., there were 27 accessions, 1 by letter, 1 restored, 1 from the Baptists and 24 by confession and immersion. Our Co-operation meeting held at New Providence, has just closed with 6 accessions to the congregation. There were four congregations that employed Bro. Gilliland for nine months. The Church at Little Prairie employed Bro. Drennon a portion of the time. The Church at New Providence employed the writer nine months, (once per month) the Church at Chamois, once per month for twelve months, and the Church at New Haven, Franklin Co., the same length of time. My friends will please address me in future at the latter place. There were eight congregations reported in Co-operation, with a membership of 483.

Bro. H. S. Earl, Waverly, Aug. 14, '60; writes: I have just returned from a preaching tour, and report as follows: At Bethany, Lafayette Co., I commenced a meeting on Saturday, July 28th and continued eleven days, assisted by Bro. McGarvey. Twenty-two were added to the congregation, 19 by confession and

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baptism, 1 from the Baptists, and 1 by letter. From thence, I proceeded to Brownsville, Saline Co., and joined Brethren Longan and Hancock, who had been laboring there six days, during which time 9 were added mostly by confession and baptism. I remained two days, and 10 more were added, 8 by confession and baptism, 2 from the Baptists, and 1 from the Methodists.

In the beginning of July we held a meeting at this place, (Waverly) assisted by Brothren J. W. McGarvey and T. P. Haley, which resulted in 3 additions, 2 from the Baptists, and 1 by confession and baptism.

GEORGIA.—Bro. P. F. Lamar, High Shoals, Aug. 13, '60, writes: On Saturday before the 4th Lord's day in July, I commenced a meeting at Mount Vernon Church, Walton Co., which continued till the 5th Sunday. Had 10 accessions—all by baptism.

On Friday night before 1st Lord's day, inst., Bro. Crenshaw and myself commenced a meeting at a point in Jackson Co., where we had a few scattering brethren—but no church. Had 4 accessions up to Sunday evening, when Bro. Crenshaw left. I continued the meeting till the next Thursday; had 19 valuable accessions, 6 from the Methodists, 3 from the Baptists, 2 from the Universalists, 1 from the Episcopalians; in all 23. I organized them into a congregation. The material collected at both meetings is very good. The cause is onward in this part of Georgia.

KENTUCKY.—Bro. L. Marrett, Duncansville, Mercer County, Aug. 21, 1860, writes: I commenced preaching the first day of this month at Ebenezer, Mercer Co., spoke once; 2nd day at Mt. Vernon, same county, spoke twice; 3rd day spoke three times at Grapevine, Mercer county, and baptized two twin sisters.

First Saturday and Lord's day, Hillsboro, Washington co., spoke four times; 1 took membership. Sixth day, Election morning, commenced at Antioch, Washington co. Here I have the company of Eld. W. T. Corn. We spoke 11 times and had 12 additions. August 11th, I commenced a meeting at Camdenville, Anderson co., spoke 20 times—38 additions; 1 fifty years old; 1 sixty-one; 1 seventy-three; 1 seventy-seven; the youngest of the 38, was 18 years old. Up to the 21st, I have spoken 41 times, had 53 additions, visited 35 families.

OHIO.—Bro. Theobald Miller, Salem, Sept. 1, '60, reports the success of their yearly tent-meeting, held in said place. It was well attended both by preachers and people; and proved to be one of great interest to all in attendance.—The preaching brethren came up to it in the fullness of the blessings of the gospel of Christ. And the brethren and sisters from the surrounding churches came together with the expectation of enjoying a refreshing time from the presence of the Lord; nor were they disappointed. The brethren were edified and comforted, and had added to their numbers some 34 believers during the meeting.

VIRGINIA.—Bro. A. E. Myers, of the vicinity of West Liberty, reports some interesting facts of his late brief tour into the mountain district of Western Va., which exhibits the progress of the gospel in that region,

Since his first visit to that section of the State, some six years since, such has been the success of the Apostolic gospel, that over a dozen congregations have been planted within that period, if we except, perhaps, the first one planted by the faithful labors of our excellent and lamented Bro. Maxwell McCans-

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land, who, a few months since, fell nobly by the hand of death in the cause of his Master.

On Friday before the 4th Lord's day of August, three congregations were represented in a general Co-operation meeting held with the congregation at Antioch, in Monongalia County. For a first meeting of this sort, it was largely attended, not only by the brethren, but by citizens of the vicinity and surrounding country.

There were present a goodly number of preaching brethren, amongst whom were Brethren White, Bennett, Cook, Leonard, Oakes and Doolittle, who, for the past year, have labored more or less in word and doctrine. The reports of the delegates were, indeed, quite encouraging. The number of accessions for the last year was very respectable for the amount of labor bestowed.

After the reports of the delegates, a series of discourses were delivered by brethren who were heard with profound attention and deep interest. Some 15 believers were added to the congregation during Bro. M.'s presence; in all some 45 additions during the meeting.

Thence Bro. M. visited Fairmont and Mt. Nebo, accompanied by Brethren Oakes and Doolittle. At the latter place,—the former residence of Bro. McCausland, and the scenes also of his labors,—Bro. M., by previous appointment, preached his funeral discourse; after which a protracted meeting commenced. After 1 addition by baptism, Bro. Myers left for home, and Bro. Oakes remained to continue the meeting.

Upon the whole premises, Bro. M. regards the cause of truth as steadily advancing in that region of our State.

Mississippi.—Bro. W. T. W. McLendon, Chickasaw Co., Sept. 3, '60, writes: Bro. John Taffe, of Kentucky, who is at present laboring for our Co-operation in the evangelical field, has just closed, at Union Valley, a protracted meeting of nine days continuance, the result of which is, 13 additions have been made to the congregation, viz: 11 by confession and immersion, 1 who had been immersed, from the Methodists, and 1 reclaimed.

OBITUARY NOTICES.

Our beloved and devoted Sister Sarah Ash, wife of Brother Joseph Ash, of Oshawa, fell asleep in Jesus, on Lord's day, the 10th day of June, 1860.

Sister Ash obeyed the gospel about three years ago and became a very zealous and ardent advocate of the truth, embracing every opportunity for urging the claims of the Saviour, seeking to adorn the Christian profession, and to fulfil the duties of an elder's wife.

A short time before her death her mother yielded to the Saviour, causing much joy to our departed Sister.

As death drew near she was filled with peace and delight, exclaiming that she felt as if lying upon a bed of flowers and that death looked sweet to her.—She exhorted her father and sister and spoke affectionately to those around her, and just before she expired commenced singing that beautiful verse:

"Sweet the moment, rich in blessing,
Which before the cross we spend;
Life, and health, and peace possessing
From the dying sinner's friend."

When having prayed in the language of the proto-martyr, "Lord Jesus receive my spirit," she passed forward to Paradise. E. S.

14th June, 1860.

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Died, February 19, 1860, of consumption, at the residence of her father, in Granger, Medina county, O., in the 26th year of her age, our much esteemed Sister Mary J. Aikman.

She died as she had lived, rejoicing in the hope of immortality and eternal life. Our loss is her gain, and we will rejoice in the prospect of seeing her again in that land where the inhabitants thereof shall say, "We are no more sick."

Died, of Typhoid Fever, at his residence in Granger, Ohio, on the 13th day of August, '60, in the 57th year of his age, our beloved Bro. David Aikman, leaving a wife and five children, and a large circle of friends to mourn his loss.

Bro. Aikman had for many years been a member of the Christian Church, and died as he had lived—a Christian, and in the hope of a glorious immortality, and of meeting those loved children that had gone before him to death, the grave, and into the arms of our Divine Redeemer.

In the death of our Brother, the church has lost one of her most substantial members; the community in which he lived, one of its best citizens,—a wife and children a kind and affectionate husband and father. May we all so live that we may meet in that world where parting shall be no more, and death shall never come. P. GREEN.

Margaret Campbell, wife of John Campbell, of Bethany, Va., departed this life, August 18, 1860, aged 30 years.

She was born in the county of Tyrone, Ireland, and with her husband migrated to this country in 1854. She died a member of the Christian Church, leaving behind her two infant children and an affectionate husband. A. C.

We are requested by Bro. W. D. Murphree, of Bedford Co., Tenn., to publish a notice of his mother's death, the following very brief notes concerning her, accompanying the request.

"Margaret Murphree departed this life, Nov. 21st, 1859, in the 78th year of her age. A zealous disciple, a loving wife, kind mother, and obliging neighbor a member of the Christian Church about 40 years.'

Not being furnished with the circumstances connected with the death of sister Murphree, we can say but little about them. But if our memory be not at fault, we learned some months since that it was caused by a fall from a horse, which so injured her as to terminate in death in a few days. From our acquaintance with sister Murphree, which began a few years since, we always regarded her as an intelligent, pious, and devoted Christian. When circumstances permitted, always prompt in her attendance at the house of worship—was zealous and devotional, and had the cause of Christ much at heart. Was as far as we know, beloved and highly esteemed by all her neighbors, friends and brethren—Her character as a Christian irreproachable, and her examples of piety, humility, benevolence and kindness to all with whom she associated, worthy to be followed. Though her trials and troubles were great and sore, she bore them with more than ordinary Christian fortitude. We trust her influence and example will be seen and felt many days hence.

We can truly sympathize with the friends of the deceased in their bereavement, yet we trust that their loss is her gain, and that they will not sorrow as those who have no hope, for it is written, "Blessed are the dead which die in the Lord henceforth; yea, saith the spirit, that they may rest from their labors, and their works do follow them."

DEAR BRO. CAMPBELL.—It becomes my mournful duty, to apprise you and the readers of the Harbinger, of the death of our beloved Sister Eliza M., wife of H. B. Todd, President of Platte City Female Academy, Platte Co., Mo., after an illness of 15 days, in the 47th year of her age. She died on the 20th of July, 1860.

Many will weep when the sad intelligence reaches them, that she is no more; for she was as extensively known, and as universally esteemed as any woman of the present age. Having been engaged for a quarter of century in training and educating the wives and mothers of Kentucky and Missouri—her name has become a household word, familiar to the ear in many thousand homes.

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She was fully sensible of her situation for several days previous to her death, and gave abundant evidence, to the weeping friends around her, that she had laid up treasure in the better land. There was but one cloud before her mind. Her husband was absent: he whom she had loved and with whom she had bravely fought the battle of life—with whom she had scaled the rugged heights of adversity, and whom she had comforted, when the bitter storms of sorrow and disappointment were beating upon his head—was laid upon a sick bed, far away from home and loved ones, in a land of strangers;—he was not there to cheer her, as she entered the gloomy vale; yet she yielded up her spirit, cheerfully into the hands of her Creator and Redeemer, in the full triumph of the Christian faith, assured of her acceptance in Christ. While in the last agony of expiring nature, she reached forth her arms, to embrace her Saviour, whom she imagined she saw, (was it imagination?) while a smile expressive of ineffable happiness broke over her countenance, so bright that death itself could not efface it; it remains stamped upon the lifeless clay, once her habitation.

You have visited her house, and can well appreciate the desolation which reigns there. Who shall comfort the bereaved husband, the disconsolate sons and daughters, who feel that the magnet of their hearts is torn from them.—Who shall invade the sanctity of their grief and bid them dry their tears?—May God, who alone is able, pour the healing balm into their hearts, and enable them to fix the affections thus torn from their idol, upon Him "who is from everlasting to everlasting the same unchangeable Being."

As a wife and mother, or as matron of the school, numbering usually 100 boarders, over which her husband presided, sister Todd nobly sustained herself, and although her station was very responsible and prominent, involving many delicate duties—who ever heard the voice of censure? She passed the ordeal without a blemish.

The monument reared by affection, to perpetuate her memory, may crumble and return to dust, but the recollection of her virtues will remain, and I doubt not, that in the Resurrection many will come up from the North, the South, the East, and the West, and call her blessed.

Husband, children, and friends who loved her, weep not. She is at rest.—Sickness, sorrow, anguish and disappointment shall never more disturb her.

Remember her admonition, "Live for God, and meet me in the land of the blest,"—

"Where death and the tomb
Can divide hearts no more."

SAMUEL R. WOODS.

Sister Lucinda J. Bryant, wife of A. C. Bryant, of Indianapolis, Indiana, died at the residence of her mother, near Elizaville, Ky., on the 14th of August '60, in the 27th year of her age.

Her sufferings for the last few weeks of her life were, indeed, very great, yet she endured them with truly Christian fortitude and resignation. For seven years prior to her death she had been a most amiable and exemplary member of the Christian Church.

Her great purpose in life seemed to have been to adorn with a lovely behaviour her high profession. As a wife, she was all that this sacred relation enjoins and implies; as a mother, devoted and kind.

Though dead, she will long live by her example and influence in the hearts of those who knew her. Her's is the blessing pledged to those "who die in the Lord."

Died, at Independence, Mo., at the residence of her son-in-law, Mr. John Burns, Sister Sarah Hendrickson, widow of Benjamin S. Hendrickson, who died in Pittsburgh, in 1838. Her departure was on the 4th day of May, 1860, in the 77th year of her age.

But one now survives her of those who first constituted the first Christian Church in New York City. She died as she had lived, peaceful and joyous in the hope of immortality. "Blessed are the dead that die in the Lord."

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. III] BETHANY, VA., *NOVEMBER*, 1860. [No. XI.

AN ADDRESS DELIVERED TO THE AM. CH. MISSIONARY SOCIETY, MET IN CINCINNATI, OCTOBER, 1860.

THE MISSIONARY CAUSE.

"He that winneth souls is wise."—Prov. 11 : 30.

The Missionary cause, in its conception and inception, is a rudimental and organic element of the constitution of the Universe. It is older than the Material Universe. It is celebrated by Job—the oldest poet—on the pages of time.

Jehovah challenges Job to answer him a few questions on the institutions of the Universe. "Gird up now thy loins," said he; "and I will demand of thee a few responses." Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. Who has fixed the measures thereof? As thou knowest. Or who has stretched the line upon it? What are the foundations thereof? Who has laid the corner stone thereof? When the morning stars sang together and all the sons of God shouted for joy. Who shut up the sea with doors when it burst forth issuing from the womb of eternity?—when I made a cloud its garment and thick darkness its swaddling band? I appointed its limits, saying: thus far shalt thou come, but no farther; and here shall the pride of thy waves be stayed.

"Has the rain a father? Who has begotten the drops of the dew?

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Who was the mother of the ice? And the hoar frost of heaven, who has begotten it? Can mortal man bind the bands of the Seven Stars, or loose the cords of Orion? Can he bring forth and commission the twelve signs of the Zodiac, or bind Arcturus the bear with his seven sons?

Knowest thou, O man, the missionaries of the starry heavens?—Canst thou lift up thy voice to the clouds that abundance of waters may cover thee? Canst thou command the lightnings so that they may say to thee, "here we are?" Who can number the clouds in wisdom? Or who can pour out the bottles of heaven upon the thirsty fields?"

If such be a single page in the volume of God's physical missionaries, what must be its contents could we, by the telescope of an angel, survey one single province of the universe of universes which occupy topless, bottomless, boundless space!!

We have so much data in Biblical statements and in the phenomena of the material universe, as to authorize the assumption that *the missionary idea, in perfect and complete conception, circumscribes and permeates the entire area of all creation.*

Need we inquire into the meaning of a celestial title given to the tenantries of the heaven of heavens. But you all, my christian brethren, know it. You anticipate me. The sweet poet of Israel told you long since, in his sixty-eighth ode, that the chariots of God are twenty thousand thousands of angels.*

And what is an angel but a *messenger*, a *missionary?* Hence the seven angels of the seven churches in Asia were seven missionaries, or messengers, *sent to* John in his exile; and *by these* John wrote letters to the seven congregations in Asia.

Figuratively, God makes the winds and lightnings his angels, his messengers of wrath or of mercy; as the case may be.

But we are a missionary society. A society assembled from all points of the compass—assembled, too, we hope, in the missionary spirit, which is the spirit of Christianity in its primordial conception. God himself instituted it. Moses is the oldest missionary whose name is inscribed on the rolls of time. He was born in Egypt, three thousand four hundred and ninety-five years ago. His name is monumental. He was in perfect infancy lodged in a cradle of bulrushes. His sister, under God, was his guardian angel. Pharaoh's daughter heard his wailings as she enjoyed her sunny bath in the

* This is an exact literal version of *Rebotayim alphey shenan.* The Targum says: The chariots of God are two myriads—and two thousand angels draw them. A myriad is 10,000—two myriads, 20,000. "To know this," Adam Clark says, "we must die."

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river Nile. He was then three months old. By a special providence he was nourished in his own mother's bosom, in the very palace of his intended destroyer—"Instructed, too, in all the wisdom of the Egyptians," as the heir apparent of the royalty of Egypt.

When forty years old, moved by a divine intimation, he undertook the emancipation of his own people. He married Zipporah, the daughter of Jethro, or Ruel, a prince and a priest of Midian; then residing in Arabia Petrea. He became a shepherd, and kept his flocks in the vicinity of Mt. Horeb, or Sinai, for another forty years. On Mount Sinai the Lord was pleased to make him the redeemer of Israel from the yoke of Pharaoh. He retained his mental vigor for another forty years, and died, the most memorable, the most honorable, and the most famous man in the world, at the age of one hundred and twenty years. His name and character will continue as long as the sun as the purest of men and the greatest of lawgivers and princes whose name and fame are inscribed on the rolls of time.

He was the first Divine missionary, and if we except John the Baptist, he was the second in rank and character to the Lord Messiah himself.

Angels and *missionaries* are rudimentally but two names for the same officers. Indeed, God is said to make "the winds his *angels*" —and a flame of fire "his *minister* of wrath." But of the Incarnate Word—his only begotten son, he says—"thou art my son, the beloved, in whom I delight." And in immediate connection he commands the world of humanity to hearken to him. He was, indeed, superlatively God's own special Ambassador extraordinary, invested with all power in heaven and on earth—a true, a real, an everlasting Plenipotentiary, having vested in him all the rights of God and all the rights of man. And were not all the angels of heaven placed under him as his missionaries, sent forth to minister to him and to his apostles?

His commission, given to the Twelve Apostles, is a splendid, and to us, a most beatific and glorious commission. Its preamble is wholly unprecedented—"*All authority in heaven and on earth* is given to me. In pursuance thereof, he gave commission to his apostles, saying:—"Go, convert all the nations, immersing them into the name of the Father, and of the son, and of the Holy Spirit; teaching them to observe all things whatever I have commanded you: and lo, I am with you always—even to the end of the world." Angels, apostles, and evangelists were placed at his command, and by him commissioned as his ambassadors to the world.

The missionary institution, we repeat, is older than Adam, older than the creation of our earth. It is coeval with the origin of angels. Their name itself, is an official name.

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Satan had been expelled from heaven before Adam was created.—His assault upon our mother Eve, by an incarnation in the most subtile animal in the area of Paradise, is positive proof of the intensity of his malignity to God and to man. He too, has his missionaries in the whole area of humanity. Michael and his angels, or missionaries are, and long have been, in conflict against the Devil and his missionaries. The battle, in this our planet, is yet in progress, and, therefore, missionaries are in perpetual demand. Michael and his angels are still in conflict with the Devil and his angels. Hence the necessity incumbent on us to carry on this warfare as loyal subjects of the Hero of our redemption.

The Christian armory is well supplied with all the weapons essential to the conflict. We need them all. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in the regions of the air." Hence the need of having our "loins girded with the truth;" having on the breastplate of righteousness, our feet shod with the preparation to publish the gospel of peace; taking the shield of faith, the helmit of salvation, and the sword of the Spirit—the word of God, always praying and making supplication for our fellow missionaries.

The missionary fields are numerous and various. They are specifically domestic and foreign. The harvest is great in both. The laborers are still few, comparatively very few, in either of them.

Bethany College and Church are annually sending out a few. But the supply is not a tythe of the demand. The Macedonian cry—"come over and help us; "send us an evangelist"—"send us missionaries"—"the fields are large, the people are desirous, anxious, to hear the original gospel. What can you do for us?" Nothing! Nothing!! My brethren ought this so to be?—!

Schools for the prophets are wanting. But there is a too general apathy or indifference on the subject. *We pray* to the Lord of the Harvest to send out reapers to gather it into his garner. But what *do we*, beside praying for it! Do we work for it?—! Suppose a farmer should pray to the Lord for an abundant harvest next year, and should never, in seed time, turn over one furrow, nor scatter one handful of seed, what would we think of him? Would not his neighbors regard him as a monomaniac or a simpleton? And wherein does he excel such a one in wisdom or in prudence, who prays to the Lord to send out reapers—missionaries, or evangelists to gather a harvest of souls, when he himself never gives a dollar to a missionary or the value of it, to enable him to go into the field?—! Can such a person be in earnest, or have one sincere desire in his heart to effect such an ob-

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ject or purpose? We must confess that we could have no faith either in his head or in his heart.

We much regret to entertain the opinion and still more to express it, that we cannot regard him in any other light than as a simpleton or an hypocrite. Should a farmer in the spring season never break up one furrow nor cast out one handful of seed, fall upon his knees and pray to the Lord to send him a fruitful harvest in due season, what would we think or say of him? Could we regard him as compos mentis? Of self-disposing mind and memory?

The heavenly missionaries require neither gold nor silver, neither food nor raiment. Not so, the earthly missionaries. They have themselves always, and sometimes their wives and children, demanding food and clothing, to say nothing of house and furniture. Their present home is not—

> "The gorgeous city, garnished like a bride,
> Where Christ for spouse expected is to pass,
> With walls of jasper compass'd on each side,
> And streets all pav'd with gold, more bright than glass."

If such were the missionary's home on earth, he might, indeed, labor gratuitously all the days of his life. But sometimes yonder in an humble cottage, rather in an unsightly cabin, we sometimes see the wife of his youth, in as quite unsightly garments as those of her undecorated children, impatiently "waiting their sire's return, to climb his knees the envied kiss to share." But when the supper table was spread, what a beggarly account of almost empty plates and dishes! Whose soul would not sicken at such a sight! I have twice, if not thrice, in days long gone by, when travelling on one or two of my early missionary tours over not the poorest lands nor the poorest settlements either, witnessed some such cases, and heard of more.

I was then my own missionary, with the consent, however, of one church. I desired to mingle with all classes of religious society, that I might personally and truthfully know, not the theories but the facts and the actualities of the Christian ministry, and the so called Christian public. I spent a considerable portion of my time during the years 1812–13, 14, 15, 16, traveling throughout Western Virginia, Pennsylvania, and Ohio.

I then spent seven years in reviewing my past studies, and in actual teaching Languages and Sciences. After which I extended my evangelical labors into other States and communities that I might still more satisfactorily apprehend and appreciate the *status* or the actual condition of the nominally and professed religious or Christian world.

Having shortly after my baptism connected myself with the Baptist people, and attending their associations as often as I could, I be-

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came, more and more, penetrated with the conviction that theory had usurped the place of faith, and that consequently human institutions had been more or less, substituted for the apostolic and the Divine.

During this period of investigation I had the pleasure of forming an intimate acquaintance with sundry Baptist ministers, East and West, as well as with the ministry of other denominations. Flattering prospects of usefulness on all sides then, indeed, began to expand before me and to inspire me with the hope of achieving a long cherished object—doing some good in the advocacy of the primitive and apostolic gospel. Having in the year A. D., 1820, a discussion on the subject of the first positive institution enacted by the Lord Messiah; and again in A. D., 1823, another on the same subject. The former more especially on the *subject* and *action* of Christian baptism; the latter more emphatically on the *design* of that institution, though including the former two.

These discussions, more or less, embraced the rudimental elements of the whole Christian Institution; and gave to the public in general a bold relief outline of the whole genius, spirit, letter, and doctrine of the gospel.

Its missionary spirit, though not formally propounded, was yet impliedly indicated, in these discussions; because this institution was the terminus of the missionary work. It was a component element of the gospel, as clearly indicated in the commission of the enthroned Messiah. Its preamble is the superlative fact of the whole Bible.—We regret, indeed, much regret, that this most sublime and ostensible preamble has been so much lost sight of even by the present living generation. If we ask the pulpits when the church of Jesus Christ began, or when the Reign of the Heavens commenced, the overwhelming multitude, of their incumbents, in what is usually called Christendom, will make it either contemporaneous with the ministry of John the Harbinger, or with the birth of the Lord Jesus Christ!

By the great mass of Christendom, the inquisitive will find one of these two opinions almost universally entertained. The Baptists are generally much attached to John the Baptist. The Pedobaptists to the commencement of Christ's public ministry. John the Baptist was the first Christian missionary with a very considerable class of living Baptists. The Birth of Christ is the most popular and orthodox theory, at the respective meridians of Lutheranism, Calvinism, and Arminianism.

But by the intelligent and most perspicuous, the resurrection, or the ascension of the Lord Jesus Christ, is more generally regarded as the definite commencement of the Christian age or institution.

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Give us Paul's or Peter's testimony against all theologians, living or dead. Let us look at the facts.

Did not the Saviour teach his personal pupils, or disciples, to pray "*Thy kingdom*" more truthfully, "thy REIGN *come*." Does any king's reign or kingdom commence with his birth! Still less with his death!! Did not our Saviour himself, in person, decline the honors of a worldly or temporal prince? Did he not declare that his kingdom "is not of this world?" Did he not say that he was going hence, or leaving this world, to *receive* or to obtain a kingdom? And were not *the keys of the kingdom* first given to Peter to open it, to announce it? And did he not, the first of all men,—when in Jerusalem, on the first Pentecost, after the ascension of the Lord Jesus, make a public proclamation saying:—"*Let all the house of Israel know assuredly, that God himself has made* (or constituted) the identical Jesus of Nazareth, the son of Mary, both *the Lord* and the *Christ*, or *the Lord anointed!*

Do kings reign before they are crowned? before they are anointed, or christed!? There was not a *Christian* on earth, or any man called a *Christian*, until after the consecration and coronation of Jesus of Nazareth, as *the Christ* of God.

The era of a son's birth was never, since the world began, the era of his reign, or of the commencement of it. It is a strange fact, to me a wonderful fact, and, considering the age in which we live, an overwhelming fact, that we, as a community, are the only people on the chequered map of all Christendom—Greek, Roman, Anglican, or American, that preach and teach that the commonly called Christian era is not the era or the commencement of the Christian church or kingdom of the Lord Jesus—*the Christ.*

The kingdom of the Christ could not antedate his coronation. Hence Peter in announcing his coronation, after his ascension, proclaimed, saying:—"Let all the house of Israel know assuredly that God *has made touton ton Ieesoun* the same, *the identical* "*Jesus*, whom you have crucified, *both Lord and Christ*;" or, in other words, has crowned him the legitimate *Lord of all.* Then, indeed, his reign began. Then was verified the oracle uttered by the sweet and royal bard of Israel—"*Jehovah said to my Jehovah*"—or, "the Lord said to my Lord,"—"Sit thou on my right hand till I make thy foes thy footstool."

Hence he could say, and did say, to his apostles, "all authority in the heavens and on the earth is given to me." In pursuance thereof, "Go you into all the world, proclaim the gospel to the whole creation, assuring them that every one who believes this proclamation and is immersed into the name of the Father, and of the Son, and of the Holy Spirit—shall be saved!

Here, then, the missionary field is declared to be the *whole world*—

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the *broad earth*. They were, as we are afterward informed, to begin at the first capital in the land of Judea; then to proceed to Samaria, the capital of the ten tribes, and thence to the last domicil of man on earth.

There was, and there is still, in all this arrangement, a gracious and a glorious propriety.

The Jews had murdered the Messiah under the false charge of an impostor. Was it not, then, Divinely grand and supremely glorious, to make this awfully blood-stained capital the beginning—the splendid theater, the fountain of the gospel age and mission!! Hence it was decreed that all the earth should be the parish, and all the nations and languages of earth, the objects, and millions of them the subjects, of the redeeming grace and tender mercies of our Saviour and our God.

What an extended and still extending area is the missionary field! There are the four mighty realms of Pagandom, of Papaldom, of Mahometandom, and of ecclesiastic Sectariandom. These are, one and all essentially, and constitutionally, more or less, not of the apostolic Christian-dom.

Its Divinely inspired constitution contains only *seven* articles. These are the seven hills—not of Rome but of the true Zion of Israel's God. Paul's summary of them is found in the following words:—"*One body, one spirit, one hope, one Lord, one faith, one baptism, and one God and Father of all.*"

The clear perception, the grateful reception, the cordial entertainment, and the public confession of these seven Divinely constructed and instituted pillars, are the alone sufficient, and the all sufficient foundation—the indestructible basis of Christ's kingdom on this earth; and of man's spiritual and eternal salvation in the full enjoyment of himself, his Creator, his Redeemer, and the whole universe of spiritual intelligences through all the circles and the cycles of an infinite—an everlasting future of being and of blessedness. May we not say:—

"A hope so great and so Divine,
May trials well endure;
And purify our souls from sense and sin,
As Christ himself is pure!"

The missionary spirit is, indeed, an emanation of the whole Godhead. God the Father sent his Son, his only begotten Son into our world. The Son sent the Holy Spirit, to bear witness through his twelve missionaries—the consecrated and Heaven inspired apostles. They proclaimed the glad tidings of great joy to all people;—to the Jews, to the Samaritans, to the Gentiles, of all nations, kindreds, and

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tongues. They gave in solemn charge to others to sound out and to proclaim the glad tidings of great joy to all people. And need we ask is not the Christian Church itself, in its own institution and constitution virtually and essentially a *missionary institution.* Does not Paul formally state to the Thessalonians in his first Epistle:—that from them sounded out the word of the Lord not only in Macedonia and in Achaia; but in every place.

No man can really or truthfully enjoy the spiritual, the soul-stirring, the heart-reviving, the spirit aggrandizing blessings, honors, and felicities of the Christian institution and kingdom, who does not intelligently, cordially, and efficiently espouse the missionary cause.

In other words, he must feel, he must have compassion *for* his fellow man; and still farther, he must practically sympathize *with* him in communicating to his spiritual necessities, as well as to his physical wants and infirmities. The beau ideal of all perfection—our blessed and blissful Redeemer—went about continually doing good—to both the souls and the bodies of his fellow men; healing all that were, in body, soul, or spirit, oppressed by Satan—the enemy of God and of man.

Still, our beau ideal of an Evangelical and spiritual philanthropist who goes about continually doing good to the souls of men, is the grand climax of humanity. It is not necessary to this idea or end that he should occupy the pulpit. There are, as we conceive, myriads of Christian men in the private walks of life, who never aspired to the "Sacred desk," that will far outshine in eternal glory and blessedness, hosts of the Reverends, the boasted and the boastful Right Reverend occupants of the Sacred desks of this our day and generation.

But Solomon has furnished our motto:—"*He that winneth*" *or taketh* "*souls is wise.*" Proverbs xi: 30. Was he not the wisest of men, the most potent, and the richest of kings that ever lived! He had, therefore, all the means and facilities of acquiring what we call *knowledge*—the knowledge of men and things;—and consequently the *value* of men and things was legitimately within the *area* of his understanding; or, in this case, we might prefer to say, with all propriety, within the area of his comprehension.

Need I say that comprehension incomparably transcends apprehension! Simpletons may apprehend, but only wise men can comprehend any thing. Solomon's rare gift was, that both his apprehension and his comprehension transcended those of all other men; and gave him a perspicacity and promptitude of decision, never before or since, possessed by any man. His oracles, indeed, were the oracles of God. But God especially gave to him a power and opportunity of

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making one grand experiment and development for the benefit of his living contemporaries, and of all posterity, to whom God presents his biography, his Proverbs, and his Ecclesiastes.

"The *winning of souls*" is, therefore, the richest and best business, trade, or calling, according to Solomon, ever undertaken or prosecuted by mortal man. Paul was fully aware of this, and therefore, had always in his eye a "triple crown;"—"a crown of righteousness," a "crown of life," a "crown of glory." And even in this life he had "a crown of rejoicing," in prospect of an exceeding and eternal weight of glory, imperishable in the heavens. May it not, on such premises, be well and truthfully said:—"Godliness is profitable in all respects, having promise of the life that now is, and also of that which is to come?"

There is, too, a present reward, a present pleasure, a present joy and peace which the wisdom, and the riches, and the dignity, and the glory, and the honors of this world never did, never can, and consequently, never will confer, on its most devoted and persevering votaries.

There is, indeed, a lawful and an honorable covetousness which any, and every Christian, man and woman, may cultivate and cherish.—Dr. Young had a very just conception of it. He said:—

> "Thou shalt not covet, is a wise command,
> But bounded by the wealth the sun surveys;
> Look farther, that command stands quite reversed,
> And avarice is a virtue most divine.

Paul himself justifies the poetic license, when he says, "covet earnestly the best gifts."

The best gifts in his horizon, however, were those which, when duly cultivated and employed, confer the greatest amount of profit and felicity upon others. We should, indeed, desire, even covet, the means and the opportunities of beatifying and aggrandizing one another with the true riches, the honors, and the dignities that appertain to the spiritual, the heavenly, and the eternal inheritance.

But we need not propound to your consideration or enquiry the claims—the paramount—the transcendent claims, which our enjoyment of the gospel and its soul-cheering, soul-animating, soul-enrapturing influences present to us as arguments and motives to extend and to animate its proclamation by every instrumentality and means which we can legitimately employ, to present it in all its attractions and claims upon the understanding, the conscience, and the affections of our contemporaries, in our own country, and in all others; as far as our most gracious and bountiful benefactor affords the means and the opportunities of co-operating with him, in the rescue and recove-

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ry of our fellow men; who, without such means and efforts, must forever perish—as aliens and enemies, in heart and in life, to God and to his Divinely commissioned ambassador—the glorious Messiah.*

Brethren we have, moreover, another argument for you of great moral and evangelical power. It is, indeed, rather invidious in the esteem of many of our contemporaries. It is, with some of them at least, a species of arrogance on our part to assert it; and still more to urge it on their attention. But, nevertheless it is upon us a paramount duty. We plead for the original apostolic gospel and its positive institutions, however invidious it may seem in some eyes. If the great apostles—Peter and Paul—the former to the Jews, and the latter to the Gentiles, announced the true gospel of the grace of God, shall we hesitate a moment on the propriety and the necessity, Divinely imposed upon us, of preaching the same gospel which they preached, and in advocating the same institutions which they established, under the plenary inspiration and direction of the Holy Spirit? Can we improve upon their institutions and enactments! What means that singular imperative precept, enunciated by the Evangelical prophet Isaiah, chapter 8th, "*Bind up the testimony, seal the law among my disciples.*" What were its antecedents? Hearken! The prophet had just foretold. He, the subject of this oracle, viz: "THE DESIRE OF ALL NATIONS," was coming to be a sanctuary; but not a sanctuary alone; but for a stone of stumbling and a rock of offence (as at this day) to both the houses of Israel;—for a gin, and for a snare to the inhabitants of Jerusalem.

He adds, "And many among them shall stumble and fall, and be broken, and be snared and be taken." And then immediately adds:—"Bind up the testimony and seal the law among my disciples," and still farther, to commend the testimony and to guard it he adds, "If they speak not according to this word—it is because there is no light in them."

It is the glory, the honor, and the felicity of the Christian Church to be the light of the world, the salt of the earth, and the life everlasting to multitudes, "dead in trespasses and in sins." The church is the bride, her Saviour is the bridegroom, and, therefore, their offspring is of God.

The church, therefore, of right is, and ought to be, a great missionary society. Her parish is the whole earth—from sea to sea, and from the Euphrates to the last domicil of man.

But the crowning and consummating argument of the missionary

* We may with all truthfulness affirm; that the conservative elements or principles of the material, the moral, and the spiritual universe are embodied and secured in the institutions which God has ordained.

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cause, has not yet been fully presented. It, indeed, antedates time and permeates not merely the present but an indefinite, an infinite, an everlasting future. There is but one word, in the languages of earth, that fully indicates it. And that word indicates neither less nor more than what is represented,—literally, exactly, perspicuously represented by the word *philanthropy*. But this being a Greek word needs, perhaps, in some cases, an exact definition. And to make it memorable we will preface it with the statement of the fact—that this word is found but *twice* in the Greek original New Testament, Acts 28, 2, and Titus 3, 4. In the former, Common Version, translated—"*kindness*;" and in the second, "*love toward man.*" Literally and exactly *the love of man*, objectively; but more fully expressed *the love of one to another.*

The love of God to man is one form of philanthropy; *the love of angels to man* is another form of philanthropy, and *the love of man to man*, as such, is the true philanthropy of the law. It is not the love of one man to another man, because of favors received from him; this is only gratitude. It is not the love of one man to another man, because of a common country—this is mere patriotism. It is not the love of man to man, because of a common ancestry, this is a mere natural affection. But it is the love of man to man, merely because he is *a man*. This is pure philanthropy. Such was the love of God to man as exhibited in the gift of his dearly beloved Son, as a sin offering for him. This is the name which the inspired writers of the New Testament give it. So Paul uses it, Titus 3rd and 4th. It should have been translated "After that the kindness and *philanthropy of God our Saviour* appeared. Again, Acts 28th, 2, "The barbarous people of the Island of Melita shewed us *no* little philanthropy."* "They kindled a fire for us on their island, because of the impending rain and the cold."

There are, indeed, many forms and demonstrations of philanthropy. For one good man another good man might presume to die.—But the philanthropy of God to man incomparably transcends all other forms of philanthropy known on earth or reported from heaven.

While we were sinners, in positive and actual rebellion against our Father and our God, he freely gave up his only begotten and dearly beloved Son, as a sin offering for us; and laid upon him, or placed to his account, the sin, the aggregate sin, of the world. He became in the hand of his Father and our Father a sin offering for us. He took upon himself, and his Father "laid upon him, the iniquity of us all." Was ever love like this!! Angels of all ranks, spirits of all capacities, still contemplate it with increasing wonder and delight.

* So we have always translated this term, in this passage.

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This, the gospel message, is commanded to be announced to all the world, to men of every nation under heaven. And this, too, with the promise of the forgiveness of sins and of a life everlasting in the heavens, to every one who will cordially accept and obey it.

This is, in brief, the gospel message. The mission and commission of the Lord Jesus Christ gave birth and being to all evangelical missionary institutions. Not based on this they are wholly worthless. But based on this they are under the shield and auspices of the Lord God Almighty.

In this age of denominationalisms, we have denominational theories, feelings, sympathies, operations and cooperations. All these are, more or less, refined forms of selfishness. And pray what is selfishness? The insulation or the isolation of our views, feelings, motives, interests, actions;—having, as the chief end and object of life our own individual ease, honor, dignity, glory, happiness. This is a highly civilized, aggrandized, glorified selfishness. But there is in it not one element of magnanimity, nobility or philanthropy. In the sight of God it is sheer selfishness, without the semblance of either piety or humanity, in their legitimate currency and import.

We have much shallow thinking and reasoning upon this subject, popularized, too, in our would be thought most philosophic and refined circles. The truth is, if love blinds the eyes of its subject, self-love, more than any other passion, effectually blinds the mere worldling. He never sees himself at the true and proper angle of vision. Without piety and humanity, there is, in fact, no true, real appreciable, magnanimity. The gospel, and the gospel alone, can make the true gentleman. I do not say the *genteelman*. The *gentleman*, properly understood, must always be a christian. The *genteelman* may be anything—a Turk, a Jew, an infidel, a libertine.

But the philanthropist, the true philanthropist, must be a *christian* in all respects—not merely a gentleman or a genteelman, but a christian, such as those who at Antioch first received the name.

We are met here, not as the Episcopal, the Presbyterian, the Congregational, the Methodist, or the Baptist Missionary Society, but the *Christian* Missionary Society. The Lord's prime missionaries were properly called *apostles*. They were educated, trained, and commissioned by himself in person. They had seven points peculiarly differential from all other functionaries. These were—

1st. They should have seen and heard and known the Lord Jesus Christ himself in person.

2. They should have been immediately called and chosen to that office by himself.

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3. Infallible inspiration was an essential requisite to the exercise of that office.

4. The power of working miracles was an indispensable qualification to the full discharge of the duties of that office.

5. To them was specially given the power of imparting spiritual gifts and miraculous powers to others.

6. Their mission was universal—the whole world was the field of their operations.

7. They exercised, while they lived, a superintendence over all the churches planted by their instrumentality; and their authority was paramount to all other functionaries.

They were, to speak in modern style, ambassadors of the Lord Jesus Christ; and received their commission from himself in person.

They could not, therefore, themselves, by any possibility, impart or transfer their office to others.

We have now, therefore, but three official personages in the christian church. These are evangelists, pastors or bishops, and deacons.

But the crowning argument of the missionary cause has not yet been formally presented. Indeed it antedates time. Angels, one and all, as already indicated, are celestial missionaries, sent forth, on great emergencies, to minister to the Royal and Divine Family—the heirs of salvation.

On laying the foundations of the material universe, they were in attendance. They were spectators of the whole scene. They were, too, so exhilarated with its awful and glorious grandeur, that they burst forth in ecstacies. Indeed, "The morning stars sang together, and all the sons of God shouted for joy."

In our fallen and alienated world, their visits, indeed, are "few and far between." But that they have been, and are still, employed in multitudes of occasions, the volumes of Revelation most satisfactorily indicate. "Are they not, indeed," says the Holy Spirit, "all ministering spirits, sent abroad" to attend, or wait upon, the heirs of salvation?

There are, according to our computation, in actual service, at all times, more than twelve legions of angels, amounting at least to seventy-two thousand. This doubtless is but a medium computation.—Yet any one of these could, in a moment of time, visit every family in Egypt, and without an error or a mistake, slay the first born male child; and not only these, but the first born of every species of animal on hand, without making a single mistake. May we not join the chorus, and exclaim,—"Praise him you angels that excel in strength!" Compared with all other missionaries, they are transcendently superlative.

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Daniel's visions more than realize all our conceptions of the innumerable hosts of heaven In one of them he saw "a fiery stream issuing before the Ancient of days, and thousand thousands ministering to him, and ten thousand times ten thousand standing before him," and all this in a single crisis, on a single occasion, and that not the final judgment.

The missions of this universe incomparably transcend all human conception; and still more incomprehensible and inappreciable are the missionaries requisite to the completion and perfection of these missions.

A christian community without missions and missionaries would, indeed, be a solecism in creation, and a gross deviation from the order, the economy, and the government of the universe.

And when we gravely ponder upon the magnificence of the empire of the author and founder of the christian kingdom, and its august sovereign, too, the Lord our King, and his resources as monarch of all creation—Lord of all instrumentalities, possessing all authority in the heavens above us, under us, and around us; and in the still small voice of his claims asking our aid and cooperation with him, honoring us with a copartnery with himself in the riches and the glories and the honors of his august position, and his boundless empire of true riches, true honors, true dignities, true grandeur and magnificence of glory—in sitting down with him on his throne and participating with him in the glory, the honor, and the immortality of his everlasting empire—I ask, shall we, will we, dare we, withhold from him our cordial aid, our liberal contributions, out of the abundance of all good things which he has, in his magnificent liberality, conferred upon us! Let your response, my beloved brethren, be to him, and not to me your humble brother. A. C.

MISFORTUNES OF GREAT MEN.

Homer was a beggar; Terance was a slave; Botheius died in jail; Paul Borghese had fourteen trades, yet starved with them all; Tasso was often distressed for a few shillings; Cervantese died of hunger; Camœns, the writer of the "Lusiad," ended his days in an almshouse; and Vaugeles left his body to the surgeon to help pay his debts. In England, Bacon lived a life of meanness and distress; Sir Walter Raleigh died on the scaffold; Spencer died in want; Milton sold his copyright of "Paradise Lost" for $75, and died in obscurity; Dryden lived in poverty and distress; Ottway perished of hunger; Lee died in the streets; Steele was in perpetual warfare with his bailiffs; Goldsmith's "Vicar of Wakefield" was sold for a trifle, to save him from the grasp of the law.

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LETTER FROM BRO. W. K. PENDLETON.

Cuckoo, Louisa Co., Va., September 6, 1860.

My Dear Father Campbell:—I little thought when I left Bethany, that one full month would elapse without my writing to you, but since I reached the Old Dominion, I have been so constantly engaged, that I have not found either inclination or license to write. The weather, for much of the time, has been oppressively hot, and this has rendered labor much more exhausting. I have attended several protracted meetings, and not only met with many of your old friends among the people, but also quite a number among the preachers. Brother Coleman is ever in the field, and though he has a lovely family of seven very interesting children, and a fine farm and all the comforts of a home, among the romantic hills of the Piedmont, to allure him from the walks of Evangelical labor, he perseveres in his higher calling and gives himself to the work. We had the pleasure of co-operating with him in Louisa Court House, Gilboa, and Piedmont Female Seminary—at each of which places, we had valuable additions.

We reached Gordonsville on the Friday after leaving Bethany.—Brethren Parrish, Coleman, Walthall, and Goss were just closing a meeting, about six miles off, at Somerset, in Orange Co. A new church had been organised there, and at this, their first protracted meeting, they had 35 valuable additions. Another meeting commenced on the following Lord's day, at Macedonia, where we had a good hearing, but no additions. We enjoyed the hospitality of brethren Cave, Morton, and Daniel,—and spent a part of a day, in company with Bro. Walthall, in a very pleasant visit to Bro. J. T. Quarles, an old and cherished friend of my Father's.

At Louisa Court House, we again met with our venerable Brother Walthall, who during the last year was constrained to remove to Marion, Alabama, in consideration of his feeble health. He was on a visit to his friends in Old Virginia, and we were much pleased to find him much benefitted by his sojourn in the South, and able still to do valuable service in the kingdom of the Lord. Here also we had the pleasure of greeting our young friend and Brother L. A. Cutler. He is one of the general evangelists, and is prosecuting his work with great energy and ability. His labors are highly appreciated both by the brethren and the public generally, and in many places, have been crowned with eminent success. You remember him as a graduate of high standing and promise in the class of 1857. The church at Louisa Court House enjoys regularly the evangelical labors of Bro. J. W.

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Goss, (who was with us a part of the time,) and is in a very healthy condition. We enjoyed the hospitality of Brethren Gooch, Lane, Kent, Jones, and Sister Thompson, and closed the meeting with 10 additions to the church. From the Court House I went to Salem, where Bro. McChesney had been laboring alone for the greater part of the week. He had excited and kept up a lively interest in a fine congregation, and the brethren encouraged us to persevere. The meeting closed with 13 valuable additions. Bro. McChesney preaches regularly at Salem, and is greatly beloved by the brethren there. He is an earnest and eloquent preacher, and a gifted exhorter.

The day on which the meeting at Salem closed, the regular annual meeting at Gilboa commenced. Bro. Coleman labored with his usual ability—and 2 were baptized. From Gilboa, Bro. C. and myself went to Piedmont Female Seminary. We preached in a grove, near by, in the morning, and in the spacious hall of the Seminary building at night. Two made the good confession. Near this place, the Baptists were holding an association, and we embraced the opportunity to witness their proceedings. They were discussing the subject of Ministerial or Theological education—and, incidentally, education generally. Dr. Sampson, of Columbian College, D. C., made several very earnest speeches, on this and other subjects. He is a ready speaker, well informed, highly cultivated, confident of his own capacity, zealous for the traditions of his Baptist fathers, brim full of denominationalism, and running over with "Old Baptist" *buncombe*. We listened with pleasure and interest to a very calm, well digested, and ingenious argument from Mr. J. A. Broadus, a relative of your old and esteemed friend Andrew Broadus, and now Professor in the new Theological Seminary of the Baptists, at Greenville, S. C. He aimed to remove the prejudice, which many Baptists cherish against a special training for ministerial labor. His method was ingeniously and admirably conceived, and executed with great clearness and simplicity of style and manner. Mr. Broadus, though a young man, as yet, already ranks high amongst the Baptist preachers of Virginia.—He has a fine education and wears the look of an every day student. We heard him preach, and had very much to admire, and, we may say, little or nothing to criticise.

In the afternoon, your old acquaintance Mr. James B. Taylor, of Richmond, preached. He seems to be a man of great kindliness of disposition, but his voice was feeble, and speaking as he did out of doors, he did not command the attention of the congregation. We listened attentively to the first part of his discourse, but owing to some rather loud talking by a group of young persons near me, towards the conclusion of this discourse, I could not hear but occasional sentences.

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His sermon was somewhat comprehensive in its aim, but mainly directed to the discussion of faith and baptism. I scarcely know how to speak of this effort. It was one of those expositions, which may be true or false according to the use you make of it; in which true principles are introduced, indeed, but committed to the keeping of so many saving qualifications, that you cannot tell what their value will be, in the full elimination. We doubt very much whether Mr. Taylor fully comprehends himself on these subjects. As a speaker and a thinker, he evidently has no philosophic *method*, and hence his doctrinal views and expositions are fragmentary and dogmatic. They lack that harmonious synthesis, which nothing short of the deep insight and comprehensive reach of the truly Philosophic mind can give. To a people submissive to the *dicta* of a creed, he might succeed as a *propounder* of dogmatic theology, but with a great community claiming to take the Bible for their standard of faith, and to exercise the right to think for themselves, as to its teaching, he can have but little influence as an *expounder* of the doctrines, which for so many ages have puzzled and divided the learned. As a whole, this discourse seemed to me, to be an effort to trim Baptist orthodoxy as nearly to the pattern of popular favor, as the speaker's ingenuity and skill would allow. Would not "Orthodoxy made rational" be a suitable title for many of the orations now uttered from sectarian pulpits?

The Baptists are establishing a new college in Western Virginia, called Allegheny College, and an effort was made, before the association to raise funds for the purchase of suitable property,—but, we are sorry to see with but little success.

Indeed, it appears from statistics recently published in the Religious Herald, the Baptist organ in Virginia, that the Denomination is making but very little progress in this State. Rich and numerous as they are, their growth has been most meagre. The Editor commenting upon these statistics says:—

"We suspect that there is some inaccuracy in these statistics. It is improbable, for example, that Portsmouth, with 542 baptisms, should have sustained a clear loss, notwithstanding, of 1,927 members. But accepting the returns as approximately correct, do they not show a state of things which calls for a decided advance in effort on the part of our ministry and churches? The increase ascertained by deducting the total for 1858 from the total for 1859, is less than 3 for each one of our 761 churches, little more than five for each one of our 412 ministers, and only one for every 45 members in our communion? And *shall* we—CAN we—DARE we content ourselves with that rate of progress? Shall we win so few from the ways of death, and not be in heaviness and sorrow? Let us awake to fresh activity,

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that the next summary of our statistics may show a larger growth, and a growth healthier too. God who is rich in mercy will work *with* those who work *for* him. Our labors cannot be in vain in the Lord.

But to go a little farther into detail. The five Associations connected with the North-Western Association—the Broad Run, Judson, Mount Pisgah, Parkersburg and Union—with 117 churches, 80 ministers, and 6,612 members, report a clear increase of 82; *i. e.* a little more than 16 for each Association, 1½ for each church, 1 for each minister, and little less than 1 for every 76 members.

The six Associations within the territory of the Western Association, the Clinch Valley, Greenbrier, Lebanon, Teays' Valley, Valley and Zion—the five rather, (as Zion for want of late returns must be omitted,) with 143 churches, 74 ministers, and 8,704 members, report a clear increase of 417: *i. e.* about 83 for each Association, 3½ for each church, 7½ for each minister, and 1 for every 21 members.

The Eight Eastern Associations south of James river (omitting the Blue Ridge)—the Appomattox, Concord, Dan River, James River, Middle District, Portsmouth, Roanoke and Strawberry, with 214 churches, 111 ministers, and 31,174 members, report a decrease of 121, all lying in the Portsmouth. Excluding that Association entirely from the estimate, under the conviction that the heavy loss returned is an error, and leaving for the estimate 186 churches, 89 ministers, and 23,021 members, the increase reported, is 1,806: *i. e.* a little less than 236 for each Association, 11 for each church, 21 for each minister, and 1 for every 13 members."

From the Association we returned to the hospitable roof of Bro. James W. Goss, the popular and able Proprietor and Principal of the "Piedmont Female Seminary." He has been enlarging his accommodations, and is now prepared to receive about 100 young ladies.—This Seminary is 12 miles from Charlottesville, or the University of Virginia. It has, heretofore, met with eminent success, and Bro. Goss seems determined to give the full force of his great energy to push it to the highest pitch of excellence. Already the influence of this Seminary has been widely felt, and great as the talents of its Principal may be for doing the work of an evangelist, we doubt if he could in any other way, effect so much for the upbuilding of our cause, as he is doing by the widely diffused influence that he is exerting through the hundreds of young ladies, whose heads and hearts he is furnishing for the responsible duties and enjoyments of life. The Brethren in Eastern Virginia need more preachers, it is true, but they need such a Seminary as Piedmont also, and we trust they will not only sustain and cherish the school, but also raise up and call out ad-

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ditional preachers,—that the truth may have free course to run and be glorified.

In the immediate neighborhood of Piedmont we shared the hospitality of Bro. R. L. Coleman, and of Bro. Bramham, whose noble lady is a sister of Bre. Goss. I found myself here as elsewhere in Old Virginia, among the friends and companions of my earlier years, and was no ways loth to go back again and linger over "the days that are no more." Alas! how many a sunny face has passed under the shadow of these buried years! How many a familiar voice sunk into the whispered echoes of the hardly remembered past!

From Piedmont we went to Charlottesville and the University of Virginia, accomplishing the double purpose of visiting our relatives and friends there, and looking once more upon the cherished scenes of my college life. The church in Charlottesville has had many trials and is still struggling with the lingering influences of past misfortunes. Still she has some noble spirits and we hope, with them, for better days. They have a very comfortable house, in a delightful location, but it does not appear to be in all respects suitable to the wants and circumstances of the congregation, and they are determined to rebuild—on a larger and more attractive scale. We spoke for them twice on Lord's day, and renewed some agreeable acquaintance with the brethren. We remember especially the fraternal interviews held with Brethren Dr. Hughes, Wertenbaker, Morris, Patterson, Bacon, and LeTellier. These brethren, and the congregation generally, I believe, feel very sensibly the need of a competent minister to present and advocate the cause in this place. They are at present without a regular laborer in the word and doctrine.

In company with my aunt and her husband, Capt. John Vowles, we visited Monticello and the University of Virginia. The former place known over the world, as the former residence of Thomas Jefferson, is in a state of great dilapidation. It is owned by Capt. Levy, a Jew, of the U. S. Navy, of some celebrity as an officer, and during his absence on active service, is left untenanted. It is in charge of hired hands, and is thrown open to the inspection of visitors, at the moderate tax upon their curiosity or veneration, of twenty-five cents *per head*. Of course we paid the fee, and roamed through the deserted halls. The walls were bare, the floors uncarpeted, and the rooms without furniture. A few relics are all that remains within to link the imagination to the patriot Jefferson. A bust in plaster of the Statesman in one corner of the great hall, and in the dining room, near what was doubtless, the place of the festive board, is another, of the brilliant, but shameless Voltaire. Looking upon the faces of these two men, it is difficult to conceive how they could have in any way as-

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similated. The calm, benignant, foreseeing, philosophic face of the American Statesman, one would think, would have been a perpetual reproach to the narrow, cynical, sardonic grin, which lends its light only to expose the more fully, the native ugliness of the mean minded Frenchman. It is only because, on religious subjects *they thought alike*, and in their way stood almost alone in the realm of gifted minds. True it is, "a fellow feeling makes us wondrous kind." Even the fellowship of folly and the brotherhood of infidelity have their bonds of union. The noble Jefferson and the ignoble Voltaire send greetings through a common spite, and the philosopher smiles with the chuckling cynic over the imaginary wounds inflicted upon Christianity! But Jefferson is gone! His mortal part lies inert as other dust, beneath the battered and mutilated granite Obelisk which marks his grave. Only thirty-four years have rolled by since tender hands laid him there, and yet over that spot there brood the decay and desolation of centuries. The very inscription is *gone*, and in the absence of a guide, the traveler is left to conjecture as to the tomb of Jefferson!—But while this is true of his body, it is not so with his mind. The power of his intellect is still fresh and strong in the land, and his political wisdom works mightily to-day through the agency of many a living worshiper.

Monticello is one of the small chain of Southwest mountains, which, shooting off from the main line of the "Blue Ridge," form, in their romantic outline one of the most beautiful and picturesque regions of Virginia. From this "*Little Mountain*" we see, towards the West, and just at our feet, some 500 feet below, the winding current of the Rivanna,—a little farther, the town of Charlottesville, beyond this the University of Virginia, and farther still, away some twenty miles, over one of the loveliest stretches of undulating farm land that the eye ever looked upon, rises the majestic and tranquil chain of the "Blue Ridge," deeper in its hue than a cloud of deepest blue—and sweeping to the right and left till its wide arch dips into the common horizon and is lost from the view. We turn towards the East and all is changed. The landscape is leveling down towards the sea, and it seems a motionless ocean. Yet, far as the eye reaches, "all o'er this wide extended scene"—it does not catch a glimpse of the mighty waters—and so far the picture is defective.

We descended the mountain and drove to the University. This, you know, is strictly a State Institution. It has received large and generous appropriations from the public Treasury, and is still asking for more. It ranks deservedly as one of the very first colleges of our land and is patronized with overflowing classes of students. From six to seven hundred annually matriculate, including the medical and

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law students;—and though but few of these comparatively pass to graduation, those who do, may doubtless be regarded as among the very best educated young men of our country. They have a very efficient and highly cultivated Faculty I learn, but the last of my old Professors left in the person of Dr. Harrison, and I cannot speak from any acquaintance of my own. I saw here many additions, but not many changes. Twenty years have left the old, only a little older, and nearly all that I once knew so well, was still there to carry me back to the past. The improvements, however, are many and beautiful, and have been made, apparently, very judiciously. As it was vacation, and Professors and students scattered, we tarried only long enough to "look through," and then took our leave.

A ride of fifty miles on the Virginia Central R. Road brought me to my Brother's, Dr. P. P. Pendleton, my old home and still the home of my venerable Mother, whence, too, I now write you. All send their cordial greetings to you and yours. My Mother is seventy-three years old—and still sound and vigorous, in mind and body. Her memory is remarkably good and her interest in the church lively and fresh, as when first you knew her. My family have all enjoyed the finest health and shared largely in the richest favors of a merciful Providence—for which we are, I trust, profoundly grateful.

In the bonds of Christ, Ever and truly yours,

W. K. PENDLETON.

From the Christian Union.

PROGRESS AND REFORM.

Extract from the Address of D. R. HUNDLEY, Esq., before the Alumni Association of Kentucky University, delivered June 27, 1860.

* * * * * * * *

When this improvement in the soil and in the atmosphere had proceeded far enough, Man was created—Man, the chief of the works of God in this lower world. Created in the image of his Maker, Adam walked by the fountains of Eden, sole lord of the whole earth and of all the animals on the face of the earth. Is it wonderful that the sons of God shouted together for joy when the news of Man's creation was announced in the heavens? Hitherto this fair planet had been the abode of every unclean beast and hideous reptile, had been given over to darkness and deathshade, but now a new light shone in the firmament, a new star rose above the horizon, ay, a morning star, destined to grow brighter and brighter unto the perfect day. For whatever men may choose to think or write about the golden age of the

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world, of which there is some tradition in almost every tongue, still all must conclude that the human race has at least grown wiser and more polished, richer and more powerful, with the lapse of centuries. At first rude and uncultivated, living in tents, in caverns, and in holes in the ground, simple husbandmen and shepherds, weaving goatskins and sheepskins for a covering, though models of physical excellence, yet how poorly do those our first progenitors compare to the lords of the lightning and the press, of looms and arsenals, of river steamboats and ocean palaces, and of all the other characteristic improvements of the present age! Golden Age, indeed! If there ever was an age of gold this is it—ay, this very present nineteenth century, so much belabored by those venerable ancients who are ever prating about the "good old times." Where is the man of this present generation—I care not if he be the oldest fossil of the fogy formation—who would exchange his patent leather boots for the sandals of a primitive age, his cloth coat for one of sheepskins, his shiny beaver for a coonskin cap, and his soft white linen for the coarse bark of trees! Where is the man of this generation who would prefer a lodge in some vast wilderness, with even boundless contiguity of shade, to the comfortable cottage or stately mansion of modern times? And where are the people who are prepared to give up their steamships, railroads, telegraphs, their cities teeming with a busy population, and their fields all abloom with the various grains ripening for the harvest, to return to the homely shepherd's trade, to raising goats and sheep, or even

> "To sport with Amaryllis in the shade,
> Or with the tangles of Neora's hair."

They are not to be found, gentlemen. It may suit the purposes of poets to sing about such things, but in this practical age, and in our Yankee vernacular, *they don't pay*. It may suit the purposes of our modern closet philosophers to moralize about such things, to prate about the peaceful age of gold, and the wonderful virtues which did then abound, but the genius of the nineteenth century demands to know what monuments did the people then living leave of their superabounding virtues? Did they send out missionaries such as we send out now-a-days, to enlighten the heathen and to extend the blessings of peace to lands given over to cruel wars and bloodshed? Did they build up towns and cities, great marts of trade and thoroughfares of travel? No, they did none of these things. But, on the contrary, every man lay down under his own vine and fig-tree, smoked the pipe of contentment, and generally enjoyed his *otium cum dignitate*. This was all well enough then, but it would be sadly out of place now. Four thousand years ago men could well afford to pipe and dance, but now

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the serious question with most men is, *Who's to pay the piper?* Indeed the history of the human race is something like the law of gravitation. Drop a cannon ball from the top of some high tower, and at first its downward flight is slow, comparatively, but its increased velocity as it nears the ground gives it the speed of lightning. When man first began his career, his progress was slow, and he had ample time to dally by the way; but now that he approaches his destined end he rushes forward like a whirlwind, and wo to the poor sluggard who thinks he can lay down and take a quiet snooze by the way-side, and yet keep pace with his fellows! He will awake only to find himself far, far behind.

Nay, since progress is the very law of our being, no man dare stand still a single moment. He can't do it. Either he progresses or he retrogrades. Either he advances or he recedes. There is no middle ground on which he can stand. He must keep moving, or the world will soon leave him in the viewless distance. Can the river stop its course and not dam up its fountain head? I tell you, nay. So, neither can a man remain stationary in this life, for the moment he ceases to grow in knowledge and goodness, that same moment he begins to choke up the fountains of life in his heart with wasted energies and unchaste desires. Behold the ocean! Are its waves ever still? If they were, stagnation and death would ensue, down to the lowest caverns ever tenanted by the fabled sirens of the sea. Behold the air! Is it ever still? If it were, the whole heavens would be black as sack-cloth of hair, and the whole earth would be silent as the grave. And yet man is greater than these. The air can be resolved into its original elements, and the waters of the ocean may be drunk up by the thirsty sun, but man, created in the image of Jehovah, endureth forever. O sublime truth! how should its revelation stimulate us to improve every moment of our brief existence! But alas! thousands of men there are who trample this priceless pearl underneath their feet, like soulless swine, while they rush eagerly on to seize coarse husks of sensual and selfish gratifications, never daring to walk erect, facing God, as it was intended they should walk.—And yet I cannot believe that they do not sometimes lift up their heads from their swinish feasts, at least long enough to catch a glimpse, if nothing more, of the diviner food they have neglected for their grosser fare. Once, at least, even the most bowed down of them all, even the man with soul so narrow that a three cent piece will cover its entire breadth, must feel some faint pulsation of that higher life which distinguishes man from the brutes that perish. Ay, I doubt not, to quote the words of a writer in a late Atlantic monthly, "once—perhaps twice—the sodden, valueless heart of that old man,

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whose gold has sucked out all that made him a man, beats with a pulse of generous honor; even in the dust of stocks and the ashes of speculation, amid the howling curses of the poor and the bitter weeping of his own flesh, and he hears the voice of God, and all eternity cleaves the earth at his feet with a glance of truth."

Why, gentlemen, only observe the world of inferior beings around us, and what are the lessons furnished for our instruction? Do they not teach us that the worker, the active, progressive toiler, is every where full of life, and strength, and activity? Observe the little busy bee, what energy, what patience, what wonderful abilities are his! Observe that noble animal, the horse—yea, the war-horse of Job—whose neck is clothed with terror, and who, with every trumpet, says, aha! and scents from afar the battle, the thunder of the captains, and the shouting. And, on the other hand, observe the sloth, how weak he is, how like a lump of clay, how good for nothing but to eat and die. Now, some men are like the horse, ever bounding at the bugle-call of duty, eager to push forward and secure the prize of life, which is duty sacredly performed, though never so humble and difficult.—Other men are only huge Megatheriums, great, balking, human sloths, who crawl about all their lives on their bellies, digging after the roots of evil. So, also, some men are like birds of night, sapient owls, who go hooting through a moral darkness all their days, refusing to come to the light of truth; while other men are like eagles, who build their eyries on the topmost crags of Alps or Appenines, and whose soaring wings bear them always sunward and heavenward.

What, indeed, is there not on the land or in the sea to which we cannot liken our fellow men. Some men are like a sodden log, which floats rudderless and compassless in the midst of the ocean, drifting, drifting, always drifting, at the sport of every wind and every wave. Other men are monster steamships, which, freighted with the wealth of all lands and the products of all climes, cleave their way, through storm and calm alike, never tacking to right or left, but boldly and bravely making straight for their destined port. So, too, some men are like the lava of volcanoes—they burn with a steady and unquenchable fire; while other men remind us of the blaze of shavings: they blind us for a moment with a sudden glare, but are immediately extinguished, leaving only a paltry puff of smoke, which is soon dissipated and gone. And the true man of progress, the man who is ahead of his age, may be likened unto a sentinel posted high upon a watch tower; while the city lies in darkness, he beholds the campfires of the enemy lit up and the soldiers preparing for the assault, and he cries "to arms! too arms!" but the dull citizens, hedged about with a high wall of folly and prejudice, so that they cannot

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perceive whence the danger approaches, only mock and deride the faithful sentinel, and, turning in their beds, betake themselves once more to their slumbers. It was because of such treatment that the great John Milton was stung into writing this bitter sonnet:

"I did but prompt the age to quit their clogs
By the known rules of ancient liberty,
When straight a barbarous noise environs me,
Of owls and cuckoos, asses, apes and dogs;
As when those hinds that were transformed to frogs
Railed at Latona's twin-born progeny,
Which after held the sun and moon in fee.
But this is got by casting pearls to hogs,
That bawl for *freedom* in their senseless mood,
And still revolt when *truth* would set them free;
License they mean when they cry *liberty*,
For who loves that must first be wise and good."

As was the experience of Milton, so will be the experience of every other reformer; for your true reformer is ever a man of progress. When Julius Cæsar marched against Britain, ambitious to be the first that should touch the shores of the barbarians, all accoutered as he was, he leaped into the sea rather than fail of accomplishing his purpose. And so, at the present day, your moral Cæsar, who wishes to take the lead in any great and untried enterprise, must do so at the expense of such a bath of the world's contumely and derision as will forever deter any mere carpet-knight from seeking the honor. But, despite every obstacle, the true man of progress, elevated above all considerations of fear or weakness, will dash right on to where duty and honor call. Striking down through the accumulated strata of a thousand generations of error, he will seek to plant his standard upon the primitive granite of truth; and, taking his stand there, he will be prepared to challenge a whole world in arms, knowing that

"Truth crushed to earth, will rise again—
The eternal years of God are hers!
While error, wounded, writhes in pain,
And dies amid her worshipers."

Let us not forget, however, that all is not gold that glitters. In this age of the world, a great deal has been said and written about progress and reform, which had better remained unwritten and unspoken. Real reform, like the true diamond, is not so common as the stones in your streets; but false reforms, like jewels of paste and pinchbeck, are cried at every street corner by peddling mountebanks and charlatans, whose ideas of Deity are as crude and unreliable as are the ideas of our honest peripatetic Abrahams upon the sinfulness of selling to the sable daughters of Africa miserable brass

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counterfeits for genuine gold rings. I remember to have heard Dr. Scudder, last winter, in the city of New York, in one of his very entertaing and instructive lectures upon India, deliver a most withering rebuke to that class of New England pseudo-reformers and transcendentalists, whose sole anxiety seems to be to undermine the respect of the people for the Bible as the Word of God, hoping afterwards to indoctrinate them with their own inner-light and higher-law Gospel. The Doctor showed conclusively that their boasted New Light was only the darkness and deathshade of Brahminism, under a new guise, and tricked out with all the rhetorical flowers of Emerson, Parker, and the rest, just as the ancients tricked out their hideous idols with garlands and wreaths of roses, in order to conceal from the ignorant rabble the nature of the god they were called upon to reverence. And yet these modern priests of Egypt, vailing their designs under a cry of reform, would gladly see the great sun of righteousness extinguished in the moral heavens, when in his stead they can offer us nothing better than the wandering will-o'-the-wisp of their own miserable fantasies, which would inevitably lead us into the horrible morasses of Hindoo Pantheism.

I need not say to you, gentlemen, that all such reforms are reforms downwards and backwards, if you will allow the solecism. There can be no true reform and no true progress, but in the light and with the sanction of Holy Writ. The sooner philosophy learns this the better. The sooner science learns this, the better. The sooner the world of mankind, the people of all nations, learn this, the better. Every way will it be better when this great and living truth can be lastingly impressed upon the public mind. Then there will be no more hegiras into the wilderness, of credulous fools and cunning knaves running after polygamy and Brigham Young. Then there will be no more snuffy old ladies and nervous old gentlemen, or weak young ladies and weaker young gentlemen, idiotic enough to believe that they can call up spirits from the vasty deep, and that they will come when called. Then will there be an end to all spiritual humbug, and a beginning of true spiritual life. And then may we begin to hope for the dawning of that long-predicted era, when God's minister shall awake the pale millions of Hades with the trumpet-peal, IT IS FINISHED! while all the heavenly hosts join in shouting, AMEN! and AMEN!

The man who carries a lantern in a dark night can have friends all around him walking safely by the help of its rays, and be not defrauded. So he who has the God-given light of hope in his breast, can help on many others in this world's darkness, not to his own loss, but to their precious gain.

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From the British Millennial Harbinger.

PERSONAL AND FAMILY DEVOTION.

"They that are after the flesh, do mind the things of the flesh; they that are after the Spirit, the things of the Spirit" (Rom. viii. 5.) "But as for me and my house, we will serve the Lord" (Josh. xxiv. 15.)

It is truly distressing, to the pious mind, to contemplate the manifest carnality of Christian society—so called. We can hear and see every thing attended to but Christianity. If, therefore, out of the abundance of the heart we speak and act, our stock of heart religion, of spiritual sentiment and devout affection, must, indeed, be very small. We can scarcely hear a word of it in any family. I speak of professors in general. It is true, we may sometimes hear sectarian controversies, and what is called the religious news of the day—a sort of religious politics. But what Christianity is in these things? What spiritual edification? The four grand cardinal points, which concentrate the entire intentional effect of Christianity, are personal holiness, family education, church edification, and public reformation—the latter the combined extrinsic effect of the former three (Mat. v. 16.) Whatever, then, does not directly and properly tend to promote these, is foreign to the benevolent and blissful design of our holy religion.

Now, certainly nothing can have a direct and proper tendency to promote personal holiness, which is but another name for supreme love to God, than what goes to promote the knowledge, belief, and retention of the Holy Scriptures. And what means, in our power, are calculated to do this, but reading, thinking, and conversing about their divine contents, (as directed, for this very purpose) accompanied with prayer to God? And, as personal holiness is essential and fundamental to the three following comprehensive and blissful effects of our holy religion, *that* being duly secured, all is secured that is necessary to our present saving utility, and also our future happiness: "For without holiness no man shall see the Lord." Consequently, every one possessing this, shall enjoy his presence.

These things being demonstrably so, how disgusting and mortifying to hear and see in professing families, almost nothing but the concerns of this world—the paltry affairs of a present life! They have no time to make an educational and edifying use of the Scriptures in their families, by reading them connectively and attentively, with suitable interrogations, observations, and exhortations, for the edification of all concerned, according to their respective abilities; but if read all, they close the book without a single remark, and leave it as ig-

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norant and unaffected as before they opened it; and so pass on to something else. Besides, they never think of reading it regularly, in its proper connection, as they do other books they want to understand; or of assisting one another by conversing with each other familiarly and interestingly about it. Many of these undevout triflers are not ashamed to tell you that they have no time—that they cannot afford to make such a sacrifice of their precious hours; thus to waste their time in reading, and praying, and conversing about the sacred contents of the Book of life!

Are not such professors confessedly carnalists; minders "of things of the flesh—earthly things?" But the things of the Spirit are all Bible things. They are nowhere else to be found but in the good Book; no, not one of them. In so far, then, as we neglect the Bible, we despise and neglect spiritual and heavenly things. But not so the good and happy man—the blessed man—"for his delight is in the law of the Lord; and in his law doth he meditate day and night."—Wherefore, "whatsoever he doeth shall prosper;" but the "ungodly are not so" (Psalms i. -1-4.) Yea, says another good man, "I have esteemed the words of his mouth more than my necessary food" (Job xiii. 12.) And another, "Thy words were found, and I did eat them; and thy word was to me the joy and rejoicing of my heart." No wonder, then, that the godly Daniel and David, and other such lovers of the divine Word, should be as careful to enjoy it as they were to enjoy their necessary food, even three times a day; see Psalms lv. 17, with Dan. vi. 10. Nay, the latter did it at the risk of his life.

And all those were but Old Testament saints, whose Scriptures were as far inferior to ours, as moonlight is to sunbeams; yet they were to make them their constant theme: "they were to talk of them when they sat in their house, when they walked by the way, when they lay down, and when they rose up—teaching them diligently to their children—that their days might be as the days of heaven upon earth" (see Deut. xi. 18–21.) Alas! then, of what a heaven upon earth do we deprive ourselves and our children, by neglecting, as we do, our vastly superior privileges! And we have not time to take our three spiritual meals per day, as Joshua, and those other Old Testament worthies did, who, like him, were determined, that let others do as they pleased, as for them and their families, they would serve the Lord. And why not, brethren? Can we possibly make a better choice? Can we possibly spend our time to better purpose? Certainly not. But some will perhaps say, "We feel at a loss how to proceed, for we have never seen such a practice." This excuse, though not sufficient, it must be confessed, is lamentably true. Still, however, we have the Book, and in it the proper directions for using it.

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We are to read it, to study it, to get it by heart, to make it the subject matter of our conversation, of our exhortation, of our meditation, of our prayer, and of our praise, day and night. Thus are we directed to use it. Now, what remains, but that we use it accordingly, every one according to his peculiar circumstances, as he does his daily food—some at one hour, some at another—yet all generally three times a day—those that have families, also thus providing for the nourishment of their families—thus training them up in the nurture and admonition of the Lord—that so they may be seminaries of God—nurseries for heaven. And this, it is humbly suggested, for the most part, may be conveniently and happily effected in the following manner: As the demands of our sensitive nature generally bring us together thrice a day for bodily refreshment, let us avail ourselves of those opportunities for our spiritual refreshment also. For this purpose, let every Christian family keep two tables; the one furnished with Bibles for feeding their souls, and the other for the products of the earth, for their bodily food. Thus provided, when they meet for breakfast, let them first take their spiritual meal, thus socially beginning the day with God—by reading a select portion of His Word, with suitable questions, remarks, and exhortations, for this purpose; thus rightly dividing the word of truth, that each may get his proper portion.

This may be conveniently done by asking the following pertinent questions, according to the respective capacities of the guests, viz,—1, Who is the writer or speaker of the portion read, or any particular part of it? 2, To whom is it written or spoken? 3, What historic facts are contained in it? 4, What commands are contained in it? 5, What doctrinal declarations? 6, What invitations? 7, What promises? 8, What threatenings? Lastly the why, when, and where those things were spoken or written, still remain to be considered, and are circumstances sometimes worthy of particular attention, in order to a correct understanding of particular passages. These things duly attended to according to the ability and discretion of the heads of families, and the capacity of the respective members, with pertinent observations and exhortations, accompanied with appropriate prayers and praises, could not fail to make the Scriptures forthcoming for the edification and instruction of every capable subject. These blissful exercises repeated thrice a day, viz,—before breakfast, after dinner, and after supper, we would begin, continue, and end the day to God as a family; that is, in our social capacity. And these exercises continued, the Word of Christ would dwell in us richly, so that we should be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ, and thus we should never fall, "for so an entrance should be ministered to us abundantly into the everlasting kingdom of

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our Lord and Saviour Jesus Christ" (1 Peter i. 5, 11.) For this is the highway of personal holiness, from which all good and happiness proceed. And which, of course, being carried out in the church by its duly qualified elders, those heads of families who had thus successfully taught and ruled their own families well, the church would soon resume its proper character, the school of Christ, with his one Book, Christian disciples, a family of families, taught and ruled by a selection of its own proper elders, instead of scientific college-taught clergy; every member furnished with his own proper book—the Book of life; which, being duly read and studied as above, would make every believing student "wise to salvation, thoroughly furnished for all good works." May the good Lord hasten that happy time! Amen.

THOMAS CAMPBELL.

ALL IS VANITY.

On Friday, the seventh day of September, a gallant steamer left the port of Chicago at eleven o'clock at night, bound for Lake Superior and intermediate ports. She had on board some four hundred souls, the greater portion of whom were excursionists from Milwaukee who were on their way homewards, after having had a "high old time"—to use the slang of one's contemporaries—with their friends and acquaintances in the city of Chicago. Although a severe gale was blowing, the good steamer, which had breasted a thousand storms before, was lit up gaily with lamps and lanterns from stem to stern, and the merry excursionists—many of whom were "unco fou' thegither"—with dance and song, and the stirring strains of the Milwaukee city band, kept high carnival within, despite the warring of the elements without. All things, indeed, went merry as a marriage bell, and few, if any, of the gay throng recalled the poet's lines:

"Strike up the dance, the cava bowl fill high,
Drain every drop!—*to-morrow we may die.*"

To-morrow? Alas, to most of them to-morrow never came! There was a collision, a sudden crash, and the schooner which did the damage floated away in an instant, driven by the pelting storm out into the black darkness; but the ill-starred steamer, freighted so heavily with human hearts and hopes, parted amidships, and in one short half-hour went down with all on board. I hear the shriek which arose above the wailing tempest in that dread hour of agony and death!—I see the struggling victims, as they cling with the desperation of despair to spars, and state-room doors, and life-preservers, and fragments of the vessel's deck—little infants clinging to their mothers' arms, and drowning mothers hugging their dead babes in a last em-

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brace—strong men battling for dear life with the surging waves, and the pitiless storm, and the floating debris of the wreck—yes, I see it all as it stands revealed by the lurid glare of the fitful flashes of lightening, and I hear it all,—the shrieks, and groans, and wild repeatings of the names of dear ones who will never, never answer more—these all I hear above the rush of the waters, the roaring of the tempest, and the bellowing of the thunder. But a sadder, far sadder spectacle was reserved for the morrow.

With the early dawn, those of us on shore who had heard of the sad calamity, and were in consequence on the watch, saw drifting towards the beach about one hundred and fifty human beings, still clinging to the debris of the wreck—drifting, two-thirds of them, on to certain death. It was a trying hour. O how the wind howled, and the angry breakers lashed themselves into foam, eager to swallow up the few unfortunates who still survived, and who seemed about to escape their fury! Alas! what mortal man could do was done, but unavailing all! In sight of familiar faces, in sound of friendly voices, almost in reach of safety, they went down—mothers clinging to their little ones to the last, gray-haired fathers holding their children in their arms, and strong limbed youth, full of health and manly vigor—all went down beneath the raging surf, never to rise again until cast up by the waves like so many lifeless logs—bruised and battered with their terrible pounding upon the gravelly beach, all bloody and disfigured, and naked, many of them, as when they came into the world. Ah, it was a pitiable sight to see! Never have I seen Death before when he assumed so horrifying an aspect. My heart was weeping bitter drops of anguish all that day for the frailty of my fellow beings. O Death, thou great leveler! thou insatiate monster! how in thy moods of ghastly horror teachest thou us that *all is vanity!*—the pride of man, the beauty of woman, the strength of navies, all the devices and aspirations of the human mind!

Yesterday, and these mangled forms were full of life and health, of plans for the future and memories of the past—now, alas, the very sight of them fills us with unspeakable horror. On one hand lay the stout Englishman, Hon. Herbert Ingram, M. P., and proprietor of the London *Illustrated News*, and by his side poor Pat O'Flannigan, coal heaver—the first but a few moments past owner of millions, the latter never worth ten dollars at one time in his life—but now they meet on a common level, and one is no richer than the other. Here we saw a sweet little babe dashed up by the seething waves, a heavenly smile dimpling its innocent face even in death, and there an aged father, whose iron-gray locks all bedabbled with blood, and whose clenched hands and set jaws and ghastly staring eyes, told with what a fearful

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struggle he had relinquished his hold on life. Now a sweet girl of sixteen, just budding into womanhood, is driven ashore, her long black hair disheveled, her body entirely nude, and her beauty of yester eve so marred by the cruel waves that she can no longer be recognized—and by her side, mayhap, her lover, a young man but late the very glass of fashion, and perfect mould of form, *now* a shapeless, revolting, hideous mass of mangled humanity. Alas, how my heart ached while I gazed upon such scenes! In anguish of spirit I cried from the depths of my soul, O life, how uncertain thou art! O death, how terrible is thy reality! Truly,

"We are such stuff
As dreams are made of, and our little life
Is rounded with a sleep."

And yet we toil to heap up riches which satisfy not, we allow no rest to our feet in the giddy chase after pleasures which perish with the tasting, nor even stop one moment to ask our hearts seriously, *Is it not all vanity?* One man desires houses and lands, corner lots and extensive farms; another would shine in the forum or on the hustings, or listening senates would command; another still rejoices over bonds and mortgages, cent per cent, and large discounts, and his cold eyes twinkle at the sight of bags of yellow gold and piles of bank notes; while yet another takes delight in the number of his ships, his merchandize, his palatial stores, and treads with eager footsteps all the devious paths of trade. Fools all—fools and blind! Solomon, the wisest of men, the richest of men, a prince and a ruler, in the vanity of his heart desired the same things and obtained them, and this is the account he has left us of the good they brought him:

"I the Preacher was king over Israel in Jerusalem. I said in mine heart, Go to, now, I will prove thee with mirth: therefore enjoy pleasure: and, behold, this also *is* vanity. I sought in mine heart to give myself unto wine, yet acquainting my heart with wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heavens all the days of their life. I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all *kind* of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees. I got *me* servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle, above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I got me men singers and women singers, and the delights of the sons of men, *as* musical instruments, and that of all sorts. And whatsoever mine eyes desired I kept not from them,

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I withheld not my heart from any joy. *Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do, and behold,* ALL WAS VANITY AND VEXATION OF SPIRIT, AND THERE WAS NO PROFIT UNDER THE SUN."

And then he very pertinently asks, "What can the man do that cometh after the king?" Who can live in greater splendor than did King Solomon? and yet he declares to all who would imitate him, Beware! I have tried the whole round of human pleasures, and I declare them all to be vanity—only vanity, and that continually.

What, then, must a man do, the reader inquires? Listen to the words of the wise Solomon again:

"LET US HEAR THE CONCLUSION OF THE WHOLE MATTER," says he; "FEAR GOD, AND KEEP HIS COMMANDMENTS: FOR THIS IS THE WHOLE DUTY OF MAN."

D. R HUNDLEY.

CHICAGO, Sept. 20, 1860.

From the British Millennial Harbinger.

CROMWELL REFUSING THE CROWN.

Pictures are life-like utterances. They are beautiful symbols and representations of past events. They please the senses and captivate the soul. The artist is an important teacher. His book is all frontispiece, but the lessons he imparts are lasting and enduring. Nursery pictures are among the pleasant treasures of the past; and those with which in youth and more matured age we have become most familiar, speak to us in varied and impressive tones. They are household lecturers. Raphael, Martin, and others, have exercised the wonderful powers of their minds in detailing upon canvass some of the most simple, as well as some of the most sublime, unfoldings of the wonderful Book.

When at Birmingham a few weeks ago, we went with our brother and sister King, to view a large and splendid painting, the subject of which refers to one of the most important epochs in the history of our country. The name of Cromwell is associated with conflicting reminiscences—calmness and terror, right and wrong, liberty and tyranny, praises and shrieks, prayers and powder, sighs and spears, songs and swords, creeds and cannons, faith and fate, fear and firmness, order and confusion, life and death. All these stand in connection with the man who was the great fact of his age—the terror of wickedness in high places, and the hope of those who yearned for liberty and right. In looking at the picture we felt drawn to it by a power which we cannot describe. The interest of the subject, and the genius of the artist, excited our admiration, and by the aid of his-

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tory and civilization, our minds reverted to the time when the gloom of darkness overshadowed the land, and tyranny and ignorance prevailed. If we possessed the power, it would be quite out of place here to venture a criticism upon the picture. Without, however, speaking of any little defects, or of its many chaste, exquisite, striking and beautiful points, one thing is certain, that it possesses the power greatly to captivate and deeply to impress the human mind.—The soul glows with admiration while beholding the manly dignity and stern faithfulness of him whom the artist has so cleverly presented. That there was much in the illustrious hero of the picture to love and admire, we think no one will doubt; and considering the dark and rude times in which he lived, he was a marvelous and wonderful man. Then England was convulsed from her center to her circumference. Her men of might trembled, and her sons and daughters were filled with apprehension and fear. While gazing upon the picture, we were impressed with a few thoughts, which we hope may prove acceptable and profitable to the readers of the *Harbinger*, and we will give them as consecutively as possible.

1. *At that time England had no king.* No so with the church of Christ. We have a King, who is crowned with glory and honor.—Many of the kings of England had perpetrated deeds of darkness and cruelty, and their lives had been associated with tyranny and wrong. Not so with the King whom we obey. When in this world, he was full of kindness and love. "He did no sin, neither was guile found in his lips. He spoke in the language of sympathy, and unfolded to us the rich treasures of the kingdom. When England had no King, she had a Protector. Not so with us: If we were to lose our King, our hopes and glory would fade away. Our King is our life. Were his government to cease, the church could not exist.—Hail, holy King of Zion! We are thy subjects, bought with the water and the blood, and while here we are looking forward in the hope that we shall one day live and reign with Thee forever.

2. *We saw no expression of joy in that group.* The men of State and might were there. The Chancellor and Speaker were grave and dignified. Upon the countenance of one were written the signs of jealousy. The soldier, with his firm but sorrowful countenance, was there. The beautiful and jeweled crown was there, and the Bible was being searched by one to prove the divine right of Kings. And Milton, our highly-honored, and much-loved, and almost seraphic poet, was there, with a countenance serious, thoughtful, and grave, and not one lineament was illumed by the light and fervor of that majestic and eloquent idealization which constituted alike the brightness of his character, and the glory of his renown. What a contrast between

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these men of might and the humble but hopeful followers of the celestial Prince, when the soul is awakened to a sense of pardoning love. I could not but contrast the scenes. How bright and animate are the countenances of the pilgrims to Zion? How full of joy!—How the faith which worketh by love gleams from the eye, ever coming up from the heart with a holy, impulsive, and irresistible power! In that picture even the soul of Milton seems to be bowed down to the chest. Not so with the members of Zion. The light of the Sun of Righteousness shines upon every soul, and the prospect of those who are assembled together is far brighter than the things which now appear. They are traveling to a city beautiful for habitation, which shall become the joy of the whole earth. It is the precious faith alone which can kindle the lion heart of a Cromwell to the hope which is full of immortality; and the solemn calmness of Milton's face requires the infusion of the heavenly hope before it can catch the gleams which quicken the spirit, and welcome the soul to the mansions of glory.

3. *We saw the crown refused.* And strange to say, that when Cromwell refused the crown he grasped the power. He was not dazzled with the offer. He knew its worth, and rejected it. He knew something of the solemn responsibility of the coronation oath, and he also knew that many a head which had worn a crown had been racked with trouble and fear. He occupied a majestic position by refusing that which is considered so essential to majesty. Here the great man stands alone. In the annals of our country his position is without a parallel. The crown is offered, and Cromwell refuses it. For this conduct he has been both censured and eulogized. We offer no opinion. We could not refrain, however, from thinking of the folly and madness of those who have, at the hands of a loving God and gracious Savior, the crown of righteousness offered to them, and which they refuse to accept. The church has no crown to give, but it has a crown to accept, and to every poor rebellious sinner the crown of glory is offered, with the blessed promise of the life which is eternal, God waits to be gracious, and the Spirit and the Bride say, Come. A crown which shall never fade away is offered, and strange to say, it is refused. It is a crown offered by the King of kings and Lord of lords. It is offered, too, in connection with a pure white robe, which has been washed in the blood of the Lamb. It is offered, too, in connection with a heavenly mansion. It is offered without money and without price, to make poor, guilty, dark, and hopeless sinners kings and priests to God. It might have been noble in Cromwell to refuse an earthly crown, but it is *ignoble* and wicked to refuse the crown which stands in connection with eternal life.

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We saw the Bible in the picture. What were good and ennobling in Cromwell, were connected with the ptecepts and teachings of the Book. It was the truth of the living God which inspired his soul with confidence; and though he believed many things, and consequently did many things for which he had no scriptural authority, it cannot be doubted but that he had carefully studied the word of God, and that his firm, strong spirit was often bowed in lowly reverence and humble dependence before the Eternal Throne. The mind of the nation had not emerged from a state of political and theological darkness, and such an aspect of things greatly influenced the mind of Cromwell. We are not surprised that his principles were tinged with the complexion of the errors which prevailed at that time. The truth of God was sometimes almost totally eclipsed, and the darkness was so great that the teachings of the Word were not understood. In the Christian Scriptures the command is given, 'Put up thy sword;' and the song of peace is the chorus of welcome which was given by the angels to the holy child. That Cromwell did not practically study the precepts and teachings of the New Testament, is made clear, we think, from the acts and deeds of his life. That the dark and raven wings of a gloomy fatality shrouded his mind, and to a great extent influenced him through life, is evident from the facts which are inseparable from his name. His mind was often beclouded in darkness, and in his best moments he could not free himself from the influence of human creeds and dogmas. The teachings of the Bible would hush all the tumults of war—would put up every blood-stained sword—would turn every warrior into a man of peace—would clear every arsenal—would explode every powder magazine, and would enlist every human being into the service of King Jesus, in whose battles against the world, the flesh and the devil, they should, with the weapons which are not carnal, fight the good fight of faith, in order that they might wear the crown.

5. *We saw through a glass the face of Cromwell magnified.* All the lines were brought out in bold relief, and the lecturer called our attention to the lion-like appearance of his striking countenance. There was a combination of force and majesty. It was so. Cromwell is dead. He is no longer terrible to his enemies, nor hopeful to his friends. We fear not his wrath. But to the impenitent we say, what think you of this terrible fact, that the weak and lowly Jesus, who has died for you, and has loved you with an eternal love, who now offers you the crown of life—if you refuse that crown, and die in your sins—He will, amid the terrors of the judgment day, assume towards you the character of the Lion of the tribe of Judah, and he will tear you in pieces when there shall be none to deliver you!—

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What has not been done for crowns! The foolish children of earth have anxiously toiled for them. Armies have met in deadly conflict, and millions have been slain; and when ambitious souls have possessed themselves of these earthly baubles, they have had days of sorrow and nights of distress. Let the din of national conflict be heard—let the Emperors and men of might tremble with fear—let all the glory and the crowns of this world be presented to us, and if we are faithful and true, we should tread them as rubbish and dust, when compared with the excellency of the gospel of Christ. Though time shall cease, and the great day of judgment come—though an eternal separation take place, and the heavens pass away—we know that henceforth there is laid up for us a crown of righteousness, which the Lord, the righteous Judge, shall give us in that day; and not to us only, but to all them that love his appearing. And Peter tells us that when the Chief Shepherd shall appear, we shall receive a crown of glory that fadeth not away. In the sacred name of him who, in his humiliation, refused not the crown of thorns, let us be careful that another may not take our crown—that in His name we may always rejoice, and then, though the earth pass away and the heavens be no more, we shall mingle with the angels, sing the everlasting song, wear the robe of righteousness, and in our own hands shall be the palms of victory, and on our heads the unfading and imperishable crown. J. I

THE EARLY LIFE OF JESUS CONCEALED.

Time alone has interpreted the silence, and our own times are still interpreting it. What, for ages, has been, what is now, the favorite image and object of devotion in the greater part of Christendom? Is it not the infant Jesus? In churches, closets, couches, throughout Roman Catholic Europe, may be seen the pictures of that infancy, respecting which the disciple that Jesus loved is silent. It is true, in spite of this silence, men put questions and made answer to themselves, until the worship of the Child prevailed over the worship of the God-Man. If, instead of the one incident of Luke and this silence of all the rest, John had told all he could have gathered from the lips of Mary, how much earlier might this worship have shown itself—how much more strongly taken root in the conscience as well as imaginations of Christians! How many legends and superstitions, still more puerile than those of mediæval Christianity, might have been added to the narrative of John, and fastened themselves on the churches, sheltered under the idea of honoring the Infancy! It is true this silence did not turn men from their purpose; yet, in with-

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holding all Scripture helps and stimulants, who shall tell how many thoughtful minds, in the past, have been withheld? Christians, in general, were not, but individual Christians doubtless were, as they read the New Testament, and found nothing recorded but the wonderful fact, and felt the tendencies of their heart and of their times rebuked.

But is not our Savior to be adored as the Divine Child? Did not the wise men from the East fall down and worship the child in the manger of Bethlehem? Did not the shepherds come at the call of the Angels to see the Child; and Simeon and Anna take the infant in their arms, blessing God that they had seen the day? Yes, and we wonder at a faith so simple-hearted, so independent of all the surroundings of that Infant Savior. Yet all wise men are not so simple-minded, nor all shepherds worthy of an angelic message; nor all aged persons Simeons and Annas. To the great majority of men, such a sight proved too severe a trial of faith; and to most Christians, in all ages, full details of that infancy and youth, such details as Mary's recollections could have supplied, would have led to many superstitions; filled the imagination with the merely human, and overlaid the spiritual and the divine. A mote, if only near enough to the eye, may hide the sun. The humble condition of our Savior's earthly lot hid from the Jews, nay often from the Twelve, that greatest of all miracles—Christ himself. Would not the details of his infancy and youth have brought the human so near, as to overshadow instead of revealing the Christ. Visiting some years ago an exhibition of Statuary, amongst the thousand models and statues, our attention was drawn to one of our Savior. The artist had chosen the age of which Luke gives his one anecdote. He had been perplexed in framing an ideal where Scripture had been so reserved, and his perplexity had solved itself in the figure of a boy treading on a celestial globe—emblematic of his Divine nature, of ruler of the universe—but with a lap full of toys, to express the boy. He had done his best to unite his idea of the God-like with the child-like, and had failed, because the Divine in that infancy and youth was not manifested through the attribute of power, but of meekness, truth, and righteousness? He was not known as the Son of God, with power, until his baptism and public ministry. See Matthew, iii. 17. The Apostle Paul applies the phrase, "with power," emphatically to this resurrection. Yet the artist gave us an ideal just such as we should have had from the four Evangelists, had they written from their own inspiration, of that infancy and youth.—*North British Review.*

Hypocrites are beings of darkness, disguised in garments of light.

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From the British Millennial Harbinger.

PLYMOUTH BRETHRENISM.

NO. V.

What is its mission? It claims to have been raised up of God for a special purpose. Is it so? And if it is, does it understand that purpose? One of its prominent ministers, Mr. Alexander Stewart, has recently written—

"And this brings me to consider the nature of the testimony of 'the brethren.' I use the title in its conventional sense. I do believe that God has raised up in our days a testimony in His Church, in itself as characteristic and distinct as that which marks the era of the Protestant Reformation. The one does not supersede, but only confirms, whilst it advances on the other. The characteristic principle of the Reformation was justification *on the principle of faith*. But this was expressive of individuality rather than incorporation—of individual union to Christ—not of corporate unity. But the Holy Ghost is a living person and incorporating power. This principle of faith was antagonistic to Rome in her doctrine of 'works.' But the principle of the 'unity of the Spirit' in the body of Christ, is antagonistic to Rome in her theory of unity—that is, the unity of Christ is directly opposed to the unity of the church, at least, to what Rome calls such. Now, I believe, that to proclaim and manifest this unity of the Spirit—this unity of the Christ—is the distinct and blessed mission which our Lord has committed unto us, in presence of the church, and of the world. I do not say that there are not other important, and kindred truths also opened to us in His blessed Word, and connected with this testimony, but of this I feel persuaded in common with yourselves, that this is the great leading truth which is in principle characteristic of our testimony. This is the mission with which His people were entrusted in these latter days, viz: to 'gather together *in one* the children of God which are scattered abroad,' (John xi.) and that the prayer of our Lord may receive its accomplishment, by a manifested unity through the power of the Holy Ghost, 'that the world may believe,' as preparatory to, and in order that they may know, when made manifest in glory, the unutterable love of the Father to those whom He has given to the Son (John xvii. 21 with 23, Col. iii. 4.)

"I trust I shall not offend the people of the Lord, who in this point may not see eye to eye with us, when I say that there is a testimony

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raised up of God through the instrumentality of 'the brethren,' or as they used formerly, though erroneously, to be called, 'the Plymouth Brethren.' That testimony I believe to be to the unity of the body of Christ, in virtue of the unity of the Spirit, whose indwelling makes that body one. This great truth was prominent in, and, indeed, is characteristic of, the testimony with which we stand associated, and for the maintenance of which God holds us responsible."

According to the above, the mission of Plymouth Brethrenism is to "gather together *in one* the children of God which are scattered abroad," by manifesting certain lost truth concerning the Holy Spirit—that "the Holy Ghost is a *living person* and *incorporating power*." By this we understand Mr. S. to mean more than is held by the denominations generally, otherwise he would not write—"I do not say that there are not other important and kindred truths also *opened to us*, and connected with this testimony." It is not, then, the "personality of the Holy Ghost," nor merely the Spirit's "indwelling in the believer," that has been communicated or revealed to these latter-day prophets, but an operation of the Spirit in the *assembly*, by which the Scriptures are "*opened*," and brethren moved to teach and fill the various offices in the body. To testify this as a great central truth around which all believers should gather, is the special work of Plymouth Brethren. On the "*corporate* actings" of the Spirit another noted scribe writes—"I assume two points which, I suppose, are unquestioned:—1st, That there is an operation of the Holy Spirit in the body, in contradistinction, or rather in addition, to His operation in an individual.—2dly, That this corporate operation is the visible, not the mystical body." As it was in the beginning, so it is now. These brethren call upon believers to "come out of system"—leave the system of the Pope, of the Church of England, of Wesley, and any other, and turn to their system—which is only another road to bondage.

But has God raised up and commissioned this people thus to testify? We answer, No! Let their claim be tested by their history.—Let it be remembered that whenever God has been pleased to raise up a person or a people to avow and exemplify a principle, He has taken care that His chosen instrument has answered the purpose. Now what purpose have the Plymouth Brethren answered? The "corporate operation" of the Holy Spirit would of course secure uniformity of testimony on all great truths; but their teachers, by voice and pen, are as discordant as were the builders of Babel. The "corporate operation" of the Spirit would certainly secure unity, or at least so make manifest the carnal, who break the bond of peace, that they may be cast out, and known by those for whose benefit this people

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have been raised up to testify. But no—everywhere there is division. Mr. Stewart, who still numbers with them, and whose claim on their behalf we have cited, will be a most proper person to describe the working of this modern development of mysticism. He says—

"And now, beloved brethren, if this be so, will you permit me to ask this question, How have we fulfilled this mission, or stood in the power and fellowship of this wondrous grace? Alas! what a melancholy retrospect has tracked our history as the bearer of this testimony for God before the world, for the last sixteen years. Does our actual condition bear witness to unity or division, which? Is it not a fact which cannot be denied, that division stains the banner of the brethren, both at home and abroad? Look at our condition as the witnesses of unity. Have we not become the by-word and the badge of *Schism*? Look at England, Ireland, Scotland, the Channel Islands, France, Switzerland, and now Italy—East, West, North, and South, where has not our testimony to unity become a denial of it, and now a practical falsehood? Where envy and strife is, there is confusion and every evil work. And should not the evidence of these facts force us solemnly to ponder whether the table around which we meet may not, after all our boasted light and knowledge, become the rallying point of a faction, and the symbol of a *Schism?*"

So much for their special mission and testimony. Their position furnishes undeniable evidence that their testimony is false!

But uniform, truthful, and strong have been the teachings of these brethren against clericalism—the degradation of the, so-called, laity, they have everywhere protested against, and proclaimed the universality of the Christian priesthood. But where are they now? Still testifying this truth with the lip, but walking in the high-road to priestly assumption, the few exercising lordship, and the many degraded by bondage only surpassed by that of Rome. Strong language—but let us hear Mr. Stewart:

"I have been familiar with ecclesiastical courts, the intrigues of councils, and the tact of party, but I do not believe that any religious body could be found—unless it be the Mormons—where such a wanton outrage could be offered with impunity to truthfulness and honor. From the persecutions of the Roman priests, you may appeal to the civil magistrates; but, among the brethren there is no redress. Hence the common adage, 'you need never look for justice from the brethren.' But it *is not the saints, it is the system which is to blame.* Were the question proposed to these brethren, individually, Do you sanction those two letters on the 4th of January? there is scarcely one who

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would not, with a blush exclaim, 'What!' is thy servant a dog, that he should do this thing?'"

But what can this mean? You walk into that well but neatly furnished meeting-room—you ask the man at the door, Who the people meeting there are? He tells you "The Brethren." How unpretending this designation, and how appropriate the surroundings—seats all alike—a table on the level floor, bearing its white cloth, loaf, and cup—no official chairs—all appear as brethren, and nothing more. After waiting some time, one in the midst of the congregation asks, "Shall we sing from page 120; or, Shall we pray?" After further waiting, another, with much seeming diffidence, reads a portion of Scripture, adding a few remarks, slowly, and as he might do were he waiting the promptings of the Spirit. In due time one advances to the table and breaks the loaf—his manner seems to say, "I am specially moved to do this." After the meeting you ask, "Who are your preachers or teachers?" and the answer is, "The Holy Spirit, by whomsoever he will." Or, "Who are your elders!" or "Who is your president?" when the reply may be, "The Holy Spirit, acting through whom he pleases." Surely there can be no despotism here! Quite a mistake! Mark that man who acts on his own conviction of fitness, and who has mistaken the promptings of large self-esteem for the Holy Spirit's indication that he should lead, and whose leading has never in any way received the sanction of the gathering, but yet is submitted to by all—see him with others like himself, as they sit in *another assembly*, and settle what "the gatherings" shall do or not do, and remember that here also each man has come because he feels he is the man to be there, and not because his brethren send him. Let Mr. Stewart tell us something of the working of this self-called synod. Concerning what is known as the "Jersey case," he says:

"No pen can describe how for fourteen years the poor saints of God have been worried and perplexed in Jersey. For many years there were three tables, each the expression of a distinct principle, and now there is a *fourth*. So that in retrospect the testimony there has been little less than confusion.

"Now, with the setting up of the second table I had nothing to do, at the time of the separation from Mr. Naylor. It was an accomplished fact before I arrived, and much of the agency and manœuvre then employed I highly disapproved, and in effect put down. There was then the same running from house to house, and 'compassing sea and land to make one proselyte,' as is working in that faction now. The same attempt to act upon the poor by *personal* influence, allurement, and intimidation; and it is just the same piece acted over again, in this recent division, which had its origin in the spirit of faction, dissim-

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ulation, and intrigue. The movement, six years ago, was in many of its features just the same. If there existed no other proof on earth of the baneful fruits which this root of bitterness—*schism*—has borne, the history of the various divisions in Jersey, for so many years, would be quite enough."

Turning from this to the "London case" he adds—

"First slander entered on her secret and epistolary mission, and poured her tales of defamation into empty ears, and between the ear and tongue there is a natural canal. "The tongue is full of deadly poison,' and drugs, like the snake, the victim with its slime it destines to devour. And this is man. 'Who taketh not up an evil report against his neighbor,' seems to have been forgotten in our 'creed,' for at length you must know the brethren have 'produced a creed—their code of principles!' Whither are we bound? Up to this time we used to be contented with the Bible. Now we are gravely schooled, by not the highest authority amongst us either, that, we have been all in this quite wrong, and henceforth your ways are to be governed by what these erudite theologians call 'our principles'—substituted for the Scriptures, unintentionally it is to be hoped. But so it is. Now, beloved, let me ask you, how long are we to tolerate such assumption, such invasion of the authority of Christ? If we do not take heed, we shall soon have to surrender either our consciences to the dogmas and decretals of the Priory, or bite our chains. Take heed!

"But what is it all about—these doings in Jersey? Well, I do solemnly believe that it is a bare-faced piece of hypocrisy. The people are deceived. In general, the dear brethren in London, seem in their warmest moments to have been quite sincere. They have been fighting for the truth, and hewing down this formidable man of straw, whom imagination had modelled as a monster. But, unfortunately, they knew not for whom or against what they fought. It reminds me of the Irish peasant, who, having seized a pike, in 1798, was breathlessly rushing to the fray, when a friend quietly asked him—'What are you fighting for, my fine fellow?' 'For gineral emancipation,' was Pat's reply. 'And what is that,' again was demanded. 'Some great Gineral or other, your honor.' I speak not in lightness. There is almost as much reason in the one case as in the other. It is not the dear brethren that I blame, but their misleaders who had their cue, and understood their cards."

Then he shews that excommunication takes place in the name of the brotherhood, without trial, proof, or scriptural meeting, and without appeal to them. Another of these brethren, Mr. J. Culverhouse, writing of Mr. Stewart and the meeting of the self-elected rulers, says:

"2. The next and only other subject on which I shall address you,

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is the *London Bridge Meeting*. How long this meeting has existed is not known to me, but I believe, for several years. As a meeting for brotherly conference, it would be a valuable adjunct to the church, and keep the elders and teachers in useful communication with each other. You, however, know that it is far more than this, and that, in fact, the *functions* of the London churches are practically usurped by the reception and excommunication of members. Upon this subject I wrote to Mr. Darby before he left England, and pressed it upon his attention, but no answer—not even the usual courteous acknowledgement—was received. I have also written to Dr. Cronin, Mr. Lean, and yourself, on the subject; and in addressing Dr. Cronin, addressed the London Bridge Conference; but I am even without an acknowledgement. If I am correctly informed, the letter has not been read at the meeting, and such, dear brother, is the state of the gatherings at this present time.

"Now I expect that brethren will dispute the facts, as I have stated them, and will deny, as one of the brethren did lately to me, that the Conference either *receives* or *puts away* members. If the conference does not do it, will you tell me, dear brother, who does? You may, perhaps, say the gatherings themselves. If you say so, let me ask you when they do it, and at what meetings? Are any meetings held for this purpose? If so, I am ignorant of them, and I have not been able to get any satisfactory explanation on the subject. The announcement, for instance, at the Priory, where I usually attend, is only 'Received,' 'Proposed,' 'Put away'—but the *Table* is only made the place of announcement. Now is this right? Is there anything in Scripture to justify this? I don't cite Scripture to shew what the right course is, since I assume this to be unnecessary, and I put the matter before you as one of *principle*.

"Assuming I am correct in the circumstances, as to the London Bridge Meeting, its dangers are too obvious to require being pointed out, and it is to be feared that many brethren have been 'put away' upon charges which would have failed before the church. Indeed, if the conference have this power, I, myself, may at any time be 'put away.' The use and exercise of such a power will not bear discussion, the members of the church having less protection than in 'Congregationalism,' or in 'Popery.'"

Our conclusion from all this, and more than could be said, is, that if the Lord has given these brethren a special mission, it is that of shewing to the world the folly of their own views—that there is more than one road to despotism—that there are high-priests who do not wear robes, and that the good old way of the primitive church is what we need and must have.

D. K.

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From the British Millennial Harbinger.

LETTER FROM SOUTH AUSTRALIA.

GROTE-STREET, ADELAIDE, April 24, 1860.

The brethren here, in common with disciples of the Lord Jesus in other parts of the world, are desirous that the glorious gospel of the blessed God should run, have free course, and be glorified. To this end many of our brethren have been diligently engaged proclaiming the truth for some years; and they have not labored in vain, for many precious souls, through their feeble instrumentality, have been directed to Jesus, the only Saviour of sinners, and in him have found peace to their souls. And others have been taught the way of the Lord more perfectly, who are now rejoicing in the truth by which they have been freed from the error and superstition in which they were once held. While we rejoice in what has been accomplished, we are not satisfied that everything is done that could be done by us. With this conviction, the brethren in Adelaide have requested me to write to each of our sister churches in this colony, desiring them to co-operate with us in calling out and sustaining a brother to do the work of an evangelist. We have no doubt of the readiness of our sister churches to take part with us in this work of faith. The only difficulty that presents itself to our mind at present is, where shall we find a brother who will do the work of an evangelist among us? Does our good Bro. Wallis think that we have any hope in looking to England for an evangelist? Could one of our many gifted brethren in England be spared for a few years to labor in Australia? Our brethren in Victoria, with whom I have been spending a few weeks lately, in company with Bro. Magarey, are very anxious to co-operate with the churches in South Australia, in this truly great and Christian work; and it is not too much to say, that South Australia and Victoria offer to an evangelist a field for labor, with prospect of success, unsurpassed by any other in the world. Hoping that this subject will have your best consideration, and that we shall be favored with your advice, which I know all the brethren will respect, I remain, yours in Christ Jesus,

PHILIP SANTO.

[A few lines from Bro. Santo, or from any of the brethren in Australia, are always acceptable and cheering to those who are left behind in the dear old mother country. Before this response reaches the colony, we hope to attend the Annual Meeting of the brethren, when the subject of evangelization, in connection with the churches of the

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United Kingdom, will engage the attention of those present. Whether any provision can then be made to meet the requirements of the churches in Australia, seems to be very doubtful. The harvest is great, and the fields in many districts are already white, but the laborers are, indeed, few. "Pray ye, therefore, the Lord of the harvest, to send forth more laborers into the field." The brethren in Australia, though not sent out as missionaries by any body of men, have done well in the cause of Jesus their Saviour. It is doubtless a source of great satisfaction to them, and to all of us, to be able to reflect, at the close of every day, and especially every first-day, that the Lord's will has been sought to be accomplished, and not the traditions of men. We exhort them to renewed perseverance in the good work, and to walk by the same rule; so shall they reap, if they faint not.—J. W.]

EVIL COMMUNICATIONS.

Safer is that man, who, distrusting self, relies on Omnipotent strength to preserve him in the midst of allurements and temptations. He who daily utters the prayer, "Lead us not into temptation," will seek to avoid not only the evil, but the very appearance of evil. The story of Alypius shows how easy it is to fall into hurtful and dangerous lusts when once vain curiosity or unrighteous desire is indulged.

Alypius, a friend of St. Augustine, was accustomed to hold in the utmost horror and detestation the gladiatorial combats, which were exhibited in the age in which he lived. Being invited one day, by his companions, to be a spectator of those inhuman sports, he refused to go. They, however, insisted on his accompanying them, and drew him along against his will. When they had all taken their seats the games commenced. Alypius shut his eyes, that objects so abominable might not pollute his mind. "Would to God," said Augustine, "he had also stopped his ears!" For having heard a great cry, he suffered himself to be conquered by his curiosity, and opened his eyes to see what it was, imagining that he still retained the power of shutting them, One of the combatants was wounded. No sooner did he behold the purple stream issuing from the body of this unhappy wretch, than, instead of turning away his eyes, they were arrested by the object, and became intoxicated with those brutal combats. He was no longer the same man; he, by degrees, imbibed the sentiments of the multitude around him, joined in their shouts and exclamations, and carried away from the amphitheatre a violent passion for returning; and not only did go the second time with those who had insnared him, but he himself enticed others. Yet the man began at first with an abhorrence

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of such criminal amusements, and resolved to take no part in them; but sad experience taught him, that the best resolutions are insufficient to withstand so great a temptation; and that the only way to escape danger is to keep at a distance from it.

May our young people learn by this example to distrust their own courage and resolution, and to shun the entertainments of the stage and all such diversions, which may prove as injurious to them as these did to Alypius!

"JESUS WEPT."

In the life of Jesus, as recorded for us by the Spirit, there are two weepings. Twice in the body, and on the earth the man Jesus Christ shed tears; but in neither case were they shed for Himself. Not in Gethsemane, not on the cross, did Jesus weep. Both the sorrows were for our sakes; but they differed widely from each other. When He drew near Jerusalem, and beheld the city, he wept over it; when he saw a bereaved sister mourning for a dead brother, he wept with her. The one weeping was for human guilt; the other was for human sorrow. The one marks His Divine compassion for the sinful: the other His human sympathy with the sufferer. Each is precious in its own place, but the places are widely diverse. The two examples exhibit different qualities of the Saviour, and meet different necessities of men. His compassion for sinners, manifested in his tears over Jerusalem, is a link in the chain by which we are saved, but it is an upper link; His sorrow with a sister beside a brother's grave is a link lower down, and therefore nearer us. His pity for me as a sinner shows that He is great and good; His weeping with me shows that His greatness and goodness are within my reach. When I could not arise to meet Him in the region of His own spiritual compassion, He has bowed down to meet me in my natural weakness. I could not rise to lay hold of Him, but He bends to take hold of me. Standing where I stand, and weeping where I weep, He enters by the openings which grief has made into my heart, and gently makes it all His own. My brother, He insinuates Himself into me through the emotion of our common nature, that so I may be borne up with Him into the regions of Spiritual light and liberty. He takes hold of me by my sorrow, that I may get hold of Him for deliverance from my sin.—*Rev. W. Arnot.*

"I can forgive, but I cannot forget," is only another way of saying, "I will not forgive." A forgiveness ought to be like a cancelled note, torn in two and burned up, so that it can never be shown against the man.

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ANNIVERSARY OF THE AMERICAN BIBLE UNION.

The anniversary of the American Bible Union was commenced at the First Baptist Church, New York city, October 4th, at 10 o'clock A. M., Thomas Armitage, D. D., the President, in the chair.

The most important object of this Society is a faithful revision of the Bible, to accord more nearly than at present with the original intention of the authors.

After the appointment of the required officers and managers of the Association, the Treasurer, Bro. E. Parmly, of N. Y., made the following interesting and encouraging report:

TREASURER'S REPORT.—The American Bible Union in account with E. Parmly, Treasurer.

1860.	*Dr.*	
To cash paid as follows:		
English Scriptures,	$19,856	79
Spanish Scriptures,	639	46
German Scriptures,	1,845	57
Italian Scriptures,	38	00
Burman and Karen Scriptures,	520	78
Home and Foreign missions, etc., by request of donors,	1,490	00
Periodical publications, revision tracts, etc.,	4,437	70
Agents' salaries,	5,194	49
Agents' expenses,	1,816	04
Officers and Assistants,	3,800	00
Bad bills, interest and discount,	211	40
Rent of Officers' and Managers' rooms,	250	00
Filling certificates and certificate paper,	66	40
Insurance, Fuel, and general Contingencies,	622	71
Total,	$40,489	94
1859. *Cr.*		
Sept. 15—By balance,	155	65
1860. Cash from sale of publications,	4,246	50
Oct. 2—Cash from members, directors, churches, associations, etc.,	35,838	79
Balance due the Treasurer,	249	10
Total,	$40,489	94

This report having been adopted, the report of the Board of Managers was next read by Bro. W. H. Wyckoff. We submit the following abstract:

The report states that there is perfect harmony among the officers of the board, the revisers, and the union; all laboring for a common object, the perfection of all translations of the sacred Scriptures, and their circulation among the nations.

English Scriptures.—The publication of the Revision of Matthew has been unavoidably delayed, chiefly by the reviser's thorough investigation of the meaning and use of the Greek word BAPTIZEIN. The results of this investigation are embodied in an appendix of one hundred and seven quarto pages. For the first time every accessible example of BAPTIZEIN, as quoted by various writers, has been traced up to its professed source; and the investigations have been most thorough and complete. In this appendix no controversy is admitted. The reviser submits the WORD ITSELF, with so much of the connection in which it is found in the original example, as will convey the author's meaning. Each passage is rendered as literally as possible into English. The masses who read only the English are thus put in possession of all the facts, and can form a judgment of the meaning of BAPTIZEIN as correctly as the learned.

This work, by Dr. Conant, with the entire gospel of Matthew, is just this

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day issued in a quarto volume of about three hundred pages.

The Epistle to Titus, First and Second Timothy, Philemon, James, and Galatians have been revised during the year. Some of them are already printed and published for criticism, and the rest will be issued as soon as possible.—The revision of Philemon has been extensively criticised, and numerous favorable expressions, from various sources, are presented in the report.

Mark is so far advanced that it will soon follow Matthew, with the full endorsement of the Final committee.

Italian Scriptures.—Five hundred copies of the New Testament were forwarded early in the year for distribution in Italy. Events, which became known to the board, have cut off further intercourse, however, with Dr. Achilli, and direct labors in the Peninsula have been temporarily postponed.

German Scriptures.—Rev. J. G. Oncken, aided by about forty colporteurs and Bible distributors, has prosecuted the work of Scripture circulation in Central Europe with unabated zeal. Fifteen thousand Bibles and Testaments have been issued at the expense of the Bible Union during the year.

The principal fields of labor have been Bremen, Denmark, Frankfort, Hamburg, Hesse, Hungary, Lubeck, Mecklenburg, Oldenburg, Poland, Prussia, Scharzburg, Switzerland, Wirtemburg.

Mr. Oncken entreats the Union to aid him in publishing an edition of the Danish Testament. His stock of Scriptures is nearly exhausted.

Karen Scriptures.—Recent letters from Dr. Mason and Rev. L. Brayton, show the necessity of enlarged and immediate aid for the Karen field. Many of the preachers cannot be supplied with Testaments; and the missionaries are distressed that, for want of funds, this lack cannot be supplied. They implore the Union's immediate aid for meeting the wants of editions of Karen Scriptures, now in progress.

Siamese Scriptures.—Hon. J. H. Chandler, now United States Consul at Bangkok, and formerly missionary there, has lately visited this country, and furnished valuable information in respect to the openings for Scripture distribution in Siam. Rev. Mr. Smith's letters acknowledge the receipt of former remittances, and urges that the generous friends of the Bible in America will do something towards supplying the wants of the Siamese people with the precious words of eternal life.

Rev. Dr. Rödiger, the well known orientalist scholar, of the Royal University, Halle, Germany, has been induced so far to disengage himself from his former literary associations, as to allow him to devote his services more exclusively to the Bible Union. His life-long acquisitions are now laid under daily contribution to the enterprise of making the original Scriptures as plain as possible, in the languages of the people of the present age. Dr. Rodiger still holds his position as a lecturer in the university; but his instructions being upon the very subjects which he is obliged to examine for the Union, it is believed that he is, from this fact, in a position to render the highest possible service to the enterprise.

Employment of Dr. Bliss—Prof. George R. Bliss, D. D., of the Lewisburg University, has been engaged to assist in the revision work, chiefly in connection with Dr. Conant, on the Old Testament. The anxiety of the board to press forward the revision, has led to the extended engagement with Dr. Rodiger, and the employment of Dr. Bliss, at an additional expense, which the managers believe will be cheerfully met by the Union.

Scriptures for the Poor.—A plan has been adopted for the eventual circulation of the revision among the poor. A fund is to be created by special contributions, by donations and legacies, the interest of which shall be solely employed in the circulation of the Scriptures, of the English New Testament especially, among the poor, after they have passed the final committee. By this plan, $1,000 donated or bequeathed to, and invested by, the Union for this purpose, will circulate at least *seven hundred* New Testaments every year.

Publication and Distribution.—The following table shows the number of the Union's publications since its formation. In case of foreign Scriptures, where the details have not been returned, the statement is estimated on the basis of the appropriations and probable cost of publication:

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Publications.	Copies.	Pages.
Karen Scriptures,	3,500	800,000
Chinese "	6,000	1,800,000
Siamese "	4,000	961,760
German Bibles and Testaments,	140,125	65,491,625
Italian New Testaments,	2,000	686,000
French Gospels,	1,009	31,000
Spanish Gospels, Epistles, and New Testaments,	10,113	884,644
Bible Union Reporter, containing revisions,	219,165	4,674,232
The Book of Job in various forms,	14,369	1,168,975
Matthew's Gospel [in part]	9,823	393,938
Mark "	1,275	189,500
Luke "	269	75,589
John "	208	38,896
Acts,	2,421	554,188
Ephesians,	3,191	181,786
Thessalonians, in various forms,	3,327	268,814
Hebrews,	2,202	211,392
Philemon,	3,235	276,190
First Peter to Revelation, inclusive,	4,500	1,308,000
	430,663	79,726,569
Scripture publications,	629,458	21,602,385
Quarterlies, tracts in packages,	1,060,121	101,328,954
Total,		

It will be seen from this report, that a new worker has been added to the corps of final revisers—in the person of Prof. George R. Bliss, D. D., of the Lewisburg University, Pa.,—so that we now have Dr. Conant, Dr. Hackett, Dr. Rodiger and Dr. Bliss regularly engaged on this great work. The progress of their labors should be measured by the extent and thoroughness of their researches, and not by the rapidity with which they may throw off revisions.—We trust that the public mind is too well informed as to the nature of this work to become impatient at the wise deliberation and careful labor with which the managers are seeking to perfect their object. The table of "*Publication and Distribution*" shows that the Union is disseminating an immense amount of literary work, directly bearing upon the ultimate aim of its organization, and is thus travelling on to its object, with a system and method, which amply repay the pains and expense which they incur in their progress.

We are gratified to learn that Matthew is now ready for issue, and that the laborious reviser, Dr Conant, has been at so much pains to make it thorough. We have seen no inconsiderable amount of objection to *the translation of a single word* as given in *a part* of this revision, which has been published; but we have not, as yet, seen a copy of it. We had learned, in an informal way, that only a few copies of the first 13 chapters had been privately circulated, and that it was not expected that any public notice would be taken of them, but it appears from the foregoing table of "Publication and Distribution," that 9,823 copies "of Matthew's Gospel (in part)" have been circulated; so that there has been a wider opportunity for acquaintance with its character, than we had supposed. We beg leave to say here, however, to many friends who have expressed surprise, and to some, who have manifested dissatisfaction, as to our silence with respect to this preliminary publication, the chief and a sufficient reason is that *that we have never seen it*,—and further, that *with the impression which we had, as to the purpose of its circulation*, we would, at any rate, even had we been favored with a copy, have deemed it premature to offer a public criticism,

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either upon its merits or its defects.

I most sincerely desire that the "perfect harmony," which we are assured, "exists among the officers of the Board," "the revisers, and the Union," may be maintained among all its friends, every where, and that the gradual unfolding of its plans and purposes may remove all fears which may have been excited in the minds of any, as to the scholarly and unsectarian character, which they wish to distinguish all the final Revisers.—That there has been much distrust excited among the brethren, is now a matter of too much notoriety to render it imprudent to refer to it, and that it is of a nature and springs from a motive which demand a courteous and fraternal respect on the part of all enlarged and enlightened minds, in any way intrusted with the high interests and imbued with the generous spirit of the "American Bible Union," I presume none will deny.

That the God of the Bible may give unity and harmony to all the true friends of the Bible, and keep those that love his word united in a glorious effort to produce a faithful translation of his word, is my constant and earnest prayer. W. K. P.

GENERAL CO-OPERATION MEETING IN VIRGINIA.

The Disciples convened their last general co-operation meeting on the 28th Sep., at Bowling Green, in the county of Caroline. Between *forty* and *fifty* churches, from various parts of the State, sent up delegates, and a very hearty and cheering re-union was enjoyed by all who were privileged to attend. The report of the success and prosperity of the cause for the past year as made by the general evangelists and the delegates present from various districts of the state, was very encouraging. The congregations are at peace, and most of them have been blessed with a steady and healthy growth, both in numbers and piety.

The sums pledged by the churches represented, amounted to three thousand ($3000.00) dollars. Upon the faith of these pledges and the expectation of other contributions, the co-operation appointed *six* general Evangelists—viz, Brethren Abell, Bullard, Henshall, Creel, Ainslie, and Challenner, and determined to continue Bro. Parrish as Editor of the Christian Intelligencer, at a salary of $400.00 in addition to the income from the paper.

Several resolutions were passed providing for more energetic and efficient means for drawing out the liberality of the Brethren in support of the gospel. It is believed that with a very little extra effort the contributions for this purpose could be very greatly increased.

A lively interest was manifested in the kindred organizations of the Brethren for the spread of the truth, in various districts of Va, and in some adjoining states; the following delegates were appointed to attend their co-operation meetings—viz, *Valley co operation*,—R. L. Coleman, C. Bullard,—*South Eastern*,—Jno. G. Parrish, J. W. Goss,—*South Western*,—Wm. J. Pettigrew, T. A. Crenshaw,—*Virginia, and Tennessee*,—T. A. Crenshaw, W. J. Pettigrew,—*Piedmont*,—L. A. Cutler, C. Bullard,—*Maryland and District of Columbia*,—R. L. Coleman, E. B. Challenner,—*North Carolina*,—J. G. Parrish.

Delegates were also appointed to attend the American Christian Missionary Society at Cincinnati, with instructions to tender to mem-

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bers of said society a cordial invitation to visit the "old Dominion" in May next, when it will be remembered, the society will hold its semi-annual convention in the city of Richmond Va.

During the session of the co operaton, the course of the "American Bible Union" was brought under discussion by the following resolution, offered by Bro. Garnett—

Resolved, That it be recommended to the brotherhood, to withhold any further contributions in aid of the Bible Union until they shall receive some assurance that the objects of that organization, as published to the world, shall be faithfully kept, observed and carried out, to the very letter.

Resolved: That our brethren Shepard and Lamar, be requested to lay the above resolution, before the next meeting of the Bible Union, and for this purpose a copy thereof be forwarded to them, by the Secretary.

After an animated and interesting discussion, in which the speakers, with entire unanimity, concurred in the propriety of the recommendation embodied in the first resolution, they were, on motion, laid on the table.

The Session of the co-operation was held in the Episcopal church, which had been courteously tendered for the purpose, and the whole proceedings were conducted with the greatest unanimity. Brother R. M. Kent was re-elected Treasurer, and Bro. J. C. Redwood, Treasurer of the Missionary Society.

On Monday, Oct. 1st, the co-operation adjourned, to meet in the City of Richmond, Va., on Thursday before the 1st. Lord's day in November, 1861. W. K. P.

CASE OF B. F. PERKY.

WADSWORTH, O. Oct. 9, 1860.

DEAR BRO. CAMPBELL:—At a regular meeting of the Preachers' Association, held at Ravenna Ohio, Oct. 2nd 1860, the following preamble and resolutions were unanimously adopted, touching the unfortunate case of our much lamented Bro. B. F. Perky, which, as Secretary of said Association, I was instructed to publish in the Harbinger, Review and other periodicals of the Reformation.

Whereas Elder B. F. Perky obtained from the meeting of preaching brethren held in Bedford some three or four years since, a letter of commendation and esteem as a Christian preacher; and *whereas*, we have with pain and sorrow heard things constantly from the line of his travels derogatory to his character; and more recently he is published in the *M. Harbinger* as a fallen brother; and *whereas*, we hear that there is testimony in the hands of the brethren here confirmatory of all this;

Therefore, be it *resolved*, that Elders William Hayden, A. B. Green, and E. H. Hawley, be appointed a committee, whose duty it shall be to report to this body as to the necessity of rescinding that letter.

The following report was submitted by the Committee to the Association:

Your committee beg leave to *report*, that the letters which have been handed to them in relation to the Preamble and Resolution, constituting this committee, have conclusive proof of all that has been published by the *Millennial Harbinger, and more*, in relation to the

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case of our lamented Bro. Perky. We are therefore compelled to recommend to you the rescinding of that letter.

The testimony upon which the committee predicated their decision, and which on motion, was read in the hearing of the Society, was derived from *thirteen* reliable witnesses, and unanimously approved.

Done by order of the Preachers' Association.

JOHN F. ROWE, *Sec.* FRED. WILLIAMS, *Pres.*

TO OUR READERS.

For *thirty-eight* years we have never failed to pay you our regular monthly visit. In the Christian Baptist first, and after, in the Millennial Harbinger, we have labored to aid you in your noble aspirations after eternal life. Through good and through evil report, we have contended earnestly and untiringly for the purity of the Church in faith and practice. Every month we have sent forth our offerings, and never once for now *four hundred and fifty-six months*, have we failed to furnish it, in good measure with original contributions from my own pen. In surveying these long years of public service, I look up in reverent gratitude to the strengthening hand that has so mercifully sustained me in my humble, but ardent endeavors to serve him in his kingdom on the earth. I still desire to continue in this blessed service, and my thoughts are now, as ever, bent upon the interests and the glory of Zion. I cannot live content, save as an active soldier of the cross. I cannot agree to be cut off from my long accustomed communion with you, my cherished friends and readers! I am admonished of my encroaching years, and know that my power to toil is no longer what it has been, and more than ever, short, much short, of my longing desire to spend and be spent in the service of my adorable Lord and master. Still, with what remnant of days and of strength may yet be spared me, I renew my vows and pledge myself, a soldier for life. *I will not be dismissed from the army of the faithful.* I am happy to announce to you, That we have made arrangements, for the future, to have the editorial services of our long tried, and gifted bro. *Isaac Errett*, well known, as, for several years past, the corresponding secretary of the American Christian Missionary Society. He will henceforth aid us, by his pen and his counsel in the Editorial conduct and management of the Millennial Harbinger. We need not enlarge upon the value or acceptableness of the aid thus provided, for the fuller and more efficient discharge of all the high responsibilities of our paper. We are determined to spare neither pains nor expense to make the Harbinger a welcome and profitable visitor to all who will encourage us by their co-operation, in sustaining it in its generous and unselfish aims to be a useful instrument in the hands of the brotherhood, for building up the ancient bulwarks of primitive Christianity.

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With the earnest, active and vigilant aid of my long associated co-editors, enforced by the additional strength of Bro. Errett's head and heart and hand, togther with the further assistance of my many able and valued correspondents, we have no hesitation in presenting the Harbinger, as a religious monthly, worthy of the confidence and deserving of the support of every member of our Brotherhood who loves the cause for which we plead, and who desires to lend his aid or encouragement to help it on—*To all such we appeal for help. Send us your name for* 1861. A. C.

RULE FOR 1861.

Ever since we adopted the club system, we have been assailed with complaints from subscribers, because their Harbinger *was stopped at the end of the year.* This was a rule of the club system in every case where the subscription was not renewed, but in many cases, the explanation has not been satisfactory—and the demand has been—"*Send on my number any-how!*" Under these circumstances, and for other reasons which we need not state in detail we have determined to adopt the following

RULE—FOR 1861.—We shall send the Harbinger to all our present subscribers, whether their subscriptions be renewed or not. If they be unwilling to take it, they will order its discontinuance immediately. If they choose to unite in *clubs*, they can do so, at the usual *club* rates. If they do not thus unite, they will be charged the usual rate for single copies.

This arrangement will relieve us from the necessity of stopping the subscriptions of any save such as really desire it—and at the same time, give to all, who wish it, the full privilege of the club system, as published on the 4th page of the cover. A. C.

PROGRESS OF REFORM.

TEXAS.—Bro. C. Kendrick, Salado, Sept. 4, '60, writes: Our big tent has been spread four times—once in this county, once in Milam, once in Lampasas and once in Burnet. The unparalleled drouth having almost utterly destroyed the grass, and caused a failure in our corn crops, we could not remain long at any one place—only three or four days. Still, we had good meetings, refreshing and strengthening the disciples, preparing new soil, and sowing the good seed. Fifty (50) were added,—mostly by immersion. Last week we immersed 4 at another meeting. In June, a meeting in Bastrop resulted in 18 additions. In all, 72. This, we think, is quite encouraging, under the circumstances, and considering the fact that our constant and leading purpose is, the edification of the disciples, and their consequent increase in good works.

We have also on hand some twelve to fifteen young preachers in my field of labor; but some of them are yet on the stocks, and none of them are either

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painted or varnished. They are, however, in the school of Christ, and are studying the right Book.

Bro. Henry Thomas, Bastrop, Sept. 11, '60, writes: Bro. Elgin and I concluded a meeting in this place to-day, with 12 additions—2 from the Baptists, 2 from the Methodists, and the others from the world. It was thought that much prejudice was removed. This church now numbers 70 members, and bids fair to do well.

Again, under date of Sept. 28, Bro. Thomas writes from Texana: I this day closed a meeting of some days. Nine were baptized, one received from the Baptists, and a church of 16 members planted. Two months ago this people had not heard one of our brethren.

PENNSYLVANIA.—Under date of Sept. 10, Bro. F. Nichol informs us that the church at Williamsburg, within some three miles of Washington, has lately had an accession of some 38 members, all, with the exception of three, by immersion. The meeting opened on the 25th day of August, and continued over two Lord's days—during which a series of able and convincing discourses and persuasive exhortations was delivered by Bro. T. C. McKeever, Teacher of Pleasant Hill Seminary. Bro. McKeever has for some seven months past been visiting this congregation twice monthly; and has been laboring for them both in word and doctrine.

Bro. W. H. Martin, Connellsville, Sept. 10, 1860, writes: We held a very happy meeting of a few days in this place, commencing Friday, Aug. 31, and closing with two accessions by immersion. The congregation here is composed of a band of as noble brethren as it has ever been my good fortune to be cast among. Though they meet with much opposition, yet their progress is steady and their position firm.

KANSAS.—Bro. M. D. Fisher, under date of Oct. 1, reports the success of the Gospel in Kansas. The success of the labors of Bro. G. W. Hutchinson, formerly of Vermont, within the last year, has been truly wonderful. Some 800 or 1000 have, by his instrumentality, been brought into the Christian Church. His residence is at Lawrence. He, however, spends most of his time traveling over the Territory, and gathering into folds the sheep scattered over the surface. He has consequently constituted many congregations, and has added to them several hundred members from the world. And all this labor he performs without charge to any one—does it all freely at his own expense.—Bro. H. feels confident that, could he have continued his efforts in some of these places, hundreds more would have been added; but his engagements would not allow the time. Who will enter into this fruitful field, and share with our brother in the labor of winning souls, and in the rewards that follow?

A. W. C.

Bro. J. D. Adams, St. George, Pottawatomie co., Oct. 1, '60 writes: This church was organized the first week in September, under a few days' preaching by Bro. G. W. Hutchinson, of Lawrence. The church numbers fifty-one members. He also organized a church at Ashland, sixteen miles above here, of 21 members.

We are without a minister. Can't some of the older churches in the States send us one?

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MISSOURI.—Bro. J. A. Meng, Jackson co., Sept. 17, '60, writes: On Saturday before the third Lord's day in August, brethren A. R. Jones, J. W. Waller and I, commenced a meeting at Smithville, Clay co., which continued ten days, and closed with thirty-one additions—mostly from the world. Embracing the 1st and 2d Lord's days in the month, we had a very interesting meeting at Kansas City. Brethren Palmer and O'Kane were there several days. Brethren T. P. and H. H. Haley were there during the meeting. The result was, 30 accessions to the congregation. The brethren have built a most excellent meeting house, and have now a bright prospect before them. May the Lord bless and sustain them in their noble efforts for the advancement of his cause.

TENNESSEE.—Bro. A. Sallee, Rock Tower, Jackson co., Sept. 26, writes: I have just returned from a tour of 10 days in this county. We formed a congregation of 60 persons at Antioch, a new meeting-house on Flynn's Creek.—We left the brethren and sisters in a prosperous condition at Antioch, with promises to worship in their families, and assemble every Lord's day. May the Lord keep them from evil. From thence we proceeded to Flynn's Lick: here we formed a congregation of 9 noble souls. We think the foundation is laid for much lasting good at Flynn's Lick. Thence we crossed the river to Bagdad, where we met our accomplished brother Thomas Stalker, of Hartsville, Te.—He is truly a brother of promise.

During my absence from home, I restored 2 and immersed 2. I am sure that "much people" will turn to the Lord in this county, if we can get the churches into harmonious action.

GEORGIA.—Bro. N. W. Smith, Acworth, Cobb co. Oct. 2, '60, writes: I report for the months of August and September, 43 additions to the Church of Christ in the bounds of my evangelizing field. And I hear of success attending other brethren's labors.

OBITUARY NOTICES.

Died, on the 10th of August. 1860, of Tetanus, John R., eldest son of John B. Cary, Esq., aged thirteen years and six months.

Were it to tell an ordinary death-bed story, evincing, as it might, the power and the triumph of faith, and interesting as such must always be to all tender hearts, we still might not feel warranted in linking it with the name of one so little known to our readers as the heroic boy whose death we are called to record. But as an example for children and a lesson for men, we may ask indulgence, while we recall the touching scenes of a trial and triumph, that realize in their fullness, the faith and spirit of martyrdom.

This little boy, a few days before his death, was accidentally shot in the hand, and thus received the fatal wound, which brought him to his early and untimely grave. He was of an ardent disposition, quick intelligence, and, under the faithful teachings of a christian mother, had not only imbibed a correct apprehension of the gospel, but expressed also a disposition to yield obedience in Baptism. About twelve months before his sad misfortune, he expressed this wish to his mother, but fearing that he was too young, she suggested the propriety of delay. To this he consented, but continued to manifest increasing interest in the high duties of religion, both at home, around the hearth of his parents, and in the public lessons of the Sunday School. Thus his little mind was preparing for the trial to which he was so soon to be exposed.

As soon as lock-jaw was manifested, he seemed, from the first, to think that

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it would be fatal. He betrayed no alarm, however, but was anxious to know the truth, that he might fit himself for the voyage. Again he expressed to his mother his desire to be baptized—and when again she evaded his wish, he appealed earnestly and impressively to his father—but with no better success.—He then asked if he might talk to the minister. He was sent for, and after full and free conversation between them, it was agreed that he should be gratified in his earnest demand for Baptism. His convictions of divine truth were clear and correct, and his trust in Jesus strong and unfaltering.

So far all was well; but a new difficulty arose, and in this came the trial of faith. When all things had been made ready, "The physicians came to me." (so writes the stricken father,) "and telling me of his extreme condition, said they felt it their duty to inform me that *immersion* would be attended with almost certain death, as he could not close his lips, and had no control over the muscles of deglutition. *My* faith then entirely deserted me, but his mother, encouraging my weakness, stood firm, and insisted that he should be baptized. Fearing that, in one sense, I might be the murderer of my child, I suggested God's mercy, and his obedience *in heart;* and that if he did not obey *in fact*, it would be no fault of his; but she still maintained that our Heavenly Father would not permit one of his creatures to suffer in the very act of obedience to him. After considerable delay and difficulty, a bathing tub had been procured in anticipation of its use, before the unfavorable opinion was expressed by his physicians; and when it was brought into the room, with a satisfied look, he said, "there's the water, mother, what prevents now?" I was still timid, and only after frequent consultations, with the opposition of all my friends, at the suggestion of the minister, I agreed to make a plain statement of the case to my boy, giving the expressed opinion of the physicians, and leaving the decision to himself. His mother and myself then went to his bedside, and kneeling beside him, told him the whole truth, and without a wish, asked him whether he still desired it. *Without a moment's hesitation*, with instant death staring him in the face, he calmly replied, "Let me be baptized:" thus displaying a heroism and trust which I did not believe possible in one of his age. Before that, he had requested his sisters to sing some of his Sabbath School hymns. We gathered around his bedside, and sang (or attempted to sing) the little hymn, "I'm a pilgrim and I'm a stranger," and when, with voice too choked for utterance, we faltered, his clearer memory supplied the words, and he *gave out* the lines

"Do not detain me, for I am going
To where the fountains are ever flowing,"

and during the entire singing, he never failed to take his part. And when the song was concluded, his clear voice again broke out in joyous notes,

"Oh! that will be joyful,
When we meet to part no more."

"As soon as the preparations for his baptism were completed, five of us placed him into the liquid grave, putting in one member at a time, (which the rigidity of his muscles rendered necessary) and the minister baptized him "*into* the name of the Father, Son, and Holy Ghost." He arose serene and composed, never having uttered a single complaint, though every movement had before been attended with great pain. He talked constantly of his trust, and peace and joy in believing, and never once expressed a single distrust or apprehension. Once, when I was speaking to him of ministering angels, he said, 'yes, father, I will be your ministering angel; I will come down from heaven to see you;' and he spoke of the living and his departure with the greatest tranquillity. He lived for some hours, (5½) and fell asleep in Jesus on the morning of the 10th.

"And now, my brother, though I had been crushed to the earth, when I witnessed the incidents connected with his departure, I felt a strength and comfort which I have been vainly endeavoring to acquire for twenty years, and the faith of that hero-boy taught me a lesson of trust and submission, which, otherwise, I might never have learned: and I bless God, that whilst I was laying up "treasures upon earth, where moss and rust doth corrupt," He has laid up for me "treasures in heaven," which I did not *lay up for myself:* and that whilst I was training his intellect, and anticipating for him the honors which come from men, He has taken him under His own tuition, and will expand and

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develop his soul with 'wisdom, which cometh from above.'"

Pious parents will delight to read this touching story to their children, and no one can rise from its perusal without a tear of sympathy with the tender sorrow of the afflicted parents. But it is soothed by a solace sweeter than that of human tears,—and we hush our grief to pour forth our praise for so bright a display of the sustaining power of our christian faith. Let it be an example to our children, and a lesson to all. W. K. P.

Died, in the 33d year of his age, at his residence in Abingdon, Knox county, Ill., on the 28th of August, 1860, our much beloved brother, P. H. MURPHY, after a protracted illness, which he bore with Christian fortitude.

The deceased was born in Warren county, Ky., from whence he removed to Warren co., Ill., while in childhood. At the early age of 12, he confessed his faith in the Son of God, and being "buried with him by baptism into death," arose and walked a new life.

He received his education at Bethany, Va. While there, he commenced to "preach the word."

Shortly after returning from Va., he conceived the noble idea of building up an Institution of learning in the West, founded upon the Bible; the leading objects of which should be to prepare the youth, both male and female, for useful positions in society, and especially to qualify the pious young man for the work of the ministry.

He prosecuted this design with unabating energy; even while his most intimate friends, realizing that his health was fast failing, pleaded with him to give the work into other hands, he very reluctantly consented.

His last act as President of the Institution in which he had spent the energies of his short life, was performed at our late commencement, when he came forward with a feeble step, with a voice shattered by disease, and conferred the degrees upon the graduating class.

It is due to his memory to say, that while he spent much of his time, and labored with indomitable energy to build up the Institution over which he so ably presided, yet he often said that he considered the proclamation of the Gospel the first and highest object of his life. His eloquent voice has been heard all over this country, pleading the cause of our blessed Redeemer, and his praise is in all the churches where he has gone.

He truly "fell asleep in Jesus," and now only awaits the sound of that trumpet that shall awake the dead, and call them forth to judgment.

He leaves, to mourn his loss, an aged mother, a companion, and four children, with whom we deeply sympathize. J. W. BUTLER.

TRIBUTE OF RESPECT.

At a meeting of the Board of Trustees of Abingdon College, August 29th, 1860, the following Preamble and Resolutions were unanimously adopted.

WHEREAS, God has seen fit, in his inscrutable providence, to call our estimable Brother, P. H. MURPHY, formerly President of Abingdon College, and of the Board of Trustees of the same, from earth to his peaceful rest, therefore

Resolved; That we feel deeply the irreparable loss which we, in common with the whole community, have sustained in his death.

That by his labors for the promotion of the highest interests of the community in which he lived; by his distinguished services in the cause of Education; and by his unwavering devotion to the cause of Christianity, he has laid the friends of all these under a lasting debt of gratitude, and left a glorious example, by which, though dead, he yet speaks.

That we mingle our tears and our sympathies with those of his family, in their affliction, and that we commend them to Him who is able to do exceeding abundantly above all that we ask or think.

That a copy of these Resolutions be presented to the family of the deceased, and also to the Abingdon Nonpareil for publication, and that the Millennial Harbinger, Evangelist, Galesburg Democrat, Knox Republican, Bible Advocate, Christian Review, Christian Luminary, and Christian Union be requested to copy. WM. MAXWELL, *Sec. of the Board.*

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Died, at her residence, in the city of Memphis, Tenn. on the 17th day of August, 1860, Sister Mary J. Hutchinson, aged 36 years, consort of Wm. Hutchinson, and daughter of James Andrews, of Essex co., Va. One week before her own death, she witnessed the death of two of her children—Robert, about five years old, and her little daughter Jane, about three years old. The children died of Diphtheria, and indeed we suppose the mother died of the same disease. She bore her afflictions as becomes a Christian, murmuring neither at the loss of her children, nor at her own sufferings, but with perfect resignation meekly bowing under all—exhibiting in her last troubles and trials the same meek and amiable disposition that characterized her during her whole life.—Sister H. received Christianity about 18 years ago, and remained a devoted member of the church until her death. After her marriage with Bro. H., they removed to the sunny south, and lived several years at Port Gibson, La.,—from thence to this city four years since. They immediately connected themselves with the congregation here, and continued to adorn the gospel of our blessed Savior. It is useless to attempt a eulogy upon the character of the deceased.—Suffice it to say that she was all a Christian should be; discharging the duties in the relations she sustained, in such a manner as to secure the affections of all who knew her. She left a devoted husband and four children to lament her death and mourn their loss. And O, who can tell the loss to those dear ones left behind! Time can never fill the void in the hearts of those bereaved ones. But with the Christian's hope, may they not say, "Blessed are the dead that die in the Lord." And with one of old, let them be resigned to say, "The Lord gave and the Lord hath taken away; yea, and blessed be the name of the Lord." May the Lord grant them to realize this sentiment.

"Thou art gone to the grave, but 'twere wrong to deplore thee,
When Christ was thy ransom, thy guardian, and guide;
He bought thee, he took thee, and soon will restore thee,
Where death has no sting, since the Savior has died."

T. H. T.

A sweet voice from Heaven once said, Blessed are the dead who die in the Lord from henceforth; yea, says the Spirit, that they may rest from their labors, and their works do follow them. Our most excellent Bro. John Crosby, near Simpsonville, Ky., sleeps in Jesus. He grew up mainly in Scott county, but after his maturity, moved to Shelby, where he remained until his decease. A thrifty congregation was organized near him, which was nurtured most tenderly by him. It worships in a commodious house, and is known as Antioch church. He was a warm-hearted Christian, and greatly beloved as a husband, father, master and neighbor.

Also, Johnnie Crosby, born 1st of June, 1853, and died last of January, 1860. How glorious the union of father and son in that gladsome paradise, where no adieu is said. In the language of his mother, He was a truthful, obedient, affectionate, darling boy. His life, though short, was long enough to know and love the Savior. At night, he regularly bowed and petitioned for the protection of himself and parents. What a beautiful example to us, who are older! He was too pure for earth, and was taken before sin could blight so lovely a bud. We sympathize most deeply with our afflicted relative, bereaved as she is of husband and child. May the consolations of the Gospel, with the bright hope of seeing them in the resurrection, sustain her heart during her absence from them.

J. C. RISK.

CHRISTIAN ACADEMY, KY.

Brother Richard Adams, born in Brooke county, May 2d, A. D. 1799, suddenly, by apoplexy, departed from this life on the 29th September, aged over sixty-one years. He was a member of the Christian Church 29 years; 27 years of which he was a member of the church in Bethany, Va.;—during which time he was universally esteemed by all who knew him—as a good citizen, as a magistrate, and as an orderly and every way irreproachable member of the christian church. His death was sudden, and wholly without premonition. We presume he felt no agony or pain whatever. But, as unconscious he entered life, so unconscious did he resign it.

A. C.

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THE

MILLENNIAL HARBINGER:

FIFTH SERIES.

VOL. III] BETHANY, VA., *DECEMBER*, 1860. [No. *XII.*

THE WELFARE OF THE WORLD BOUND UP IN THE DESTINY OF ISRAEL.

OBLIGATIONS THUS INCURRED.

I.

Omens of the times in the light of Prophecy—Current notions of Israel vs. Bible account—Prophetic Scriptures in bad odor in some quarters—Happy exceptions—Encouraging extracts—Blunders of others no justification for our indifference—Injurious consequences of neglecting the study of prophecy—Better day dawning—Promised dissertation of a profound student of the Living Oracles—Glorious mission of the Disciples of Christ in the United States—A crisis impending.

DEAR BROTHER CAMPBELL:—Deeply impressed with the belief that we are on the eve of a "novus ordo seclorum"—a conviction unconsciously engendered by contemplating the signs of the times, in connection with the "sure word of prophecy"—I have felt constrained to bestow much thought upon the subject of the special duties that devolved upon the present generation in relation to God's ancient people. And being brought to the conclusion that much of our effort should henceforth flow through a channel somewhat new, I am desirous of taking counsel on the subject; and propose, should it meet approval, submitting some reflections thereon for the consideration of the Brotherhood of the Faithful. And to which of the saints should

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I turn for counsel and communion, but to him to whose exposition of the Living Oracles I owe so much of heavenly enjoyment.

Will you therefore suffer the word of suggestion, and bear with me, my beloved brother, in a brief exposition of these views? And should they be found in accordance with our great Manual of Faith and Practice, may I ask you to submit them to the readers of your invaluable "forerunning" magazine—name fitly chosen for the times—the *Millennial Harbinger!*

Having as yet written no further than the two numbers now forwarded, the limits of excursion cannot be very exactly defined: but I suppose a jaunt of some four or five stages in your far-going vehicle, will enable us to examine all the ground on the right hand and on the left.

But inasmuch as I find myself in a fearful minority, traversing, in some respects, ground heretofore entirely untrodden, and in a position entirely unsupported by human authority, it is altogether proper that I should, at least, indicate the general character of the views I propose submitting, that on viewing the landscape o'er from this distant stand-point, you can the better decide whether to admit such a passenger to occupy a seat in your well-filled vehicle. Allow me therefore to state—however unseemly it may appear—that I entirely dissent from the views most generally held in relation to the present position and future destiny of Israel. It is usually maintained, to a greater or less extent, as you are aware, that by a kind of irreversible decree in the eternal counsels of the divine will, the whole Hebrew race—inclusive alike of the branch of Israel and the branch of Judah—are so far heaven-abandoned and judicially blinded, as not only to be perpetual outcasts from the material heritage of Israel, but from the spiritual favor of God also, and are even incapable of christianization: that they are not fit subjects for social amelioration or political enfranchisement: that it is not agreeable to the will of Heaven that they should be restored to their ancient patrimony—lying under the interdiction of an everlasting curse—as is alleged: that they have no claim whatever upon our consideration; and are, in no way, concerned in the introduction of the millennium, and the future government of the world.

Now, in opposition to all such outrageous ostracism, proscription and perversion, I can but enter my decided protest, and contend most earnestly, on the contrary, that though the curse of heaven now rests both upon the land and the nation of Israel, it is ordained to be removed; and this noble race fully restored to their Fatherland—there reenfranchised, and finally invested with the scepter of universal dominion, as chief of nations: that so far from being hopelessly off-cast and irreclaimably doomed, not only is the resumption and con-

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version of this elect race possible, but probable in the highest degree; is and not only so, but absolutely certain: that the time is coming, and probably nigh at hand, when every Jew on earth shall be brought within the pale of salvation: that the universal conversion of Israel, however, does not occur while they are dispersed abroad, but is almost restricted to Palestine: that the conversion of the world being held in abeyance by our neglect of Israel, human instrumentality should be speedily put in requisition for their restoration—if not by an appeal to governmental interference by diplomacy and negotiation, at least by the social combination of the friends of Israel: And that such an ingathering and colonization of Israel, is an honor specially devolved upon America, and particularly that class of her citizens whose motto is, "the Bible, the whole Bible, and nothing but the Bible."

These certainly are positions (theses if you will) of no ordinary moment; and if fully sustainable, necessarily involve onerous responsibilities, that should by no means be shirked. And being the conclusions of careful and prayerful investigation, I trust they will be duly considered by those with whom it is a distinctive tenet to "prove all things and hold fast that which is good—not *despising* prophesyings" —with whom no doctrine is dependent for its claims to regard upon the length of time it has been entertained, nor the number of advocates maintaining it, but solely upon its sanction by the Word of God.

I am aware however that the general theme here involved—so far from being regarded as matter of transcendent interest and paramount importance, (as in deed and in truth it is) is looked upon with the most apathetic indifference, if not with positive disfavor; and is even regarded by many as matter ecclesiastically contraband, and even dangerous to the interests of Zion. Happy, however, am I to know that your name is not to be found in such a category; for even so far back as the debate with your "old friend of Lanark," you thus decidedly express yourself, in speaking of this monumental people: "It would appear that nothing is wanting to gather this people into their own land but the destruction of the Ottoman Empire. This the prophecies seem to indicate. They are ever prepared to return; for they will not hold any real estate in any country in the world." * * * * "Their expectation is to return; and who can say that the evidence in favor of such an event is at all doubtful, or the event itself at all improbable? Blindness, says Paul, has happened to them in part, till the times of the gentiles be fulfilled; then all Israel shall be saved; then the Jews shall be consolidated, and become the light of the whole world; and so all Israel shall yet be saved. Then shall the funeral song of infidelity be sung." * * * * "The destruction of Mohammedan and anti-christian kingdoms, and the

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restoration of the seed of Abraham to the favor of God, are all that is necessary to the introduction of the millennium. And that these events are upon the very eve of being born, no man acquainted with the present history of the world, nor with the christian prophecies, can doubt."

And in quite recent issues of the Harbinger, we are permitted to rejoice in such expressions as these—"The subject of the millennium is one of thrilling interest to the Christian community. We have it often before our minds, and are glad to see that it is eliciting more attention than formerly, both in our own country and in the old world." * * * "We design to give this great theme much attention, and to spare no pains to assist our readers in the investigation of the prophetic oracles; for the time has come when many run to and fro, and knowledge shall be increased; and we are evidently approaching a new crisis in the ecclesiastical and political affairs of the world." * * * "It will undoubtedly soon be, if not already, one of the most engrossing topics of our generation." * * * "It is a grand theme, and most worthy of the profound and devout consideration of all the citizens of the kingdom of heaven." * * * "The prophecies were written for the people of every age, and intended to be understood in such a degree as the wants of every age may require." * * * "The Jews, in their origin, their progress and final destiny among the nations of the earth, were designed to be a standing miracle, or an unbroken series of miracles, spanning the entire arch of time from Abraham to the resurrection of the dead." * * * "But the end is not yet. A new series is soon to commence; and the signs of the times indicate that it is not far distant." * * * "God has not kept them these many ages for nothing. He will use them again, and yet again bless all the nations of the earth by the seed of Abraham, his friend. 'If the casting away of them has been the reconciling of the gentile world, what will the resumption of them be but life from the dead?' We hear a rattling in the valley of dry bones. The Jews are intent on rebuilding their city and their temple, and in returning to their own land." * * * "Now is the time for the students of prophecy to keep their vigils—to trim their lamps and watch." * * * "It may be argued with great force that had the apostles continued in Jerusalem till all its citizens were converted, they never would have planted a church in Samaria, or any where else." * * * "I am, therefore, of opinion that we can achieve more for the honor of our Master and the good of mankind by instituting a mission abroad, than by employing our whole efficient means at home. But whither shall we send our missionaries

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abroad? I am anticipated in the judgment and good sense of our brethren. They have named Jerusalem as especially worthy of a concentrated and protracted effort. The claims of Jerusalem are with me paramount to those of any other spot on this green earth. O Jerusalem! they shall prosper that love thee! that love thee, not for what thou art doing, nor for what thou hast done; but for what was done in thee, and for what is yet to be accomplished in thee and by thee. We strongly incline to the opinion that, of all the foreign fields that claim our attention, to which our energies can be directed and our means employed, Jerusalem, that great center of attraction—that great point of rendezvous—visited by men of all climes and of all tongues—demands our first efforts and our earliest attention."

Well may the friends of Israel, and of humanity also, rejoice to find such expressions from the ready pens of such noble spirits as the accomplished President of the University of Kentucky, the fervent and eloquent Walter Scott, the impassioned Challen, and many others of that noble legion engaged in battling for the Truth, and preparing the way for the reign of the Lord in the on-coming chiliad of glory. Nor must I neglect to mention the practical exhibition of interest in behalf of Jerusalem, Judea and the Jews, manifested by two most devoted brethren, now gone to their rest—Father Morton and Bro. Ephraim Smith—to say nothing of the living. The former of whom authorized me to call upon him for one hundred dollars whenever it might be wanted, which he had laid aside to be invested in mission property in Palestine; and the latter informed me that no less than sixteen ladies, if I remember aright, had pledged their names for twenty-five dollars each, on a subscription paper which he had circulated, altogether unsolicited, and unknown to me, for that purpose.

So much for the estimate in which some of the chief brethren have been led to hold this department of christian effort, by the study of the prophetic portion of the Scriptures indicating its nature. So low, however, is the estimate in which prophecy has come to be held by many, that I cannot but be apprehensive lest the bare mention of that term in connection with practical duty, should excite a certain amount of distrust—perhaps of prejudice. And—by the way—should any be disposed to object that I am ascribing too much importance to matters of mere prophecy, it will probably serve to modify his censure to remember that I am living in a land of prophets, where the language of prophecy is the language of all nature, and stands out, inscribed in bold relief, upon every object that meets the eye. It is deeply to be lamented that a few "wandering stars," reflecting the light of patristic visions rather than that of the "Bright and Morning Star"—and impa-

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tient of the tardy current of prophetic events—instead of patiently awaiting the developments of Providence, have turned prophets themselves, and committed such egregious blunders by their new vamped speculations, re-baptized in the muddy stream of the party tactics of the present day, that a large portion of the Bible reading community, in certain quarters, have unfortunately come to the conclusion, on account of the very sensuous opinions unwarrantably drawn from the prophetic Scriptures by a too literal construction, that it is neither safe nor proper to study them. But in view of the repeated and special blessings pronounced by the Holy Spirit upon those who give heed to these things, I respectfully submit it—whether such disregard of the prophecies be either proper or safe. For even admitting that prophecy is not given as a practical rule of duty, still—being a portion of the Sacred Writings—it is profitable, for doctrine, for reproof, for correction, for instruction in righteousness; and without noting its indications, we might possibly come short of doing our whole duty, in matters of no small moment. It seems to me that such a distrust of the utility of prophecy is the result of one of Satan's grand devices, designed to obviate the blessing which he knows full well would assuredly enure to the church, were she carefully to study prophecy, in connection with the history of the age, and the signs of the times.

And, moreover, had we bestowed a little more attention upon the subject of unfulfilled prophecy, these false but insidious interpretations could easily have been exposed—if indeed they could ever have been launched forth—and the resulting evils obviated. The study of prophecy, however, is not only a privilege, but a duty—an imperative duty—and is fast becoming a necessity: for in this enlightened age, when "knowledge is increased, and many run to and fro," the study of prophecy *must* receive attention: and unless the watchman on the walls of Zion can successfully discern the face of the sky prophetic, many, no doubt, will be led astray by the specious construction so confidently urged by not a few restless spirits.

About five years ago, a certain gentile scribe of the Law had carefully concocted a long article for publication in one of our leading journals, that was designed by its anti-Judaic author utterly to demolish the claims of the remnant of Israel, scattered abroad; and that, too, without any special acquaintance with the great Jewish question, farther than he had learned from a servile press, and the popular literature of the day. On informing me that the *Hamanic* decree was about to go forth, I merely requested a Bible answer to two or three queries, and lo! his ill-judged lucubrations never saw light—for he was a good brother and beloved; but was lamentably misin-

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formed on this particular subject—as I am sorry to say many others still are.

It occurs to me, therefore, Brother Campbell, that in the present phasis of the church, you could not well offer a more appropriate contribution to the spiritual treasury of the brotherhood of the Faithful, or render a more acceptable service to the cause of the Redeemer, than by resuming the consideration of the subject upon which you have several times assayed, so profitably, and have so long had in contemplation to lay fully before your readers. The general hermeneutic principles, by means of which you have so successfully evolved and elucidated the doctrinal Truths of the Gospel, would be equally successful in the elaboration of prophetic Truth. And if such great and good men as those zealous old Reformers, Ezra, Jeshua and Zerubbabel, needed "stirring up" to a sense of their duty to Israel, no marvel that Reformers of the present age need have their pure minds stirred up by way of remembrance; nor do I think you could possibly be more appropriately or usefully employed than in imitating the example of "the prophets, Haggai the prophet and Zechariah the son of Iddo, with whom were the prophets of God helping them"—in thus stirring up the hearts of the brotherhood.

The Truth, as we preach it, was designed, primarily and specially, for the Jews: and who knows whether—in the inscrutable ways of Providence—we "have come to the kingdom for such a time" as this!—to restore it practically to restored Israel, in all its purity, just as it was delivered unto their forefathers! "But if we shall altogether hold our peace at this time, then shall there enlargement and deliverance arise to the Jews from another place—but we and our fathers will be destroyed." And surely none can so appropriately take the lead in this great enterprise, as those who preach the very same gospel (as we most unquestionably do) that was preached to the Jews so successfully in days of yore.

The developments of the age teem with utterances, all eloquently inviting to action—admonishing us that the time is short, and plainly indicating that the day of Israel's redemption is at hand. Living as we seem to do, in the gathering twilight between the christian and the millennial dispensations—duties are entailed upon us never heretofore devolved upon the church.

But I have extended these remarks too far already: and having written much more extensively upon this part of the subject in a small treatise—a copy of which I will request to be forwarded to you as soon as published—I promise to study brevity. Meanwhile, I beg your consideration of the printed "circular" herewith sent—setting

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forth some of the prominent reasons that should induce a special effort in behalf of Israel.

In the fond hope of the speedy triumph of truth and righteousness, I am, as ever, dearest Brother, yours, in Bonds of Union as endearing as enduring.

J. T. BARCLAY.

PRESIDENT CAMPBELL, *Bethany, Va.*

PROPHECY.—NO 3.

The interpretation of prophecy is, in the true science and art of such interpretation, one of the most, if not the most, interesting and captivating of all the varieties and forms of interpretation. Few of our cotemporaries can appreciate the preparation necessary to such an undertaking. It is, indeed, a preparation of greater area, and consequently of greater labor, than any other study within the area of Bible studies, or of any human science, now canonized as such.

The inspired oracles and records of both Testaments—of the Patriarchal, Jewish, and Christian dispensations—contain all the materials of Divine prophecy, and suggest the only practicable ways and means, or in one word, the proper instrumentalities by *or* through which we can arrive at satisfactory conclusions on the whole prophetic premises.

In contemplating the whole prophetic premises from our own standpoint, we are compelled to the conclusion that the only safe and satisfactory method of investigating them, is, as far as possible, to look through the fulfilled to the unfulfilled. The history of the past is the safest passport to the future. Hence the adage—"the past and the present for the future." What has been, we commonly think, will be again. This, as a general maxim, may be reliable; but only in part, in reference to the drama of humanity. There will never be a second edition, enlarged or improved, of either the Jewish or the Christian Scriptures. But there may be, indeed we are assured that there shall be, a second edition of the heavens and the earth. For he that now occupies the throne of the Universe, has solemnly declared that there shall be created new heavens and a new earth, in which righteousness and peace and happiness shall eternally obtain. "Behold," says he that now sits upon the throne, "I make all things new." Rev. 21, 5. And by Isaiah he said, "Behold I create new heavens and a new earth." Chap. 65, 17.

The doctrine of absolute annihilation is not a doctrine of the Bible. God will lose nothing, can lose nothing, that he has created—capable of knowing, loving, admiring, adoring, and enjoying himself. He can make the wrath of man, and the folly of man, and the apostasy

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of man to praise him, and to beatify his spiritual and everlasting universe.

We know in part, and therefore we interpret in part, the works and ways of God in his limitless universe. He has adapted his revelations of himself and of his universe of universes to the present conditions of our humanity, placed, as it is, under a remedial economy, and in the hands and under the conservative administration of him who is heir and Lord of all; of the increase of whose dominion of dominions there is no end in all the cycles of the eternities of the universe.

The history of the past and the history of the future, only as they respect man, are placed within the area of his comprehension and appropriation, As the light of this world is adapted to the present vision of man, outward and sensuous, so will be the light of heaven, eternity, immortality and eternal felicity to his spiritual and everlasting vision and fruition. Here man, in his brightest vision, sees obscurely his own origin, his own relations to the present universe, and his future and everlasting destiny in it. Indeed human eye has never seen, human ear has never heard, human heart has never conceived nor imagined the soul-transporting, the soul-beatifying realities of the inheritance incorruptible, undefiled, and everlasting as the throne of Jehovah.

The Bible, the book of life, is but a small volume, and, indeed, contains but a small miniature of man in the entirety or completeness of his being, and of his ultimate and everlasting destiny in this broad and limitless universe, in which and of which he is but an atom.

We are now, and may forever be, incapable of taking into our finite minds a full, a perfect and complete miniature of creation's entire area. Angels, for almost six thousand years, have been gazing upon this universe, in yet unsatisfied appreciation of the wonders of humanity—as it was, as it is, and as it must forever be, throughout, or rather in, the interminable cycles of eternity. Oh! it is a fearful thing to be a man! The only *interminable object* on the whole face of the universe on which our eyes have ever gazed!

The Bible is neither a theory nor a philosophy of God, of angel, or of man. This is, to my mind, a monument indestructible of its emanation from the mind of Jehovah. But it is poorly appreciated by an overwhelming majority of those into whose hands God, in his sovereign providence, has mercifully placed it.

But we have not forgotten that the heading, or title, of this essay, is *prophecy*. We are only looking for a proper stand-point of observation on which to place our telescope, that we may make our obser-

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vations to tell upon the understanding, the conscience and the heart of our indulgent and attentive readers.

We purpose an investigation of the whole field of Bible prophecy. We have as yet never seen, certainly never have read, a lucid and satisfactory interpretation of the Patriarchal, Jewish, and Christian prophecies. Nor, indeed, of any one of the three, in its whole import and bearings.

This progressive and prospective revelation of God's purposes, foretelling the destiny of certain persons, families, tribes, nations, empires, and of the future world—or of the ages to come—was kindly and mercifully early given to the prominent actors in the drama of humanity, in the three grand dispensations of grace and mercy—called the Patriarchal, the Jewish, and the Christian.

The creed manufacturers, the partizan leaders, the authoritative synods and councils, engrossed their own minds, and the minds of those who patronized them, with the study of orthodoxies, or the philosophies of right thinking, of right willing, of right feeling, and of right doing. These four philosophies made one orthodoxy for all that concurred in them. And by these, indeed, were all the parties of christendom originated and consummated. There is no fiction in this. It is a grave and lamentable verity.

Hence, as Laban and Jacob quarreled about their flocks, and finally classified them into the ring-streaked, speckled, and grizzled—so do these parties. There is now just as much selfishness of opinion as there was of color in the quarrels of Laban and Jacob about their respective flocks and herds. And there was just as much virtue in those colors of the hair to give value to the flocks of Jacob and Laban, as there is in the opinions of sectaries to give a saving or sanctifying virtue to the mind or heart that entertains them.

"*The faith*" and *faith*, or *the truth* and *truth*, as essentially differ in their import or value as "*the man*" and "*man*" differ in a court of "*Oyer and Terminer*," in an action of theft or murder.

"*The faith*" originally delivered to the saints, is as specific as was "the law" given by Moses in contradistinction to every other law.—And just as specific is "*the faith*" on which Christ's Kingdom is founded, when contrasted with any of those theories or doctrines falsely called the faith in the Confessions and Rubrics of modern Christendom.

But prophecy, and not *faith*, nor "*the faith*," is our present theme. It is, however, essential to a due appreciation of the prophecies that the same distinctness should obtain in our interpretations and appropriations of the prophecies of both Testaments: for "the testimony of," or concerning, Jesus *the Christ*—his person, office, mission, and

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work "is the spirit of all the prophecy" in all the preceding dispensations. We shall be better understood as we proceed.

Another distinction between *promise* and *prophecy* is worthy of attention in order to a full and perspicuous perception and appreciation of the contemplated views to be submitted, on that grand meridian line permeating the whole volume of revelation.

Blessings and curses constitute a portion of the burthens or messages of the prophets of all time.

The increase and the invigorating of our faith in Jesus the Christ —his person, offices, and works of mercy and of judgment, are a large and most interesting portion of the prophetic department of Holy Writ, and these ends and purposes are out ends and purposes in instituting a development of the whole field of prophecy—old Testament and New—fixing our mind upon the oracle already cited—that the testimony concerning Jesus is the great end and object of both the Old and the New Testament.

"The testimony of Jesus is the spirit of prophecy," (Rev. 19, 10.) is a remarkable oracle. It is diversely translated. By Boothroyd, D. D., it is rendered, "The spirit of prophecy is the testimony of Jesus." Adam Clarke rather interprets than translates it;—"The spirit of prophecy is a general testimony concerning Jesus." David Bernard, aided by several Biblical scholars, gives it—"for the testimony of Jesus is the spirit of prophecy." Literally translated, it should read—*for the testimony of Jesus is the spirit of the prophecy.*— Propheeteia is found only nineteen times in the Christian Scriptures, and is rendered, in com. version, by the word *prophecy* sixteen times, and by prophesy three times. The latter is a participial form of the verb prophesy, which latter word is found as a verb twenty-eight times.

We find *propheteas* only twice in the Christian Scriptures—Anna the prophetess, and a certain lady in the Apocalypse (chap. 2, 20.) who calls herself a "*propheteas.*" Certain Jews called John the Baptist a *prophet*, but superior in one point to all other prophets. He could say, and he did say, we presume with outstretched arms, "Behold the Lamb of God who takes," or bears, away "the sin of the world,"

The transference of the guilt or the penality of sin from a sinner to an innocent person, or to an innocent creature, and the taking away the life of that person or that innocent creature, upon which that sin was laid, is an idea that neither reason nor imagination could ever have originated. This may, by some of our readers, be regarded as incompatible with their rudimental conceptions, or education on the premises; and, conceiving it to be irreconcilable with universal reason

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and justice, they at once reprobate and repudiate it; presuming that their incapacity to appreciate it, is a justifiable and an available reason or cause, why they should repudiate and reprobate it as unreasonsonable and unrighteous. Such positions and presumptions are not merely imaginative on our part or on the part of others; they are actual and positive verities, seen often and sadly realized, within the circle of our social intercourse.

Theologies and Christologies are numerous and various, if we set about a full analysis and synthesis of their respective constituents, attitudes and gestures, in reference to one another, and to the rest of mankind—past and present. But we propose no new treatise upon any such themes. We desire to look into the future of humanity; not merely into the future of our country, our fellow citizens, or our own special fields of labor. And while those engaged in maintaining their present position and attainments and tenaciously holding fast the paternal traditions of their more learned and exemplary sires, we, while conceding to them these rights and privileges, will only ask their permission to bring all things to the tests of sacred history and prophecy. "To the law and to the testimony" is our appeal. Whatever is in them is ours by a deed or gift from Zion's King; and we rejoice too, not only that it is ours, but that it is also theirs who choose to have it, and desire to enjoy it in all its amplitude of riches, honor, happiness and glory everlasting.

The field of Divine prophecy is a grand arena. Its scenes are as broad as the earth, as long as time and as lofty as the heavens. The past, the present and the future of earth, and time, and humanity have all been once programmed by the spirit of prophecy; and so much as can contribute to our present and everlasting honor and happiness is graciously presented to us in the written oracles of inspired prophets, evangelists, and apostles.

To these soul engrossing studies we invite all our readers who have an ear to listen to, and a heart to appreciate, the spirit of prophecy. The testimony of Jesus, through the Holy Spirit, is quite as much as we can use and enjoy while we sojourn in these mortal tenements. We may probably have one week of six year days, to spend in College, before the long sabbath comes and new scenes expand upon our enraptured vision. This we do not dogmatically affirm, but merely suggest, as not unworthy of both enquiry and meditation. A. C.

Corruption in the heart, when it breaks forth, is like a breach in the sea, which begins in a narrow passage till it eats through and casts down all before it. The debates of the soul are quick and soon ended, and that may be done in a moment which may undo a man forever.

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SHORT SERMONS FOR BUSINESS MEN.—NO. 8.

Business is rather an indefinable word. It is of Anglo Saxon rather than Anglo Norman or Anglo American origin. Were we to interpret this word according to our whole premises or researches, we would commence with the root of it, which we have learned from some source, probably from our own imagination, as tantamount to—*be in use, or to busy one's self.*

Whether this be or be not, its ancient pedigree, or genealogy, is not worth a single literary wrangle. We know that no one can be *busy* without the use of himself, or the using of himself. I presume no one ever saw any one *busy*, doing nothing.

Business—or rather the word *business* is found but five times in the Christian Scriptures, and one of these is foisted into the English version. *

In the United States we are very generally "*a business people.*" Diligence is a virtue or a vice according to circumstances. It is the *business* pursued that constitutes diligence a virtue or a vice.

"Doing nothing," though a popularized phrase, is *literally* an absurdity. I have never seen a human being literally *doing* nothing. I have seen many persons idle—in other words, *not doing any thing.*

Again we have a special class of "business men," so called, because their business is with the public—they are public servants. But all public servants are not doing service to the people in general. They hold a public office for their own sake.

There is a second class that assume office both for their own sakes and for that of the public.

There is yet a third class that consent to take office wholly and exclusively for the public good.

Society is rather a modern word. It is not once found in Old Testament or New.

"*Friendship,*" too, and "*friend*" are unconsecrated terms. The former is found twice, "make no friendship with an angry man;" and "the friendship of the world is enmity with God." James 4, 4. The word *friend* is frequently found, merely as a compellation, or a form of salutation, and so found occasionally in the Christian Scriptures.

But in the Christian constitution and institution there is a higher, a holier, a happier, a more glorious symbol of affection. This, soon

* Luke 2, 49, In the original Greek it is *en tois—in the affairs of my Father.* "At my Father's house," [the temple,] is a more eligible version, though a free translation.

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as Christ was glorified, became the address and compellation of the citizens of Christ's militant Kingdom. We find it so used from the day of Pentecost to the close of the Acts of the Apostles, over thirty times. Need I say it is "BRETHREN."

Men of business are not synonymous with the term Brethren.—Neither is the fashionable *genteel man*; nor even a more agreeable salutation, the *gentleman*. A true and real gentleman must either be a true christian or a hypocrite. The fruit of the Holy Guest, as developed by Paul to the Galatians, is love, joy, peace, long suffering, kindness, goodness, faith, meekness, temperance, against which there is no law. These are the, three times three, Christian graces. But the fruits, or the works of the flesh of which Paul speaks, are numerically double in number; and they are of fearful potency. "These are adultery, fornication, uncleanness, lasciviousness, idolatry, sorcery, hatred, strife, emulation, wrath, factions, seditions, heresies, envy, murder, drunkenness, revelings, and things like these:" Of which, says Paul, I now tell you, as I have also formerly told you, that those who practice such things shall not inherit the Kingdom of God." Paul does not name all *the* fruits of the flesh. He includes, however, those which he does not name, because they are the fruits and consequences of those formally enunciated.

Christian men of business are not generally apprized or conscious of the influence which they have, and which they may most usefully employ in behalf of the advancement, the growth, the fruitfulness, the holiness and the happiness of the Christian church.

We have, in our horizon, both in the old world and in the New, business men of piety, and of humanity, who, by their influence personal and social, their good example, their high and generous magnanimity, have introduced not a few members into their respective churches and communities, whom the occupants of their pulpits never could have directly approached, nor have induced to enter their assemblies.

The Messiah's Kingdom is not of this world, nor of its policy.—Every citizen in his kingdom is an officer, either commissioned or noncommissioned. As soon as he enlists he puts on the Chrstian's armor. In his right hand is the sharp sword of the Spirit, and in his left the broad shield of faith. He girds his loins with *the truth*, and covers his heart with the *breastplate of righteousness*. His feet are shod with the preparation of the gospel of peace. His head is covered with the "helmet—the hope of salvation."

He keeps all bright by "praying always with all prayer and supplication in the Spirit; and being watchful for this very thing, with all perseverance and supplication for all saints." (Eph. 6. 17, 18.)

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The true christian man is, in fact, the true business man in the largest comprehension of the word. It is an essential item in his business transactions that he speaks the truth, that he does justice alike to himself and to his neighbours, or his customer; and to every man in every respect both in word and in deed. There was a very clear distinction, a palpable difference between Lydia the purple seller and Alexander the coppersmith. All useful callings may be pursued by Christian men and women; provided only that they be fervent in spirit—as well as diligent in business—serving the Lord as well as serving their fellow men and themselves.

Paul does not command christian men or woman to abandon their worldly avocations when they become Christians. On the contrary he rather counsels and advises them to abide in the political or worldly calling in which they were employed at the time of their calling. And in these worldly or temporal callings they were to honor their master by doing justly, by loving and showing mercy, and by walking humbly with their God.

The events of the present day are one of the best commentaries extant on the immense power of business men when they stand shoulder to dhoulder, in efforts to awaken sinners—"dead in trespasses and in sins,"—to take into their most serious and solemn consideration their position with regard to him who created them, redeemed them, and invites them to glory, honor, and immortality, tendering to them all the aids and means of escape from interminable ruin and desolation.

This extraordinary movement is one of the best and most satisfactory demonstrations of the power of the class called "*the laity*"—to awaken a slumbering world to an appreciation of their eternal destiny in this grand and glorious universe, to be tenanted, in a very large proportion, by fallen and alienated humanity. This grand movement in these United states has set the public mind abroach, and given a new and potent impulse to human enquiry and to human agency in an effort to awaken to solemn thought and reflection the giddy, thoughtless multitude whom all mere stereotyped clerical influence never could have reached, never could have awakened by their fashionable and corseted theologies and Orthodoxies.

Saints and sinners are incomparably more assailable by the simple and earnest statements of soul awakening, soul stirring, soul affecting, soul animating facts and documents involving in them all their acknowledged interests in time, in eternity, in the awfully sublime Universe of God. Opinions, theories, dogmata, decrees, and decisions of human and fallible, and, therefore, doubtful sanhedrims, councils and convocations, can never stir up, awaken, or energize the palsied souls of those dead in trespasses and in sins. The glorious gospel of

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the grace of God is as far above all these theories, speculations, dogmata, philosophies, as the heavens are above the earth.

What God has done, what God has said, what God has commanded, what God has promised, what God has threatened, are the true, the real, the monumental five points of the whole Bible, of the whole christian religion, and of the whole necessities of fallen humanity, as it respects the life that now is and that which is yet to come.

Theories, philosophies, and abstractions of all sorts are no part of God's communications to a lost, a bewildered and ruined world.—There is neither law nor gospel in any philosophy however sublimated; however refined, however specious and plausible it may appear to the amateur of abstract and speculative reasonings.

In the true meaning of words, no philosophy can be preached.—Hence the gospel message is the simple enunciation and announciation of who, and what, Jesus the Christ is, of what he said, of what he did, of what he suffered, of what he is doing now, and of what he will do when next he visits our earth. These facts when appreciated, when received into our hearts, when pondered upon, when realized in all their heighth and depth, in all their length and breadth animate, elevate, renovate, ennoble and beatify, with a joy unspeakable and full of glory, every one who, in the full assurance of faith, receives them, entertains them and appropriates them and cherishes them in his heart.

A. C.

TO OUR READERS AND PATRONS.

We purpose to make the M. Harbinger for the year 1861, the most interesting to all its readers of any volume hitherto published. This we hope to accomplish by making the prophecies of both Testaments —the Old and the New—a standing and engrossing theme, especially those concerning the Millennium. We cannot do this as we wish to do it at the present price of the M. Harbinger, unless our subscription is considerably increased. In all our exchanges with the Political, the Literary, and the Religious Press, there is not one that gives to its readers 768 such pages per annum, including covers, for the most part, too, original matter, for less than two dollars. We have also hitherto, for the most part, been paying co-editors. This we cannot continue to do at the present prices, unless our subscription be considerably increased. We prefer to write and publish a volume, when convenient, on whatever subject or theme may appear to us most eligible and necessary to advance both the temporal, the spiritual and the eternal interests of mankind.

Most writers of any merit prefer to issue a volume at once on some

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special theme, or subject, which they may suppose interesting and necessary in the various contigencies and developments of society at large. This, indeed, would be more consentaneous with our taste and circumstances. Still we esteem a periodical visit to, or from an old acquaintance, a kindred spirit too, more agreeable than an occasional visit to or from a stranger.

We do not now, and did not ever, write for making a living. We have never presented ourselves to the public in that attitude. If we had we should have chosen a more popular theme. We might then perhaps as a flatterer, have ministered or catered to the whims, caprices, and prejudices of our contemporaries. For this reason, and for this reason only, have we ever, since we publicly espoused the cause of the Christian ministry, declined any salary. Not that we did not appreciate the teaching of the Holy Spirit through Paul; "that the Lord has ordained, (rather appointed) that they who preach the gospel should live by the gospel." 1 Cor. 9, 14.* But this we volunteered to do, to prevent the reproach of being actuated by any sinister or worldly motives, in espousing original Christianity, *versus* modern and sectarian Christianity. We have never regretted this. On the contrary we are thankful to the Lord that he put it into our heart to do so, and that he has liberally sustained us and greatly blest us in this grand enterprise.

As Paul said to the Corinthians, we are "not boasting things" within or "without our measure," but simply stating what we esteemed to be our duty, our privilege and our honor to do. Little did we expect the results that have accrued through the joint labors of brother Walter Scott, of Father Thomas Campbell, of elder Adamson Bentley, and other fellow-laborers with us in Ohio, in Virginia, in Kentucky, in Indiana, and, indeed, all over the west, the southwest, and the northwest. It is indeed the Lord's doing and not man's doing, and it is wondrous in our eyes.

A population of hundreds of thousands inside, and of hundreds of thousands outside, are favorably disposed to all the prominent issues that we have made with our contemporaries on original apostolic Christianity! The harvest before us is, indeed, truly large, and it is both our duty, our privilege, and our honor, to beseech the Lord of life and glory and blessedness, to send out hosts of laborers to gather it into his garner.

Our College at Bethany has, since its organization, sent out over a

* Boothroyd, D. D., translates 1 Cor. 9. 14, thus: "The Lord has appointed that the preachers of the gospel should live by the gospel." Bernard reads it, "As those who attend at the Altar partake of the Altar. Thus also has the Lord ordained; that those who preach the gospel should live by the gospel."

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hundred evangelists, and others are in training, with much promise of future usefulness in the vineyard of the Hero of human redemption. And were our brethren and friends and the true friends of the Lord, his cause and people, earnestly to cherish this great cause in their hearts, we should have hundreds and not mere scores annually going forth to gather into the garner of the Lord of life and glory, precious souls for which he has paid the ransom.

If the Lord be not "roaring out of Zion and uttering his voice out of Jerusalem; if the heavens and the earth are not shaking, the Lord's triumphs are the hope of his people and the strength of the true Israel of God. "Zion let not thy hands be slack. The Lord thy God in the midst of thee is mighty: he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing."*

Why is it brethren that so many of you are sleeping with the oars in your hands, while the skiff in which you repose is approaching a more terrific cataract than that of Niagara! Why not wake up and seize the oars and pull away to the nearest coast?

We do not think that more than a respectable minority of those aboard the great ship of the Church will ever be safely landed in the haven of eternal rest. The reason is not that they have not been baptized, professedly, into Christ the Lord, but the reason will be, that they have never taken an heartfelt interest in his Kingdom and glory. Their affections are not superlatively placed upon the incorruptible, the undefiled and unfading riches, honors, glories and felicities of the Celestial and everlasting Kingdom of the Lord of life and glory.—Hence they are heartless mutes amidst the melodies of Zion. They retain their seats in the house of prayer and praise, but they are as dumb in the praises of the Lord as the ghosts of Hades.

There is much benevolence in the following oracles of Paul, which ought to have a permanent abode in every Christian's heart. They are formally addressed to those who have a name in the church register, and a seat in the synagogue or church of the Lord. "Take heed brethren lest there be in any of you an evil heart of unbelief in departing from the Living God." "Exhort one another daily, while it is called to day; lest any of you be hardened through the deceitfulness of sin." "For we are made partakers of Christ *if we hold fast* the beginning of our confidence steadfast to the end." Heb. 3. 12, 13–15. "We are Christ's family if we hold fast our confidence steadfast to the end." Hebrews 3. 8–19. "I stand in doubt of you." Galatians 4. 20. "Take heed lest any of you fall after the same example of unbelief" Heb. 4. 11. "Give all diligence to make your calling and election sure." 2 Pet. 1, 10.

* Zephaniah 3. 16–17.

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These and many corresponding testimonies and oracles of the Holy Spirit, demonstrate and enforce the necessity, the indispensible necessity, of the entire concentration of our hearts upon the things that are above, and not upon the things that are on this earth.

And what is our whole earth in all its constituency and tenantries? Were it the possession of one absolute lord could it happify, glorify and ennoble him, time without end?

Be it fable or be it fact, that Alexander the Great, the son of Philip, king of Macedon, and Olympias, a prince of an extraordinary spirit, and of a body corresponding thereunto, educated by Aristotle the philosopher, commenced his career at the age of twenty years;—and in twelve successive years conquered India, Darius the Persian Emperor, the whole East—all Greece and the greatest part of the world, we ask, be it fable or be it fact, what does it prove? That he was a happy man? By no means! He was, indeed, a great mankiller, a great murderer; consequently, he ought to have been, if he had any conscience, a very unhappy man; and his character ought to be eternally infamous. Any man that "wades through slaughter to a throne," shutting the gates of mercy and of sympathy against mankind, is a savage, a rabid monster in human form, though nations and ages should enshrine him in their temples, and cherish him in their hearts.

"Before honor is humanity, and a haughty spirit before a fall," is one of the most useful and felicitous proverbs of the wisest of men and the greatest of kings. In search of worldly wisdom we always go to Solomon's library. It is not very large. My good father caused me to memorise most of his proverbs and his Ecclesiastes when very young. I have been occasionally drawing on them for more than half a century. From many a foolish notion and specious sophism they have protected me. I cannot but commend them to the concentrated study of all students who are amateurs of a true moral science; and who desire to escape the sophistries of the special pleadings,—the assumptions and the presumptions—of the devotees of animalisms and sensualisms of every category and every school, ancient or modern.

The gospel of "the four gospels," is the cream of the whole Bible. Paul, the prince of apostles, and the special ambassador of the Lord Jesus Christ to the whole human race without, or beyond, the precincts of the Abrahamic blood, sums it up in three grand and glorious facts, viz—"I declare to you," brethren in Corinth, "the gospel which I preached to you, which you have received, and in which you stand; and by which you are saved, if you keep in memory that which I delivered to you; unless, indeed, you have believed to no purpose." And we ask any of our readers what those three comprehensive facts are?

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Perhaps there may be, on our new list of readers, one that cannot answer, *impromptu*, on the first hearing of it. For the sake of even one supposable case, we will name them: 1. *The Christ died for our sins.* 2. The Christ was literally buried in the earth, among the dead. 3. The Christ rose out of the sepulcher on the third day after his interment; and rose in the identical body in which he was crucified on Mount Calvary: and on that body were inscribed the wounds on his person;—his pierced side, his pierced hands, and his pierced feet.—So visible and manifest were these, that the most incredulous man of the twelve apostles, in an ecstasy of joy exclaimed—"My Lord and my God!" He had said to his fellow apostles, who had positively affirmed that Jesus had revived and had risen from the sepulcher, that, unless he saw in his hands the print, or mark, of the nails, and did put his finger into the print of the nails, and thrust his hand into his side, he would not believe." The Messiah most condescendingly submitted his person to his inspection, which extorted from him the exclamation, "My Lord and my God!" Jesus responded—"Thomas, because thou hast seen me thou hast believed: happy they who have not seen, and yet have believed." Of this class we rejoice that there are now living myriads, which no man can tell, who rejoice in the full assurance of faith and hope in Jesus, as their Lord and their God, in whom personally dwells all the fullness of the Godhead.

This one conception of him is worth the universe to every individual that cordially entertains it. Humanitarianism, Arianism, Socinianism, Deism, Theism, Unitarianism, and Universalism, are the seven pillars on which Folly has reared her temple, extinguished her lamp, and swooned away into a deathlike repose. True theories of any category play round the head, but never reach the heart.

Faith in *the faith* is all potent to rescue man from the phantasmagoria or the magic lantern, and all its bewildering hallucinations. It places a man's feet upon the rock of ages. It fills his heart with the love of God. It fills his lips with the songs of deliverance.

How dark, how cold, how lifeless, how impotent all mere intellectualisms, however refined, speculative and abstruse! And most of all impotent and unsatisfactory, when the question is mooted in the supreme court of mere rationalisms—*How shall a man, a sinful, fallen, alienated, bewildered man, attain to an eternal emancipation of his soul from the love of sin, the guilt of sin, the pollution of sin, the condemnation of sin, the absolute despotism of sin?*

Reason is confounded, philosophy is abashed, imagination is bewildered, and silence reigns supreme.

We presume that, had a universal convention of all the angels,

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principalities and spiritual potentates in the universe been called into one general council, and the question propounded to all the Principalities and Powers Angelic—*How could God justly, honorably, and consistently with his own purity, honor, and dignity*—and with the entire safety of the universe—forgive the sin of man—of Father Adam? no answer could, in their united reason, have been given.

This, indeed, is inferable from the fact *that sin began in heaven, and that the sin of an angel has never, in the records of the universe, been forgiven.* A pardoned angel, or a pardoned spirit, is not found in the whole records of the universe. Such an act has never been reported. Such a being is nowhere found, nowhere named in the records of the universe.

Will not this suffice to annihilate Universalism? Will not this suffice to annihilate Papistic purgatory?

We read of "filthy dreamers," from the pen of the author of the last general epistle in the New Testament. And it would seem probable that this class of humanity is not yet wholly annihilated—nor even unrepresented in the present living world. But of this we allow the same freedom of thought and of speech which we claim to ourselves.

Christianity is now, and long has been, a stereotyped reality. To it nothing can be added; from it nothing can be subtracted, but on pain of an eternal anathema.

We desire, and we ought to desire, to stand both perfect and complete in the full knowledge and appreciation of the precious, life-inspiring and life-giving Oracles of the Lord Messiah. The work of revelation is as perfect and complete as is the work of redemption; and we have as much, and as good, reason to be thankful for and satisfied with the former as with the latter.

And do not the revelations of the Religious Press as clearly indicate the existing apostasy, as does that apostasy indicate the truth and certainty of the plenary inspiration of the holy apostles and prophets, who have so clearly delineated it in its origination, progress and consummation. They reciprocally sustain each other, and, therefore, we ought to be conversant with both. A. C.

A good man who has seen much of the world, and is not tired of it, says: "The grand essentials to happiness in this life are, something to do, something to love, and something to hope for."

Franklin understood, like a philosopher, the multitude assembled to see him return to Philadelphia, when he said, "There would be a still greater crowd if I was going to the scaffold."

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"A CONFESSION OF FAITH, AND NOT EXPERIENCE, ON ENTERING THE KINGDOM OF CHRIST."

(CONTINUED.)

In all constitutional governments, the mode of entrance is not only fixed by law, but by the *organic law*, being considered too serious a matter to be left to the changing and fleeting character of hasty legislation. In our own government, for instance, provision is made in the Constitution for the naturalization of foreigners.

Our Lord and Redeemer has arranged this important matter himself. He has not left it to an Apostle under his direction, or as guided by the Holy Spirit. We shall now adduce the passages of Scripture relating to this subject, interspersed with observations pertinent to the occasion. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." (Matt. 10: 32, 33.) "*Whosoever shall confess me*," not himself, not his sins, nor anything under the skies but *Jesus!* As the great apostle said, "If thou shalt confess with thy mouth *the Lord Jesus*, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved."

The word *Homologeoo*, all critics say, means *to speak as another speaks*, and by implication, *to profess the same things as another*, and therefore, when one speaks as another, and professes the same things, one is considered *his follower*. "And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. Here we see that John was impressed with the idea that Jesus would have to be confessed, and that publicly, and therefore he *confessed* that he was not *the Christ*. He preached, "That they should believe on him that should come after him, that is, on Christ Jesus." "These words spake his parents, because they feared the Jews; for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue."—(John 9: 22.) The Jews, as well as John, saw the great point involved in the claims of Jesus, and therefore they would allow them to confess that they were great sinners, and greatly burdened with guilt, or in other words, they would have allowed all the points of a modern *experience*; but if they confessed him to be *the Messiah*, they must be *cast out of the synagogue*.

"Nevertheless, among the chief rulers also, many believed on him;

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but because of the Pharisees, they did not CONFESS HIM, lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God." (John 12: 42, 43.) Will the advocates of *experiences* please observe, that these "*rulers*," many of them "believed on him, but faith alone could not expel them from the synagogue, nor secure to them the favor of God!

"The word is nigh thee, even in thy mouth and in thy heart, that is *the word of faith* which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." "The word of faith," here, means, that which was preached for faith, in order that, when it was believed, it might be confessed. When a sinner believes that Jesus is the Christ, the son of God, he has the means of salvation within his reach—he must confess with his mouth what he believes in his heart, —and confess it "before men," in order to salvation. Nothing of *experience* yet; all that we have seen relates to Christ, and to faith in Christ, and to the confession of his name!

I could wish that the Baptists were with us on this confession, it is so much in unison with all their principles. Indeed, in theory they are obliged to occupy this ground, as they always do in contending with Pedobaptists. In Booth's "Pedobaptism Examined," the main issue is between baptism by proxy, and baptism on the profession of the faith of the party. It is not denied that the sinner has exercises of mind and heart in relation to his condition before God—nay it is admitted that every sinner must feel, and feel intensely, as it is but natural that he should; but faith in Jesus *overcomes all his fears*, and hushes up all his doubts, and presents him with a ground of hope nothing else can supply. Why then substitute the fears and qualms which are natural to an incipient faith, for the confession of faith when we have it?

"Fight the good fight of faith; lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." Literally this would be, "And hast confessed a good confession." It is the same word which in the next verse is rendered confession, "Who before Pontius Pilate witnessed a good confession." Timothy had made that "good confession" before many witnesses, on the occasion of his baptism. "Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus." (Heb. 3: 1.) "The apostle and high priest of our confession, Christ Jesus." The apostle here clearly understands that his Hebrew brethren had confessed their

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faith in Jesus Christ, as sent of God to be the savior of men. He calls upon them to "*consider*" him, that is, to look at him, contemplate him, to attend to him through whom they have been reconciled to God by the death of his Son, that being reconciled, they may have eternal salvation by his intercession as the High Priest of the House of God.

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." (Heb. 4: 14.) That which they had confessed was, that Jesus was the Son of God, and therefore Paul exhorts them to hold it fast.—"For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God, whiles by the experiment of this ministration, they glorify God for your professed subjection unto the gospel of Jesus Christ." (2 Cor. 9: 12, 13.) Few passages in the Bible stand more in need of revision than this. The Apostle shows that the bounty they had sent to the poor saints, had not only relieved them, but caused much thanksgiving to God, and especially they had glorified God for your *obedient confession of the gospel of Christ.* Obedient confession is good English, and conveys definite ideas, but professed subjection does not.

"Let us hold fast the profession of our faith without wavering."—(Heb. 10: 23.) Now here the translators of the authorized version were singularly unfaithful. They changed the word hope into faith, no doubt because they could not understand what a confession of hope was, while they knew well what a profession of faith meant. In the original the word is hope, and not faith, and should have been so translated. The Apostle had spoken of entering into the holiest by the blood of Jesus, by a way *new* and living, that is, ever accessible, and having a High Priest over the House of God, he exhorted them to "draw near with a true heart, in full assurance of faith, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water;" he then naturally exhorts them to hold fast the confession of their hope. Faith laid hold upon the redemption they enjoyed through his blood, and Hope only could lay hold upon his work as intercessor. When a man confesses his faith in Christ and is baptized, he turns away from sin, and turns to God under Christ.

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." In this passage the words "giving thanks," are a translation of the same word rendered elsewhere to confess, or to profess. Here it should have been, "*confessing* to his name." We are to confess Jesus every day and everywhere. The public profession in baptism is only

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introductory to a life of "confessing to his name." In all our words and ways, we should confess our dear Lord, and most of all when we are reviled and misrepresented on account of our love for him, for his word, and for his appointments. If we were to remember that we had made our public profession, and were to forget that it was only of advantage as we lived to him whom we had confessed, we should be as unfortunate as those who tell a long and astonishing experience, and then look back and draw consolation from it all the days of life!

We have reserved the passage in Acts for the last in this paper,—"And as they went on their way, they came to a certain water: and the Eunuch said, See here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart thou mayest. And he answered, and said, I believe that Jesus Christ is the Son of God." This is the special case of the New Testament. It has been demanded from us to produce a single case where the Preacher ever put the question, Do you believe that Jesus is the Christ, the Son of God. We reply that we can give what is equal to it, and that ought to suffice. When Peter made the confession, "Thou art the Christ the Son of the living God," Jesus replied, "Upon this rock will I build my church." Now he either did *build* the church upon it, or he did not. If he did, then his word stands forever, but if he did not, his word has failed. Moreover, John says, "Many other signs did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of the living God, and that believing, ye might have life through his name."

"What doth hinder me to be baptized?" We contend that this question is obliged to bring out whatever hinders; and Philip, speaking by the Holy Spirit, said, "If thou believest with all thine heart thou mayest." Nothing hinders the penitent believer. Ingenuity may affirm the necessity of an experience to ascertain whether a person does really believe with all the heart, but Philip only heard a confession of faith, of the faith we referred to above—"I believe that Jesus Christ is the Son of God." No personal experience or exercise of mind, but faith in Jesus Christ. The Athanasian creed, the Apostle's creed, as it is ecclesiastically called, and all the creeds of men, could not purify the earth and sanctify the soul, but faith in the Lord Jesus Christ, when it is publicly confessed, can. It is not faith as the act of the creature that can accomplish this, but the efficacy of that which is believed cleanses the soul.

The Apostles preached Christ for faith; they did not narrate, in the style of Bunyan, the workings and exercises of their own minds, that the people might learn from them how to be exercised in godli-

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ness. For the faith we preach nothing but the facts of the word, for baptism nothing but a confession of the faith, and for the Lord's table and Christian fellowship, nothing but baptism and a good life.

(TO BE CONCLUDED.) J. H.

QUERIES AND ANSWERS.

1st. Has God at any time had two institutions or ordinances in force at the same time, for the same people, and for the same object? Or, in other words, has God had two systems of pardon in force at the same time.

2d. What is the lesson taught by our Lord, 9th chap, of Matthew, from the 14th to the 17th verses? I do not ask as to the kind of bottles and cloth, but what is designed to be taught by the illustration. In order that you may have the subject clearly before you, I will offer a few thoughts. It appears to me that the law of Moses contained provision for the remission of sins, and was in force until the death Christ, and that any other ordinance for the remission of sins while the law was in force would have been useless; and that John's mission had two objects in view: First, "that Christ might be made manifest to Israel; therefore am I come baptizing in water."—(John 1: 31.) And that John was the porter that opened the door, and let Christ into the sheep-fold. (John 10: 3.)

Second object of John's mission: John came to prepare a people for the Lord, and in order to this end, he preached the baptism of repentance for the remission of sins. John required baptism first, then repentance in order to remission, and then faith. (Acts 19.) The reformation he required was a return to the law of Moses. Then they received remission of sins, and the law was their schoolmaster to bring them to Christ. Said Christ, "had you believed Moses you would have believed me, for Moses wrote of me." To have obtained remission of sins contrary to the law before it was abolished, and before Christ's reign began, would have been like putting a new piece of cloth in an old garment. Please give us your view of these points.

Yours, &c., S. B. GILES.

Answer 1st. To the first of these questions we answer in the negative. John's baptism was not an ordinance of actual remission of sins. This the law did not give—and John's mission was that of a prophet and preacher of righteousness under the law. In the Epistle to the Heb. (10: 3.) it is expressly declared that "the Old Testament Sacrifices did not take away the *consciousness of sin*, but only brought to remembrance, year by year, the *presence* of sin and guilt,

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and, therewith, the (continual, still unsatisfied,) need of a real propitiation." This could not be supplied in the blood of bulls and of goats—and hence the epistle argues the necessity of the sacrifice of Christ. Repentance could only fit the offender against the law, for the divine grace of remission, but this could only be conferred really by our Lord, and upon those who believed in him. Hence John preached the baptism of repentance for the remission of sins afterwards to be conferred by the Savior—on whom he taught them they must believe.

Answer 2nd. A careful examination of the connection in which the Savior introduced these illustrative similes, will show that they were not intended to bear immediately and specifically upon the question of remission of sins—either as to its meritorious cause or instrumental means. The question directly asked was—"Why do we and the Pharisees fast often, but thy disciples fast not?" To this question we must understand the Savior as directly replying. His answer concedes the difference, but proceeds to justify it. It was a fact, and it was also right. Fasting was an expression of spiritual sorrow and heaviness—and as such could have no reasonable occasion with his disciples, while they were with him. He was their joy and delight—the full and overflowing and ever present source and fountain of their heart's desire. As we cannot hope for that which we have, so we cannot fast and long for the joy of the Bridegroom's countenance while it is ever lifted up upon us. The Jews had long expected the coming of the Bridegroom. They beheld him dimly and afar off, through the misty foreshadowings of promise and prophecy, and longed for the day of his coming and the brightness of his presence. The disciples of John, especially, cherished the eager hope of a speedy advent, and waited and watched as those who momently expected him at the door. In proportion to the nearness of his approach, would be the longing and eager earnestness with which, with fasting and prayer, they would seek to hasten his coming.—But after he had come, and while he tarried with them, why should they continue to fast! Surely there could be no reason for aught but rejoicing.

We might conclude that this illustration ought to have been enough and that the interrogators should have been perfectly satisfied with a difference so manifestly justified by the reason which the Savior had given. But there was evidently, in their minds, a profound darkness as to the true relation in which the Savior, as the author of our salvation and the founder of a new institution, stood to both the ancient Jewish and the transitional institution of John. And to this, our Lord, who knew what was in their hearts, still further addresses himself. They

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did not realize that the old was to pass away, and that in Christ all things were to be made new. Their question seemed to imply, that they only saw in Jesus a sort of super-addition to what they already had. They did not understand that he was the bringer-in of a new covenant with better promises—before whose appearing the old should vanish away. They regarded him rather as one who would carry on the affairs of the Lord's people somewhat in the old way—only with amendments and corrections—and such additions, perhaps, as might fill up its incompleteness. Therefore they expected his disciples to go on in the usual course of Jewish piety and ceremonial worship, with something *new*, indeed, but nothing changed. They were disappointed, and at this they stumbled.

Now, it was to carry their minds forward, and to lift them over this shallow mistake as to the nature of his reign, that the Savior introduced these illustrative similes. He was not a mere reformer, mending up the old and worn out garment of a past institution. He did not come with patches to stitch on to the rents of Judaism. What he brought was *new*, and could not be fitted to such a use. As the *unfulled* (αγναφος) *cloth* is not suitable for mending an old garment, so the new and spiritual character of my reign cannot be congruously or fitly adjusted to the old formalities of the Jewish dispensation—whether as observed by the Pharisee, still zealous of the Law, or the disciple of John, under special training for the privileges of my kingdom. It is as if he had said, "To add something of strength to the old institution is no part of my purpose; for what I come to bring is utterly incompatible with such a work. Not only is it *new*, but of such a *nature*, that, were it united to these old forms, it would only make them worse—open wider their rents—and expose still farther the lifeless deformity which they cover."

And, as if to suggest still more profoundly this great idea of the essential incompatibility of the principle of the new kingdom with the forms and ceremonies of the old, the Savior introduces still another simile—that of *new wine in old skins*. Here the idea is, that the *new wine*, having in itself an energy of life, or fermentation, must be allowed room to expand itself; and is therefore put into new skins, that will yield to the power within, so as to adjust the form and volume to its requirements. *Old skins* have no such quality of accommodation, and, therefore, they must burst and be destroyed. Nothing in the teachings of our Savior must be slurred over, as mere rhetoric. This second simile must be construed so as to convey a thought different from that which was given in the first—or else, as a still farther and needed expansion of that thought. Such a construction is manifestly the most obvious suggestion of the language. The new life of the

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Kingdom of Christ, and which he himself would impart to all his disciples, could not be restrained within the forms and limits of the obsolete system of Judaism. In its free and self-determining expansion, it must have wider and more congenial spheres of motion and development. It is not a passive element, to be thrown into old moulds and quietly pressed into their forms—but a principle and power of life that must fashion its own type of growth, and expand under a system evolved from its own mighty and divine working. This the disciples of John and the Pharisees did not understand—and simply because they had not apprehended in Christ anything more than a new *Teacher*; a Teacher sent from God, indeed, but yet only a Teacher.

We must regard this interesting passage, therefore, as illustrating the general incongruity between the forms and ceremonies of the Old Testament dispensation and the spiritual life and freedom of the New. It teaches how utterly unfit for the growth and activity of the Christian life were the fixed and stated formalities of the legal system of the Jews, and is a perpetual refutation of the confused notions of those who look upon christianity as only a perfected form of the Jewish church. The Savior pronounces them in spirit and principle as different and distinct, and, in their forms of life and growth, utterly and even ruinously incompatible;—and what he hath sundered, let no man seek to bring together. The spirit of the law and the spirit of the gospel arenot more distinct, than are the forms and institutions adapted to them respectively, by the great author of both.

W. K. P.

ANNIVERSARY OF THE A. C. M. S.

Among the indubitable evidences of the increasing poteney of the religious reformation in which we are engaged, we are happy to mention the steady growth and enlarging usefulness of the American Christian Missionary Society. It has ever been on the lips of those who wish us evil, that after the first flush of success, when the enthusiasm of our revolutionary movement should die out, our rapid gains would soon escape from our grasp, and the heterogeneous masses of creedless and unorganized converts would either cause the movement to break down with its own weight, or would soon demonstrate, in hapless efforts at success, the absolute necessity of some rigorous ecclesiastical system. We have always been amused at the extreme self-complacency with which these ecclesiastical machinists exalt the work of the work of their own hands above the letter and spirit of New Testament Christianity; but we have felt that the only reply that could shatter their pride and destroy their conceit, would be

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furnished in the practical workings of the reformation itself. All these vain boastings will be silenced when it is found that in the generous freedom and cheerful elasticity which legitimately belong to a religion of facts and *principles*, we can readily act in harmony with the *expediences* of the cause, without surrendering the integrity of its laws; and employ a most facile adaptation to circumstances in voluntary benevolent organization, without trenching on Christian rights, in regard to faith or discipline—or impairing the plea for "the perfect law of liberty," to which alone we owe implicit submission. Year by year this is becoming more apparent in the history of our benevolent organizations, which are evincing greater solidity, strength, and efficiency, and moving with so slender a machinery and so little friction, that scarcely a creak is heard to disturb the perfection of the motion.

The Annual Meeting of our General Missionary Society, was held in Cincinnati, Oct. 23d–25th. It was the largest gathering we have ever had on such an occasion; and the harmony, zeal, and delightful spiritual communion which marked all the sessions, from first to last, have never been excelled. It was feared that the unusual political excitement every where prevailing, would interfere alike with the *size* and *spirit* of the convention; and, indeed, we would not have felt at all discouraged had the attendance been somewhat smaller than that of last year, and the zeal less fervid. But we are glad to say that all such fears were disappointed. Brethren from some fifteen different States and Territories assembled, deliberated, acted, worshiped, wept and rejoiced together in a common cause, in most perfect harmony; while letters of fraternal cheer and encouragement came in from eight other States and Provinces; besides the affectionate greetings that came from Syria and the Island of Jamaica. Yet, in the multitude of voices, not one discordant note was heard. Whatever little differences of opinion arose, they were readily hushed and drowned in the beautiful harmonies of the occasion.

The receipts of the year were $15,836.15—nearly double those of last year; while the results of the expenditures and labors of the year show a seven-fold increase over former years. The Jamaica mission reports over 100 additions during the year. The home-fields—embracing *eleven* States, *one* Territory, and *three* Provinces, report about 1200 additions, and the organization of 24 new congregations. This, under any circumstances, would be regarded as encouraging. Under the peculiar discouragements attending the incipient efforts of our infant enterprise, it is more than encouraging; it is almost without a parallel in the history of missionary operations.

The Jerusalem mission is the only one in our hands that is not yielding immediate fruit. But if any discouragement was felt in re-

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gard to this mission, it must have given way before the encouraging statements made by Dr. M'Leod, Secretary of the American Board of Commissioners for Foreign missions, who, having been in Jerusalem and made the acquaintance of our little mission church there, favored us with a very cheering testimony of the value of the work accomplished there, and especially of the learning, moral worth, and christian excellence of brother Diness and family—who are numbered among the converts made by Dr. Barclay. It was marked as a pleasing coincidence, that at the very time Dr. M'Lleod was bearing this voluntary testimony to the worth of brother Diness, the latter arrived in Cincinnati with his family. As he contemplates a stay of some years in this country, for the education of his children, the brethren will have opportunities of forming his acquaintance, and of learning the value of these first fruits of the Jerusalem mission.

The pledges made at the Convention for the coming year, were twice as large as those of former years.

The address of our venerable President, A. Campbell, was received with liveliest tokens of satisfaction, by as large and appreciative an auditory as we have ever seen assembled at our anniversary meetings. As it has already been published in various forms, we need not speak of its merits here. President Milligan's address was just what we had a right to expect—clear, forcible, practical, and in its tone deeply religious. Bro. W. J. Pettigrew, in his discourse, wisely relieved us from the steady strain and pressure to which for three days we had been subjected, and gave us an earnest, beautiful, refreshing *sermon*, on *Rest for the Weary Soul*. If large, attentive, sympathizing audiences furnish an incentive to orators to stir themselves, it is no special wonder that all our chosen speakers came up to the work successfully; for surely it seldom occurs that men are cheered with a sight so inspiring as that of the eager, sympathizing crowds that thronged the house of worship on Sixth street, at our evening sessions; and with tears and prayers and pious ejaculations, responded to every acceptable utterance of the speakers.

We cannot speak particularly of the short speeches—for we were so occupied with the business of the Convention, that we could only catch a sentence now and then. But we judge from the expressions everywhere heard, that our brethren, young and old, were all baptized in one spirit, and were all overflowing with tenderness and love.

The only material change made in the list of officers, was in the Corresponding Secretary. It was well known that the acting Cor. Sec. had never consented to accept the work as a permanent one, and could not be induced to do so. Holding the position only from year to year, and perceiving the necessity for a permanent officer, whose

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undivided energies might be given to the work, he insisted on such a change being made. A very judicious nominating committee, after long and anxious deliberation, reported the name of D. S. Burnet, which was heartily approved by the Convention. We are well satisfied that in this the committee faithfully reflected the public sentiment of the brotherhood; and that, under all the circumstances, it was the very best selection that could have been made. Bro. Burret has experience in this kind of work; he has few equals as a solicitor; his evangelical labors, as he goes about, will be every where acceptable; and we know that he means to give his undivided energies to the work. May the Lord endow him with wisdom and with perseverance, and crown his efforts with mighty success.

While we are convinced that the most sanguine hopes have thus far been more than realized, and every gloomy vaticination has been utterly disappointed; we at the same time have a deep conviction that the future growth of the Society, in means and usefulness, should greatly outstrip the past. The palsying doubts of the past as to the success of the movement, are fully overcome; an amount of information has been disseminated, on the whole question of missions, which has greatly changed the public mind; the true missionary spirit is more sacredly cherished; as a people, we are beginning to feel our strength, and to lay plans of usefulness more worthy of us; and the hand of the Lord is on us for good.

In conclusion, let us say that a familiar acquaintance with the members of the Board, enables us to state that for business capacity and a jealous care over the interests entrusted to them, it would be difficult to select any where in our ranks a better set of men. Let us, then, go on with this work, in the name of the Lord, and never cease our efforts until all our brethren are enlisted in it, and an ample revenue shall enable us to send the preachers of the gospel into all the world.

I. E.

LARD AND CAPLES' DEBATE.

Brunswick, Mo., Oct. 19, 1860.

Dear Brother Campbell:—As one who has been present thro' the whole of this discussion, and heard it all, I hope you will permit me to give some account of it to your numerous readers, through the pages of the Harbinger. I regard it as one of the most exciting, interesting, and, I may add, edifying religious discussions, which, I presume, has ever been held in thiscountry, between any of our brethren and the representatives of the different sects. It was held at this place (Brunswick, Mo.,) between Bro. M. E. Lard, of St. Joseph,

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Mo., whom you know well, as a graduate of Bethany College, some years ago, and author of the Review of Jeter's "Campbellism Examined," as well as one of the ablest preachers of the current Reformation, and Rev. W. G. CAPLES, of Brunswick, Presiding Elder in the Methodist Episcopal Church South; and was gotten up some months since (shortly after Bro. Franklin's debate with Mr. Rush, at Chillicothe, Mo.,) by our brethren, on the part of Bro. Lard, and the Methodists on the part of Mr. Caples; and announced in the *American Christian Review*, of Cincinnati, and some of the secular papers of the country. It began on Monday, the 8th of October, (inst.,) and was continued from day to day, without intermission, except on Saturday evening and Lord's day, and closed on yesterday (Thursday) evening.

When the character, standing, and learning of the two debatants, in the religious bodies to which they respectively belong, are taken into consideration, the importance of the issues in controversy, covering as they do the the whole field of controversy, as to the points of difference between us and the sects; and the immediate and prospective influence of the debate, as it is to be published; I regard it as one of the most important religious debates ever held in the country. It has been taken down as it progressed, by a competent *phonographer*—Mr. Steadman, of Frankfort, Ky., whose qualifications as a correct reporter are well known, and will be published in book form. Bro. John A. Sidener, of Chillicothe, Mo., a man and brother well qualified every way for the task, has undertaken the work, and will attend to the publication of it, and will bring it out in the course of a few months, or as soon as practicable after the debate. It will form a volume nearly as large as your debate with Rice; and when it comes out, I can safely assert that there has no book of the kind been published among us that will be sought after with more avidity, or be more generally and extensively read, except your debate with him. Bro. Lard's general and well-earned character as one of our ablest preachers, and as an able and successful writer, as shown in his Review of Jeter, will give the book an extensive circulation. The propositions discussed were as follows:

1. The Holy Scriptures authorize the baptism of infants.—*Mr. Caples affirmed.*

2. The baptism enjoined in the Holy Scriptures is immersion in water.—*Mr. Lard affirmed.*

3. The Holy Scriptures teach that sprinkling and pouring are each valid baptism.—*Caples affirmed.*

4. The Holy Scriptures make it the duty of the sinner to pray for remission of sins.—*Caples affirmed.*

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5. The Holy Scriptures teach that baptism to its proper subject, is, as a condition, necessary to remission of sins.—*Lard affirmed.*

6. The Holy Scriptures teach that faith is the sole condition of remission of sins.—*Caples aff.*

7. The Holy Scriptures teach, that in the conversion of the sinner, the Holy Spirit, in its operations on the mind or heart, is immediately present.—*Caples aff.*

These were precisely the propositions; and it will be seen that they cover nearly all, if not the whole, ground of controversy between us and the paidobaptist sects. The reason why Mr. Caples *affirmed* so many of them—five out of seven—is to be accounted for, from their very nature, and because it was a matter of choice with him, as I was informed. On every one of them Bro. Lard fully sustained himself—in a manner equal to his high reputation—and vindicated the teaching of the Bible most conclusively and triumphantly, and to the entire satisfaction of the numerous brethren in attendance.

Mr. Caples has the character of being one of the ablest men belonging to his party, in all this country; but he has failed most signally to sustain himself or his cause, on every proposition, and his defeat has been overwhelming and complete! His failure is but another evidence of the many we have, of the great difficulty, in fact the utter impossibility, of sustaining religious *error* against the TRUTH of God's holy word. His fault has been, not in the man himself, but in the badness of his cause—in its incapability of being sustained and defended by the Bible, when properly construed and fairly interpreted. It would be impossible to give any thing like a fair specimen of the arguments of the debatants, within the limits of a notice like this; and hence I shall not attempt it, but refer your readers to the book itself, containing the debate, when it shall come out. Suffice it to say, that while Bro. Lard's course of reasoning was, in some respects original, and he presented several new and most forcible and most striking arguments and illustrations, Mr. Caples generally followed the old beaten track of paidobaptists, particularly the Methodists, on the propositions debated; he varied as much as he could, so as to avoid the imputation of using the hackneyed and oft-refuted arguments, so much in vogue among them; and instead of contending that baptism came in the room of circumcision, and extending the Abrahamic covenant over the Christian dispensation, he resorted to a species of *analogies*, in support of his propositions on the "mode" and subjects of baptism—thus showing a disposition to shift their tactics here. in defence of these errors.

An immense concourse of people attended the discussion, varying probably from 1500 to nearly 3,000; and while the debatants generally deported themselves with dignity, propriety and urbanity, the au-

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dience preserved excellent order, and paid marked and close attention. Some thirty-five of our preachers were present, among whom were the venerable Eld. John Smith, of Scott co., Ky., who has so long been known as "Raccoon Smith;" Dr. W. H. Hopson, of Lexington, Ky., one of the ablest preachers in the ranks of the current Reformation, who is about to come to Hannibal, Mo.; the venerable Eld. Joel H. Hayden, of Howard co., Mo., one of the pioneers of the Reformation in this country; the venerable Eld. F. R. Palmer, of Independence, Mo.; Eld. T. M. Allen, of Boone co., Mo., whose great success in the proclamation of the word is so well and widely known; our young Bro. J. W. McGarvey, of Dover, Mo., one of our ablest and most promising debaters and preachers; besides several others who are, each of them, a host within himself. I cannot conclude this without paying a compliment to the citizens of Brunswick, for their great kindness and generous hospitality in entertaining the numerous persons who attended the discussion; and my earnest prayer is, that all these discussions may result to the glory of God, the triumph of truth, and the advancement of the Redeemer's Kingdom. Your brother in Christ, J. R. H.

LETTER FROM CALIFORNIA.

YOLO CITY, YOLO CO., CAL., Oct. 8, 1860

DEAR BRO. CAMPBELL:—In fulfillment of a promise to write to you from this Ultra-hesperian land, I will give you some of the particulars concerning the Annual Meeting of the Disciples of this State, which I have very recently had the pleasure of attending.

It was held near Santa Rosa, in Sonoma County, and, by the way, in a rich and beautiful valley. It was without doubt the largest religious meeting ever held in the State, and has been so published in several political sheets. The number present upon the first Lord's day was estimated at five thousand—a very prudent estimate we presume, as many gave us a margin for one or two thousand above that number.

This vast concourse of people was not miraculously fed, as of old, by the Master; but I may safely say they were marvelously provided for by his Disciples, when I bring the manner into comparison with that of other religious meetings I have attended in the State.

Instead of calling upon the world, as we have heard others do, of a different name and order, for twenty dollars from each person, to support their ministers, and again and again for money to keep up a public table, they asked not a penny for either purpose. Once during the meeting it was stated that any one who might feel a delicacy in

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going to the public table without giving something for its support, could throw in the trifling sum of a quarter or a half dollar. From the Pulpit it was announced to the congregation that refreshments in abudance were provided for all present, and all were invited to partake. And in response to that call, four thousand (counted) ate dinner upon Lord's day. The cooks employed, said they made two hundred and fifty gallons of coffee and the same number of tea for this same dinner. They also affirmed that they cooked daily about two thousand pounds of flour, and as many of sweet potatoes. The number of Disciples present was supposed to be about five hundred—about four hundred were counted at the Lord's Supper on Lord's day. And while each one of that number was feasting upon the sacred memories of the past and the glorious hopes of the future, whose heart did not receive an additional cheer from the thought that he or she formed one of the largest band of Disciples that ever sat down together to commemorate the Lord's death, on the Pacific side of the Sierra Nevada?

This impressive scene told upon the looker-on. After the supper, an invitation was given, unaccompanied with an exhortation; and two or three, who probably for the first time in life were made to feel that Christ had died for them, came forward, to signify a desire to obey the commands of a loving Redeemer. The preaching was both instructive and edifying. We have a few preachers in this State belonging to that class "that needeth not be ashamed." Would that the number could be increased?

If the missionary Society has means, I know not where on the face of earth, it could be expended, to bring as great a return or save as many souls as in California. The State meeting resulted in ninety five additions—eighty three immersions! What a glorious host yielded to the power of Messiah's word! Some outsiders were heard to say "These people are going to take the State." The Lord's people were very greatly rejoiced. The almost universal ejaculation was, "it is good to be here!" It never was my good fortune to attend a better meeting, either in the East or West.

During the meeting, by request, I delivered a lecture upon the subject of Education, which perhaps I may say with propriety was well received. Our brethren all over the state seem zealous, in the cause of education, and are anxious to have a school built up, to which they can send without fear of sectarian teachings, or the more ruinous instruction which by conpulsion, their children are receiving at Catholic Institutions. We are now engaged in building up a high school at this place, which we are in hopes will meet that desire of the brotherhood, and please the friends of education generall. We have already erected a fine edifice upon paper, and the carpenters and ma-

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sons are now engaged in giving it an existence upon "Terra firma." So by the first of the next year, we think Bethany College will be possessed of a daughter upon the evening side of the Continent. We are building of brick—forty by sixty feet—three stories high. This immediate vicinity has donated one thousand dollars, and purchased scholarships to the amount of five more. The location is a good one, eighteen miles from Sacramento City, and on the Marysville and Benicia Rail Road. This road will doubtless be in operation within a few months.

Sister Campbell will be reminded of a kind promise to write us, in reply to our communication. Let me, with Solomon, reaffirm that "News from a far off country is like sweet waters to a thirsty soul." Bethany is not only far off, but is also *near to us*, and our souls are perpetually thirsting for news therefrom. Doubt it not, when I tell you that my mind is constantly recurring to Bethany, as the place where I learned to think, and where I received a treasury of learning which serves me most faithfully in my daily intercourse with the world. I now wish I could have drunk at that Bethany fountain more freely. Most of my valuables I received there; would that I had more of them. Gratitude to my instructors, I presume to say, will dwell with me while memory lives. I never think of them nor behold their likenesses without emotion.

I must say we have found many Disciples of John's type in this State. This I think a fine neighborhood, better than I expected to find in this new and wild State. We have a fine Church here, of over one hundred members. Bro. J. N. Pendegast is the Pastor, and one of the ablest and best men in the State. I have been traveling most of the time since our arrival here and have been nearly the length and breadth of the State—perhaps am nearly as well accquainted with it generally as with Brooke co., Va. I can say of the country that we like it very well. I prefer it to the East. There is much of the State that cannot be inhabited—extensive plains and huge mountains. And there is much as healthy and rich as is found in the world. It is going to be one of the greatest fruit States on the Continent, and also for vegetables of every description. I saw three pumpkins weighing severally 156, 176, and 200 pounds, and corn fifteen and eighteen feet high. And of barley and wheat there is scarcely any end to the fields or the quantities raised.

I have been preaching much of the time—have had some success. I dare not bury my one talent. I will not let it lie corroding for want of use—no, I'll exercise it, and as the blacksmith's arm doth stronger grow I'll try to make one talent two. Mrs. Matthews unites with me in freely tendered affection to you all. O. L. MATTHEWS.

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SCRIPTURE CRITICISMS AND EXPOSITIONS.—NO. I.

DEAR BROTHER CAMPBELL:—Having in by-gone years furnished an article occasionally for the pages of the Harbinger, as some subject would occur to my mind, the discussion of which would or might be edifying to your readers, I have concluded to offer an occasional one again, if what a plain writer may say will be acceptable. My present subject, or rather subjects, will be a short series of some expositions or criticisms of Scriptures, which I conceive not to be understood as they should be by the brethren, and Bible readers generally.

The first I shall notice, is one in reference to the restriction of preaching the gospel, (termed the "preaching of the word,") to the Jews, in the *interim* between the opening of the Kingdom of Christ to the Jews and afterwards to the Gentiles. It is true that the apostles were restricted from opening the Kingdom to either Jew or Gentile until authorized by Christ, through the Holy Spirit, to do so; but the idea that the *Gentiles* were to have the word of the gospel preached to them as well as the Jews, and to have reformation unto life granted unto them, and to be received into the Kingdom of Christ on an equal footing with the Jews, seems never once to have entered their minds! This may appear strange when so many of the prophecies of the Old Testament, concerning Christ and his kingdom, have reference to its embracing the Gentiles; when the commission to the apostles was to disciple *all nations*, to preach the gospel to *every creature*; and that reformation and remission of sins were to be preached in the name of Christ among all nations, beginning at Jerusalem; and when Peter on Pentecost announced to his Jewish hearers that the promise of remission of sins and the gift of the Holy Spirit was unto them, and to their children, and to *all afar off*, even as many as the Lord their God should call. There is but one way we can see to give a satisfactory explanation of this; and that is, that the apostles regarded the expressions "all nations," "every creature," and "all that are afar off," as having reference to the dispersed Jews among the heathen nations. This is very evident to my mind, as the apostles and first christians must have understood these expressions to mean something, and it is certain that they did not understand them as having reference to the Gentiles. Hence those scattered abroad, on the martyrdom of Stephen, went everywhere "preaching the word to *none* but unto the Jews only;" and Peter, notwithstanding all these expressions, and particularly his own language, as just quoted, and term "keys," in the plural, in the special commission given him by Christ to open his kingdom, had to be convinced by a *miracle* before he

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would go to the Gentiles at Cesarea! But it is all rendered entirely plain and consistent, on the principle of this explanation.

The next Scriptures we shall notice, involving this difficulty of being understood, are those in reference to the case of Thomas, one of the twelve apostles, called Didymus, from being a twin. His great skepticism in reference to the identity of the Savior after his resurrection, to his being in reality the person of Jesus who was crucified, his refusing to believe it on the testimony of the other apostles, and affirming that he would have to be convinced of it by handling his body, appear strange, and have given him a character for skepticism on the subject which he did not deserve. Now Thomas, it seems, did not doubt that they had seen the *form* of the Savior, but he appears to have regarded it as his *spirit*, and not his living body, that appeared unto them. A belief in the appearance of disembodied spirits was prevalent among the Jews, as we learn from several places in the New Testament. Hence when Jesus first appeared to the disciples, (Luke 24. 36–43) "they were terrified and affrighted, and *supposed* that they had *seen a spirit*. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold *my hands* and *my feet*, that it is I myself: *handle me* and see; for *a spirit* hath not *flesh* and *bones*, as ye see me have. And when he had thus spoken, he showed them his hands and his feet." And then, "while they yet believed not for joy," to convince them more fully of his identity, he eat "a piece of a broiled fish and of an honey-comb," in their presence. Hence John says: "That which was from the beginning which we have *heard*, which we have *seen* with our eyes, which we have *looked upon*, and our *hands* have *handled* of the WORD of life;" and Peter at the house of Cornelius: "Him God raised up the third day, and showed him openly; not to all the people, but to *witnesses* chosen before of God, even to us, who did *eat* and *drink* with him after he rose from the dead." Hence, under all these circumstances, the skepticism of Thomas is easily accounted for, and his remarks to the other apostles—"Except I shall *see* in his hands the *print* of the *nails*, and put my finger into the print of the nails, and *thrust* my *hand* into his *side*, I will not believe." But when Jesus, eight days after, the doors being closed, suddenly appeared among them, and addressing himself directly to Thomas, said—"Reach hither thy finger and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing," it was sufficient.—The skepticism of Thomas, as to the identity of his person, vanishes before this demonstration; and this evidence of his omnipresence and omniscience, the attributes of God, causes him to exclaim, in the language of faith, "My Lord and my God!" H.

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WHAT SHALL WE SAY—CHURCH OR CHAPEL?

Hermas.—Beloved Brethren, may I submit to you a question? A friend from a distant congregation asks me, "what they shall call their new house of christian worship," and I confess myself at some loss how to answer him. His difficulty seems to be, whether to adopt the name—church, or chapel.

Clement.—The question is worthy of consideration. I notice that the name *chapel* is becoming common amongst us.

Origen.—It has no authority from the Scriptures.

Clement.—And none from apostolic tradition. The *House*, as a building of wood and stone, has always been a subordinate idea with the apostles. They do not use the word chapel at all; and even when they speak of the *Ecclesia* (εκκλησια) or church, they refer to the *people called out and convened*, and not to the place or house in which they meet. So, also, when they use the expression *oikos Theou*, (οικος θεου) the great idea is, the Lord's people, The *Congregation*.

Hermas.—True. But may we not also understand them as the common designations for the stated places of meeting? The beloved Paul seems to use *ecclesia* in this sense in 1 Cor. 11. 22, where he says, "What! have ye not *houses* to eat and to drink in? or despise ye the *church* of God, and shame them that have not?—that is, *the poor*.

Clement—Nay, Brother Hermas: I think the passage will not bear that interpretation. In his 1st letter to Timothy, he defines the expression "house of God" to be "the congregation (*ecclesia*) of the living God." (1 Tim. 3. 15.) So we must understand him in the passage to which you refer. By "the church of God," he evidently means the *congregation*, as made up, in part, of poor people who would be shamed by the exclusive and luxurious feasting of the rich, in their very midst.

Origen.—I agree with you, Brother Clement, as to these passages, still I cannot but think that the *place itself* was also included in the expression "*house of God.*" We know that it is used in the gospels for the *Tabernacle and Temple.* (Matt. 12. 4, & 21. 13.) In fact it is taken from the Old Testament, and it is most natural to suppose that, even when spiritualized under the new economy, it would still carry with it, as well the lower and more common sense of the *place*, as that of the higher and more spiritual idea of the regenerated hearts of the *people.* I think that both *ecclesia* and *oikos theou* convey the idea, not only of the *congregation*, but of the stated *place* of their meeting —the literal *house.*

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Clement.—I grant you that we find unequivocal traces of this usage at a very early period in the history of the ancient church, but I recall, in the Epistles, only two other applications of the expression "house of God"—one in Heb. x. 21, and the other 1 Peter 4. 17: and in both of these it clearly means the people of the Lord. They constitute the glorious temple in which He condescends to dwell—built of spiritual stones, upon the everlasting foundation—Christ, who is the Corner Stone.

Hermas.—I have understood *ecclesia* in 1 Cor. 11. 18, to mean the *house* or *place of coming together*. The passage is, "For first of all, when ye come together in the church, I hear," &c., and it is very literally rendered, but I can readily understand how it may be made to harmonize with the view of Brother Clement.

Origen.—It appears, then, that we have no name given in the Scriptures for the houses in which the primitive christians met to worship. I would be gratified to hear from Brother Eusebius on this subject.

Clement.—He is well versed in christian antiquities, and will no doubt favor us with the results of his readings.

Eusebius—The inference is correct. The apostles did not give any name to the *places* or *houses* in which the congregations met. You are aware, however, Brother Clement, that St. Austin, St. Basil, St. Jerome, St. Chrysostom and others, took the word *ecclesia* (church) in 1 Cor. 11. 22—"Have ye not houses to eat and drink in? or despise ye the church of God?"—to mean the *house* or "*place* set apart for the sacred duties."

Clement.—Yes—long before their day it had become so common to use the word in this sense, that it was very natural for them to interpret that passage as they did.

Eusebius—Truly we must admit that *ecclesia* is the most ancient name which we find in history, for the places dedicated to the sacred uses of the church. Perhaps the first unequivocal instance of this use of the word which is to be found in history, is in an Epistle of Aurelian, the Roman Emperor, written between 161 and 180. He "chides the Senate for demurring about opening the Sibylline books, as if they had been in a debate in a christian church, (ecclesia) and not in the temple of all the gods." Clement of Alexandria, about the close of the *second* century, and Tertullian of the *third*, with others, afford abundance of proof that this became, at a very early date, the common designation of the *houses* in which the christians assembled for worship.

Origen.—If this be the most ancient name, and the one directly growing out of the apostolic style of designating the Lord's people, it would seem to come with the highest claims upon us for adoption now.

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Hermas.—Would you have us call our place of worship an *ecclesia?*

Origen.—No. I would translate the word, and call it by its true English equivalent—*meeting-house.*

Eusebius.—In an ancient rescript of the Emperor Galienus, issued about the year 260, he restores the christians their churches, under the name of (τοποι θρεσκευσιμοι) *topoi threskusimoi—worshiping-places.*

Hermas.—I do not like *meeting-house.*

Clement.—Nor I. The word *church* is better.

Origen.—But does it not want scripture authority?

Clement.—Not more than does *ecclesia* in the sense of *meeting-house;* and it is beautifully significant of the use to which the house is set apart. It means *House of God.*

Eusebius.—Very true. The Latin *dominicum,* (*domus Dei*) which we find as early as Cyprian, (A. D. 258), and *kuriakon,* (κυριακον) from *kurios, Lord,* and *oikos, house,* found frequently in the proceedings of the councils of Ancyra and Neocæsarea, (A. D. 314–15.) are both directly significant of the true and proper use of the *place,* which they have been appropriated to name. Maximinius restored the christians their churches under this latter appellation in his edicts.—And Constantine, having built several churches, gave them all the name of *kuriaka,* as being dedicated, not to the honor of any man, but to him who is Lord of the Universe." From *kuriakon,* the German has *kirche,* the Saxon *kyrick* or *kyrch,* and the Scotch *kirk,* English *church.*

Origen.—I had not thought of this derivation of the word.

Hermas.—I confess I like it better than any other name. It comes nearer the Scripture designation for the tabernacle and temple—the "House of God"—than any other, and is appropriately changed into "*House of the Lord,*" as a designation for a place of worship under the reign and in the kingdom of the Messiah. But what further light have you upon the name *chapel?* It *sounds* very well. I confess I like it.

Origen.—Of all the many names, ancient and modern, which have been used or suggested, this of *chapel* I think least deserves the respect of a people seeking to restore the faith, worship and language of the primitive church.

Clement.—It is a name which commemorates the miraculous virtue of the cap of St. Martin, who was martyred A. D. 665.

Hermas.—I do not remember to have seen the history.

Eusebius.—The story is this: St. Martin is said to have worn a hood, called *capa,* which in those superstitious days was invested with miraculous power. On this account it was preserved with great care. A separate house was erected for it, which they called after it,

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capella, or *chapel*, and a *person* set as a guard over it, to keep it, and to show it, who was hence called *capellinus*, or *chaplain*.

Origen.—It is ridiculous to call our churches chapels—a *chapel* is, strictly speaking, a *cap-house*, and a *chaplain* the keeper and exhibitor of a *cap*.

Clement.—We must not forget, however that the word has since been appropriated to an ecclesiastic use, somewhat different, and more respectable. From being a place where superstitious respect was paid to relics, it grew into the dignity of a place of private worship, where, indeed, the ordinary devotion of the worshipers might be conducted, but was still held subordinate to the church. It is now not lawful in England, where this distinction is made, to administer the sacrament ins the *chapels*.

Hermas.—I am truly obliged to you, beloved brethren, for the very satisfactory information you have given on the subject. I have other questions which, I beg leave, at another time to lay before you, but for the present will bid you adieu. W. K. P.

WANTED!

Young men for the army of Christ!—able bodied, able souled, and to enlist for life. Their pay shall be as much as our Great Captain received here in this world, and they shall receive a draft on the treasury of Heaven for riches exceeding those of earth. Their armor must be the breastplate of salvation, the helmet of faith and the sword of the Spirit. The enemy are far in the majority and occupy the vantage ground of the world, yet the issue of the contest is by no means doubtful, and the victors shall not fail of receiving their rewards.

Tacticians divide a battle into three periods—the disposition, the combat, and the decisive moment. The plan of this battle has long ago been drawn up, the combat is drawing well nigh to a close, and the decisive moment is at hand. Throughout the civilized world the powers of light and darkness, truth and error, right and wrong, seem to be arraying themselves for a fierce and final struggle. The Papal and Mahometan powers, and the genius of darkness and tyranny everywhere must fall, for "God has numbered their days and finished them!" Pope Gregory in the eleventh century kept the powerful Henry the fourth waiting three days at the door of the Vatican to give in his submissive confession, but Pope Pius of the nineteenth century, after six years of threatening, issues his bull of excommunication, and dares not so much as name the principal offender. His charms and relics, imposing ceremonies and superstitious mummeries, have all lost their spell upon the minds of men, and he remains

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in the Eternal City only by the good pleasure of a prince whom he justly fears.

"Weep, Roman Pontiff Pius, last of the Papal line, A voice of doom to tyrants comes o'er the Apennine!" All around us calls for men of thought, of action, of courage. The drowsy spirit of speculative philosophy has received a shock, and the world is awake. The Cross is our standard, and we bear it on, following only our King Emmanuel. This broad and beautiful valley of the Mississippi, may be sown with something more prolific of a rich harvest, than dragon's teeth—the seeds of truth, of virtue, of primitive religion.

Let Reform be the watchword; let all who are on the side of Christ, forget sectarian distinctions and unite shoulder to shoulder in the contest. Our aged veterans are falling back, and sinking into their graves; who will fill their places? Our hope must be in the young men of the nation. Who will enlist in the army of Christ?

CLIO.

THE CHRISTIAN'S BODY A LIVING SACRIFICE.

What is the assurance of the Christian that his body shall be redeemed from the dominion of the grave, and made like to the glorious body of his Redeemer?

He can have no assurance from the word of God that the body which his spirit now inhabits shall ever experience so glorious a change at the resurrection of the just, unless his daily experience assures him that his constant desire and endeavor now is to present his mortal body a living sacrifice to God, holy and acceptable, as a most reasonable service, in view of that gracious and glorious gift of God promised through Jesus Christ our Lord—the gift of eternal life.

If the tender mercies of God, as exhibited in the gift and mission of his beloved Son, fail to create such a desire and maintain such an endeavor in the heart and life of the professed christian, it is because he has neglected the means of grace to fit him for so glorious and happy a destiny. And his profession in the end must prove a falsehood.

If the professed christian would have the means of grace to terminate with him in the acquisition of eternal life and endless glory, he must weigh well the import of the words. "Present your body a living sacrifice holy and acceptable."

The christian's body is not the antitype of the dead sacrifice offered under the Law. In one sense only can it be said to be dead, and that is, with respect to sin. Paul says you have died unto sin. This death is peculiar to the christian.

The dead sacrifice may also be a type of a living sacrifice, in that

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it was without spot or blemish. This moral the christian may safely ake from those legal sacrifices.

But the term or phrase "a living sacrifice," is peculiar to the christian institution. The import of the phrase is the great practical result of the gospel as the word of reconciliation.

But when does the believer make this offering to the Lord? Until he receives the word of reconciliation, he is polluted in body, soul and spirit; the members of his body have been active in the service of sin, and his mind alienated from the life of God. The presentation of the offering cannot therefore antedate the reception of the word of reconciliation. But as it is consequent upon it, it must be a cordial, hearty offering of the body to the Lord as a living sacrifice. As to the exact time of making the offering, we have only to refer the reader to those who received the word from the lips of the Apostles. Of them Paul says, "Know you not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." From this we easily learn that the new life and the offering of the body as a living sacrifice, are coincident as to time, and identical in import. They are, indeed, but two forms of speech, expressive of the same idea. Here we have the ancient form of making the offering. The believer at the moment of his baptism signifies to the world that he is dead to sin; that a new life is entered upon; a life unto God through Jesus Christ his Lord. From this moment a stop is put to the reign of sin in his mortal body. The lusts of the body are no longer obeyed. Its members, the tongue, eyes and ears, hands and feet, formerly instruments of iniquity, are now, henceforth and forever, to be instruments of righteousness, co-operating in acts of piety and humanity, to the glory of God and the happiness of men.

Under this formula, administered by the Apostles, men and women anciently offered themselves to the Lord as persons alive from the dead, and their bodies as living sacrifices, holy and acceptable to God. How beautifully significant the formula! How expressive of the wisdom, power and love of God, as seen in devising and executing a scheme which was the offspring of infinite love! And how adorable the grace conveyed through this formula to the believing penitent! Through it he receives the love of the Father, the grace of the Son, and the fellowship of the Spirit. And thus it is that christians have fellowship with one another, with apostles and prophets, with the Father and with his Son Jesus Christ. Like his glorious prototype the christian has died unto sin. The Apostle may

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well ask the believer, seeing that he has thus died unto sin. how then can he longer live in it? How important is it then that the christian should always and fully realize the practical import of that death, burial and resurrection which he has already experienced, if he would triumph over the last enemy, death, and obtain a victory over the grave, in the glorious hope of being a participant in the first resurrection. He who can thus realize the import of his baptism, needs not to be reminded that it is his most reasonable service that he should present his body a living sacrifice to God.

But, alas! how few of the many who have yielded to the christian formula, appear to have ever felt its gracious import. They are themselves again, unless perchance they may be more regularly at church, and show a more becoming exterior in the house of God; but at other times and places, they are but little different from their former selves. Had they at all understood the spiritual import of that death, burial and resurrection which their baptism symbolized, they would have felt themselves in possession of a new life, whose vital principle is the breath of the Almighty, inspired thro' his word and spirit into the mind and heart of the new creature. The new man feels the law of his new being to be love. He thinks and judges; he chooses and refuses; he hopes and fears; he loves and hates, in unison with this law of his being. His outward senses conform to the same divine law. The christian may indeed see sin in many of its hideous forms, but he will not look at it. He may hear also its utterances, but he will not listen to its siren song. For to look and to listen would be to entertain the sin, or at least, to enter into temptation. This new law or principle of spiritual life keeps him in constant communion with God, through his Son. Hence he breathes out petitions all the day long: such as, "keep back thy servant from presumptuous sins; let them not have dominion over me, then shall I be free from the great transgression."

But we have made this living sacrifice to represent the new creature, or the new man. They are figurative expressions representing one and the same great reality. The bolder the figure the greater the truth that underlies it.

A mortal body composed of fleshly members actuated by a carnal mind at enmity with God, constitutes the old or natural man, or former character. The same mortal body composed of its fleshly members, actuated by a renewed spirit in unison with the divine Spirit, constitutes the new man or new character, in amity with God through Jesus Christ his Lord. These fleshly members, these lusts and passions, under the reign of the new man are to be subjected to the mind of the Spirit. And hence the exhortation of the Apostle, "Let not sin therefore reign in your mortal body, that you should obey it in the lusts

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thereof." If we are saved by grace, grace must reign over us through righteousness, if we would attain to eternal life through Jesus Christ our Lord. A. W. C.

T. M. DENISS.

We lay before our readers the following letter of introduction from our beloved Bro. Barclay. We had the pleasure of meeting with Bro. Deniss at our recent Missionary Anniversary, held in Cincinnati, and were very agreeably impressed with his bearing. We understand that the Executive Board of our missionary society, have made a temporary engagement with him, as city Missionary in Cincinnati; and should the success of the experiment warrant, they will no doubt engage him permanently in the work. We bespeak for Bro. Deniss a cordial welcome on the part of our Brotherhood, and trust that he will find among us the spirit of a true Christian sympathy, with all who love our Lord, and are ready to labor through sacrifice and discouragemets for the prosperity and triumph of his Kingdom.

A. C.

BEIRUT JUNE, 20, 1860.

DEAR BROTHER CAMPBELL:— Should Bro. Deniss visit the western portion of the U. S., as he seemes inclined to do, after spending some time in the northern cities, disposing of his photographs, this will be handed to you by him in person; but should he conclude to remain long on the sea-board, it will reach you by mail.

This devoted brother, you no doubt remember, served the mission for some time in the responsible position of Dragoman; and although I believe he is favourably known to you by reputation, yet I volunteer a few introductory lines in order that his position may be the better understood and appreciated.

Though reduced to a state of absolute poverty in conseqnence of the opposition excited by casting in his lot amongst us, yet on applying himself to the practice of photography, his labors have been so much blessed that he is not only relieved from the durance of pinching poverty, but has accumulated enough to give him a good start in the new world. Like the hardy palm of his Father-land, "*crescit sub pondere.*" It has always been his desire to live and die in the Holy city, but the school to which he was sending his children being discontinued, without any prospect of renewal, and there being no other in which the odious shibboleth of party is not enforced as a leading item, he has concluded to remove to the United States for the benefit of his childrens' education.

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He was formerly in the employment of Bishop Gobat (Lord Sam. Ang. Hierosol.) as Hebrew translator, and has the reputation of being the best Hebrew scholar in Jerusalem. He also speaks the German, Russian, Arabic and Italian, as well as the English, and has some acquaintance also with the French and Spanish.

Should Sister Campbell ever meet with his wife, I know she will be much interested in this excellent sister.

As this may not reach you for many months, I give no items of news, though surrounded by stirring events. I cannot conclude however, without invoking the influence of your fervent intercessions in behalf of the objects of our mission.

Believe me, revered Brother, with sentiments of sincerest esteem and affection, yours in the faith, J. T. Barclay.

"I STAND IN DOUBT OF YOU."

In forming our judgment of Christians, we need the exercise of candor and charity; and yet there are cases in which we are not at liberty to withhold the truth, lest we should permit sin in our brother, and fail to convert him from the error of his ways.

I will show you of whom you should stand in doubt, and shall be as brief as I can in my remarks concerning them:

Those who regularly attend our meetings and still remain defective in the knowledge of salvation. Some of those who go to church, fail to know their duty; or if not, they fail to do it. Ever learning and never arriving at the knowledge of the truth, may well apply to them. The man who will do the truth "will know of the doctrine," whether it come from God or not.

Those who possess much knowledge and are puffed up by it. Wisdom and knowledge are two different things. When united, they form an admirable character. But knowledge alone puffs up with pride, and often renders the person exceedingly offensive to God.—Fallen angels, and Satan himself, are highly intellectual beings, but are destitute of those moral qualities which would render them either acceptacle to God or profitable to each other.

Those who waver in their attachment to the true gospel of Christ.—Such was the state of things in the churches of Galatia; and all who were under the influence of the Judaizing teachers; and such are those who have no settled convictions in regard to the principles of the Gospel of Christ. Many run well for a time. Paul was afraid of some of the Corinthians, lest through the subtilty of Satan they should be led away from that simplicity which is due to Christ. And Jude urges us to contend for the faith once delivered to the saints.—

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Christians are warned against being tossed to and fro with every wind of doctrine. And James speaks of the double minded man as unstable in all his ways.

Those who neglect the public ordinances of the House of God. Some are very remiss in waiting upon the stated meetings of the congregation. They readily find excuses for their neglect. They go when it is convenient and they feel like it. Some have visitors on the Lord's day, and they must wait on them! And some visit on that day, because it is a day of leisure. Some plead that the distance is too great; others want suitable apparel: and some come late and are weary until the services are over. Some strangely find themselves sick on the Lord's day, or take medicine to save a day from labor! All such we stand in doubt of. We think that they are not in a healthy condition. And were it not for the influences which surround them, in a christian community, they would fall suddenly, and wholly make shipwreck of their faith.

Those who neglect their religious duties in the closet, and at home.—Apostacies commence in the closet; neglecting the reading of God's word, self-examination, private prayer, or attending to these duties in a careless and superficial manner, are the certain road to ruin. And suspicion may well rest on those who are thus unmindful of the duties of their christian calling. Christianity is a life, not dead fruit on the tree of life.

Those who do not co-operate with the church to advance the cause of Christ. To stand aloof from your brethren—to do nothing to further the interests of the Messiah's kingdom—to be neither hot nor cold, but lukewarm, betrays a sad state of mind. Others may labor in the Sunday School, in the missionary cause, in the support of the ministry, in sustaining the gospel at home and abroad—but these have no love for the Savior, none for his people, none for the souls of the perishing. We cannot but "stand in doubt of such."

"Lord, is it I?" "Be watchful, and strengthen the things that remain, which are ready to die." J. C.

PHILADELPHIA.

CONVENTION OF DISCIPLES—MIDDLE ALABAMA.

This body held its annual meeting in Marion, on the 5th October, 1850—Bro. A. B. Walthall, President, and P. T. Hurt, Secretary. The following delegates reported themselves: Brethren Silas Garrett, Cross Roads, Lowndes co.; W. H. Linam and Dr. David Adams, Pleasant Hill, Wilcox co; Alfred Berry, Selma; F. P. Strother, Clinton, Green co; James Cook, P. T. Hurt, and W. A. Corbin, Marion; Elder W. H. Goodloe, Mt. Hebron, Green co; and Jno. H. Walthall, Oak Grove, Perry co. Bro. R. O. Baker, of Oak Grove, was invited to take a seat.

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Elder W. H. Goodloe, the General Evangelist, made the following report:

"Your Evangelist for middle Alabama co-operation, term ending October 8th, 1860, respectfully submits the following: within the bounds of said co-operation 95 additions have been made, mainly by the labors of your evangelist. He has preached at various points where much interest has been excited, and where much good could be accomplished by proper efforts.

He would further state that various calls were made upon him to preach at other points, to which he could not respond in appropriate labor. There is, indeed, a general interest in the field, which promises much good in the future."

A call being made for information on the state of the cause in the bounds of this co-operation, seveal brethren reported as follows, viz: Dr. David Adams reported an addition of twenty-six members at Pleasant Hill, since the last session of this convention, and that the cause is steadily increasing at that point. He also reports a great desire on the part of the brotherhood to have an Evangelist in that section, and for that purpose they pledge one hundred and fifty dollars.

Bro. Garrett reported an increase of thirty-seven members to the congregation at Cross Roads, that they have regular meetings, and that the cause is progressing in that vicinity; they pledge three hundred dollars, for evangelizing purposes.

Bro. Strother, from Clinton, refers to Bro. Goodloe's oral report, from which the convention learned that eighteen had been added to the good cause at that point. The congregation at Clinton, including Mt. Hebron, pledge three hundred dollars for the ensuing campaign.

Bro. Berry, from Selma, reported that they had occasional preaching, that they have a good house of worship in the city, and that they greatly desire the services of a resident preacher; and to this end they are willing to raise five hundred dollars, and ask the aid of this body to sustain a preacher at that *important locality*.

By letter from Dublin, Perry County, we learn that the congregation there have raised forty-five dollars for the evangelizing fund, and that Bro. W. N. Mitchell was prevented by sickness from attending this meeting as their delegate. Pledges by individuals to evangelizing fund for 1861: Bro. Payne of Sandy Ridge pleges one hundred dollars. Bro. W. D. King, Bell's Landing, pledges one thousand dollars, payable after the 1st January, 1861.

Sister Julia Goree contributes, in cash, the snm of nineteen dollars.

On motion, the following brethren were appointed a standing committee to solicit contributions to the evangelizing fund, and, during the recess of this body, disburse any surplus on hand, in the employment of suitable evangelists, viz: elder A. B. Walthall, Marion—Jabez Curry, Oak Grove—Dr. David Adams, Pine Apple, Wilcox County—Arnold Jolly, Mt. Hebron, Green co., and Willam Payne, Sandy Ridge, Lowndes County.

On motion, Elder A. B. Walthall and Bro. Alfred Berry were appointed messengers to the A. C. M. Society, to be held in Richmond, Va. next Spring, and Elder W. H. Goodloe to the next session of the Mississippi Sate Convenion of diciples. W. B. Cathey was appointed Treasurer, and the books, accounts, notes, & all moneys belonging to the body, were ordered to be transferred to him.

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Bro. A. Berry, chairman of a committee appointed to examine the accounts of the Treasurer, reported that there was on hand, on the 1st of March, 1860, fifteen hundred and fifty dollars and fifteen cents, on which there had accumulated, up to Oct. 8th, 1860, seventy-four dollars and ninety two cents of interest, making a total of sixteen hundred and ninety five dollars and seven cents.

The convention agreed that it is better to expend its means promptly in efficient Evangelical labor than to keep it on interest; and accordingly, the "Standing committee before appointed," were instructed "to employ active, efficient laborers at the earliest practical period."

Bro. W. H. Goodloe was appointed Evangelist, at a salary of twelve hundred dollars per annum, with the understanding that he should have the privelege of residing in Clinton, and laboring chiefly in that vicinity.

Resolutions were passed requiring all Evangelists to report to the Treasurer all pledges received by them, and that the delegates from the churches to the next session of the convention report the number of members in their respective congregations.

Elder A. B. Walthall was appointed to preach "The Introductory" at the next meeting of the convention, with Bro. Goodloe as "alternate." The convention then adjourned to meet on Friday before the 2nd Lord's day in October next.

The following cordial invitation is extended to Evangelists generally: "Evangelists, who desire to make *full proof* of their ministry, can find an opening and extending field in Middle Alabama. We are prepared to employ two earnest, efficient *laborers*—one to locate in the City of Selma, but to travel within the bounds of this co-operation during the months of July, August and September—the other to act as traveling evangelist, all the time, on the east side of Alabama River. Evangleists will find a warm hearted brotherhood in our State, and a large work to be done in the vineyard of the Lord, which. by proper efforts, can be turned to good account.

We invite correspondence on the subject. Address Elder A. B. Walthall, Marion, Perry County, Alabama."

A LETTER FROM BRO. A. E. MYERS.

COLLINS RIVER, WARREN CO., TENN., Oct. 22, 1860.

BRO. W. K. PENDLETON—*Dear Sir.*—I left my home in Virginia, on the 9th inst, with my family for Cheneyville, La, where we purpose spending the winter in the proclamation of the gospel of Christ. Never have I felt more need of the prayers of the church than in this undertaking. May I not, therefore, with our beloved apostle Paul, say, "pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you."

We have turned aside a little here for a few days to see my parents and friends, and we have cheering news from almost all the churches in this region of country. At New Smyrna, a congregation near here, at a meeting recently held, there were 35 additions. At Rocky River, some twelve miles from this, there were thirty five additions

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also, five at Mountain creek, a few at McMinnville, and eight at Philadelphia, all in this county. At the latter place we met in co-operation, including the second Lord's day of this month, delegates from eight congregations, who were resolved to carry forward the good work.—Here we met also our co-laborers in the ministry Bros. J. T. Sewell, Witherspoon, Huddleston and Eichbaum, the most of whom have been laboring much through this part of the state during the past season, and bring us good reports from Van Buren, White, Cannon, Rutherford and Coffee counties, in the most of which there have been large accessions to the church during the year, some of which have already been reported to some of our papers. The reports from Bledsoe and Marion counties also show the steady advancement of the truth in that region; in the latter Bros. I. Jones and Love recently gathered together a little congregation of about a dozen souls, and at another point baptized six with bright prospects for building up a good congregation.

The above named brethren have been the chief laborers for the past year in this part of the State—the brethren seem much encouraged, and notwithstanding the failure in the crop, are determined to press forward the good cause.

On the subject of *education*, too, the brethren and friends in this State are astirring. Some time since an Educational Association was formed by the brethren, which has resolved to raise two hundred thousand dollars for the purpose of rearing up a good institution of learning for their sons and daughters in the State. For this purpose they have purchased Franklin College and made a bid on Minerva College which has not yet been accepted by its proprietors, and should it not be, it is more than likely that the Institution will be located at another point. They have called to its presidency Bro. W. D. Carnes, formerly president of E. T. University, a man of well earned reputation in the State, and a devoted servant of the Lord, who has entered upon his work at Franklin College with a goodly number of students. It may be a question, whether our brethren should undertake so many Institutions of learning so simultaneously or not, without waiting until the older and more permanently established are placed upon a permanent basis. For my own part I think we need more concentration in our efforts as a religious people. But I must close. My wife joins in Christian salutations to you and sister P.

Your Brother in Christ. A. E. Myers.

To be idle and to be poor have always been reproaches; and therefore every man endeavors with the utmost care to hide his poverty from others, and his idleness from himself.

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"CAMPBELLISM AND PAPACY."

I give to my readers the following article copied from the Richmond Herald, of November 22d:

"CAMPBELLISM AND PAPACY.—Compare the creeds:

CREED OF ALEXANDER CAMPBELL.—*Article.*—"Baptism is the only medium divinely appointed through which the efficacy of the blood of Christ is communicated to the conscience."—*Christian Baptism, vol. 6, p. 160.*

Article.—"I now proceed to show that immersion and regeneration are two Bible names for the same act, contemplated in two different points of view.

Regeneration and immersion are therefore two names for the same thing.—*Millennial Harbinger Extra, p. 29.*

CREED OF POPE PIUS IV.—*Article X*—"Baptism is a sacrament instituted by our Saviour to wash away original sin, and all those we may have committed; to communicate to mankind the spiritual regeneration and grace of Jesus Christ; and to unite them to the living head."

Both heretical and destructive—both containing the elements of their own refutation.—*Richmond Christian Advocate.*"

Mr. Sands endorses this, calling it "Creed of Alexander Campbell." This is in its whole context, a *positive falsehood.* I have never affirmed that baptism alone,—that is without the blood of Christ, and without faith in that blood, ever took away or remitted a single sin committed by any subject of baptism from the Day of Pentecost to the present moment in which I write these lines. I must therefore, painful however it may be, call this a palpable and a positive falsehood—a slanderous or blasphemous falsehood, I might probably say a *willful* and *deliberate* falsehood, but I leave this open till Mr. Sands explains himself. Will the Richmond Christian Advocate that has given this calumny to its readers give to them our reprobation of it, and send to us the number containing it.

We, in administering Christian baptism, without note or comment, use the identical words of the Commission, as Peter on the day of Pentecost used them in his response to the enquiring thousands who in agony for the murder of the Lord Jesus Christ, charged upon them, in the deepest penitence, besought him saying;—"Men and brethren *what shall we do?*" To whom he responded—"Repent and be baptized every one of you in the name" (or by the authority) "of the Lord Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Spirit." With the keys of the Kingdom of heaven in his keeping, he commanded to be baptized in the name of the Lord, or by the authority of the Lord, every enquiring soul of them "*for the remission of their sins,*" and then they should receive the Holy Spirit, as their Holy Guest.

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We will reciprocate this favor by giving to our readers whatever they may say on the premises.—They will please send us a copy of the Richmond Christian Advocate, and we shall in return send them the M. Harbinger. If this be not honorable or christian like, they will please to inform us and we shall conscientiously endeavor to remove every obstacle out of their way. A. C.

BOOK NOTICES.

LIFE OF ELDER THOMAS CAMPBELL.

BY HIS SON, A. CAMPBELL.

This book, we doubt not, will be cordially welcomed by the brethren. It has been long asked for—and the fact that it is written and compiled by his son, will give it an unquestioned passport to the confidence of the reading public. The lives of the great and good dead are ever rich lessons to the living; and especially do we feel that the life of Thomas Campbell must prove a noble example and stimulus to the soul aspiring for excellence in the kingdom of the Lord. His early connection with the great movement of Reformation in which so many tens of thousands have had, during the last half century, their whole hearts so deeply enlisted; his prominent relation to its commencement; his active agency in its propagation and defense; his eminent abilities as a public proclaimer of the great principles of Christianity; his accurate and thorough classical attainments; and above all, his almost apostolic zeal, courage, and disinterestedness in the ardent and unrequited labors of his whole life in the advocacy of Christianity—all these and many other reasons conspire to make the life of this venerable man a study and a model for the public servant of the church, which none ought to neglect.

It is published by Bro. Bosworth, in a neat duodecimo vol., with a fine steel portrait, which we are enabled to certify as a most living likeness of the venerable man, when in the vigor and prime of his intellectual and physical powers. W. K. P.

☞ Orders for the Life of Thomas Campbell will be received at the office of the Millennial Harbinger, at $1.00 per vol.—at which price it will be forwarded to any distance under 3,000 miles, by mail, postage paid. *The usual discount to the Trade.*

HENRY LURIA, OR THE LITTLE JEWISH CONVERT; *or, Memoirs of Mrs. S. J. Cohen. New York—John F. Trow, Publisher: Price seventy-five cents. For sale here.*

This is a personal narrative, containing highly interesting sketches

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of the marriage and other peculiar rites of the Jews. It also embodies the singular experience of the authoress, who is a granddaughter of Sir Charles Burdette, London. The emigration of her father and mother to America, their struggles in honest poverty, and their death by yellow fever, in Philadelphia,—the intimacy of the authoress with the son of a Jewish Rabbi, and subsequent marriage and acquiescence in their rites of initiation—the revival, after some years, of her early imbued Protestant feelings—the struggles of her mind, between conscience and circumstances, and the final victory gained by the more enlarged enlightenment of Christianity: then the highly interesting narrative of the life and death of her son, Henry Luria, and his early and spontaneous adherence to the christianity of his mother rather than to the Jewish ritual of his father, &c., &c.—all these are described with the enthusiasm of a mother's heart and the piety of one who loved not wisely but too well! and who ascended through much tribulation to a knowledge of this better hope.

There are fragmentary original poems, which contain much poetic feeling, and while we must regard the narrative of "conversion" as tinged with the errors of an almost exploded superstition, we are sure that all will find their hearts and affections improved by reading this book, and will besides confer a real benefit by assisting in rendering the latter years of the talented authoress pleasant. S. H. C.

Solitary Hours of Fancy and Feeling, and other Poems—*By James M. Macrum*—This is the title of a neat little volume of poems, of which our space will not allow us to give more than a passing word of commendation. They are characterized by the purest tone of sentiment, deep purity, and great spiritual earnestness. The style of the author is original, somewhat involved perhaps, but this is more than compensated by the copiousness and Anglo-Saxon simplicity of the language. We *know* the great personal worth and fine literary accomplishments of the author, and trust that this, the first venture of his muse before the American public, will meet with an encouraging greeting. W. K. P.

☞ Notices of other books shall appear in the next number.

ARTICLES ON PROPHECY.

We invite the especial attention of our readers to the series of articles on the prophetic teachings concerning the Jews, which we commence in this number, and which will be continued throughout the vol. for 1861. They are from the pen of our gifted Brother Barclay, missionary to Jerusalem. The subject is one of deep and abiding interest to the hopeful christian heart, and we feel assured that it will be treated not only with much originality of illustration

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and freshness of thought, but also from a standing-point calculated to throw around the subject a deep and exciting interest.

The signs of the times are surely portentous, and all meditative spirits cannot but long to look into the deep significance of the long unfulfilled but yet sure words of prophecy, to see if they give us any foreshadowings of that which is soon to come. The cry comes up from the waiters, "Watchman, what of the night?" and who is able to read the mysterious pointings upon the dial-face? We feel that the Providence of God is moving fearfully among the nations—and stand in awe before the mighty portents which rise up year after year, so threateningly, in the pathway of his wrath. We have already promised to furnish our readers with the results of our own reflections on this sublime subject, and will, the Lord willing, keep it constantly before my mind and heart, for their benefit. Let us search diligently, what manner of times are coming upon us.

A. C.

BRO. D. S. BURNET.

The unprecedented success of our Missionary exertions and labors of the last year, at home and abroad, warrant, and, indeed, providentially command, not only our continuous but our increased exertions and contributions to this greatest, noblest and best of all church or State enterprises.

As much depends upon the abilities, zeal, and industry of the *Corresponding Secretary*, we are happy to state that our much esteemed and highly appreciated Bro. D. S. Burnet, of Cincinnati, has been induced to accept this office—than whom we know no one, available in our ranks, more fully competent to the faithful and successful discharge of all its duties. We cannot but congratulate our brotherhood, inspired with the missionary spirit, on his acceptance of this office, important to the prosperity and success of this noblest of all enterprises.

A. C.

☞ We notice that our gifted brother, J. W. Cox, is in editorial connection with the Christian Evangelist, so long and acceptably conducted by Bro. A. Chatterton and D. Bates. Bro. Cox is well known to our brethren as a writer, and we are gratified to see that his eloquent and racy pen is to have so ample a field for its creations as will be afforded in the very general circulation of the Evangelist. Bro. Chatterton has earned and justly deserves the confidence of the Brotherhood, for his judicious and energetic labors, as an editor, and we cordially commend the Evangelist, under his management and with the assistance of Bros, Cox and Bates, to all lovers of a true and sound Christian literature.

W. K. P.

BRO. A. RICE, OF MO.

We regret to learn that our beloved Brother Rice, who has been our faithful agent for 30 years, is no longer able to continue his services. We tender him our sincere thanks for his past good offices, and pray the Lord to fill his latter years with abundant blessings. Bro. P. K. DIBBLE, of Fulton, Calloway co., Mo., has kindly offered to take the place of Bro. Rice—and is hereby announced as our authorized agent in that vicinity.

A. C.

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CONTEMPLATED TOUR IN INDIANA.

We purpose, the Lord willing, to make an excursion through as much of Indiana as possible during the present winter. We have often been solicited to visit our brethren in that great and flourishing commonwealth, but have as often been frustrated. But we are resolved to make another effort, and hope to be in Indianapolis about the twentieth instant, and there arrange with our brethren as to the places and the times of meeting. We expect to be accompanied by brother Isaac Errett. A. C.

We have recently had the pleasure of a visit from Brother J. Challen, of Philadelphia, and of hearing from him very interesting and profitable discourses in our church at Bethany. Two students confessed the Lord and were baptized. A. C.

PROGRESS OF REFORM.

MISSOURI.—Bro. N. T. Crenshaw, of Morristown, under date of October 19, reports the result of the first seven days of a protracted meeting held in the southern portion of his county. Commencing on the first Lord's day in Oct., the meeting was opened by Bro. Delevan. The first day resulted in 7 additions; but his delicate health would not allow him to protract the effort—and having sent for Bro. N. T. C., the meeting continued with increasing interest. At the close of Bro. C.'s first effort, 5 more were added. Bro. Dr. Osborn followed, with two able discourses. Bro. C., worn down by his successive efforts in the open air, speaking most of the time against a strong cold wind, was obliged to leave on the seventh day, after 35 additions were made to the army of the Faithful—all by baptism save some 5 or 6. Bro. Osborn continued to address a large and deeply interested audience, and the full result of this meeting we have not yet heard. Bro. Delevan, by his pious walk, and able and faithful presentation of the Truth, has gathered a congregation of 100 or more members, occasionally assisted by other brethren, some 10 miles south-west of Harrisonville, on the Westport road, where they intend soon to erect a house of worship.

NEW YORK.—Bro. A. S. Hayden, Collamer, O., Oct. 28, '60, writes: I am just home from a trip into the State of New York. I had the pleasure of meeting a former fellow-laborer in the gospel, Bro. J. M. Bartlett, well proved, and of highly prized influence throughout that country. Bro. Horner is also rendering good service, now traveling through the State as missionary for the State organization. Bro. Parsons is well engaged in the good work. Others of the public brethren I saw none, but heard a good report of them.

The churches are mostly standing very firmly in the gospel, little affected by the sly but shabby infidelities that lurk in inquisitive New England.

I was very much gratified and refreshed by this short tour into the midst of former and valued friends. We had a full hearing for a meeting in Throopsville, and in Auburn, and three souls turned to the Lord.

MISS.—Bro. D. L. Phares, Newtonia, July 16, '60, writes: Since my last, Bld.

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W. H. Stewart has enlisted 6 more members in the church at Black River, and one at Kellertown. During his absence from home, his talented and very promising son, Robert Graham, was removed, after a very short illness.

KENTUCKY.—Bro. Henry Hay reports that Bro. L. Marrett has, during the year ending Oct. 12, 1860, traveled 3,200 miles, visited 600 families, spoken 405 times, and had 125 additions.

OBITUARY NOTICES.

TRIBUTE OF RESPECT.

At a regular meeting of the American Literary Institute, of Bethany College, Nov. 9, 1860, the following preamble and resolutions were unanimously adopted:

Whereas, It has pleased God, in his infinite wisdom and goodness, to call our highly esteemd and much honored brother, P. H. Murphy, formerly a member of this Society, from his earthly labors to his heavenly rest; therefore be it

Resolved, That while we humbly submit to the decree of Him who rules all things according to the counsels of his own will, we deeply deplore his loss, and unite our sympathies with those of his relatives and many friends, in paying this our last tribute of respect to his memory.

Resolved, That by his untiring labors for the dissemination of truth, and the promotion of knowledge, he has left an example worthy of our highest admiration and imitation.

Resolved, That, in accordance with the usual custom, our Society Hall be draped in mourning and the present members wear the ordinary badge of mourning for thirty days.

Resolved, That a copy of these resolutions be forwarded to the Abingdon Nonpareil, Am. Ch. Review and Millennial Harbinger, for publication; and also to present a written copy to the wife of the deceased.

J. W. BALLINGER, J. P. HOLSCLAW, J. S. LOW, *Com.*

Died, at his residence in Clarke co., Ky. on the 11th inst., after great and protracted suffering, our much loved and venerated Bro. Thomas Vivion, in the 85th year of his age.

Bro. Vivion was born in Virginia, in the year 1776, and was four years old when his father, John Vivion, removed to Ky. with his family. Here Bro. Vivion was brought up, amidst the various scenes and hazards of pioneer life, and here he raised a large and respected family of children, all of whom are members of the Christian Church, and whom, with a Christian wife and many friends, he has left to mourn his loss.

In early life Bro. Vivion attached himself to the Baptist church, and remained in its communion until the commencement of the present reformation, when he, with many others; since gone to their final rest, withdrew from the Baptists, and organized a congregation of disciples at Providence, Clarke co., with which he remained connected until his death.

Bro. Vivion was one who feared God, and kept his commandments. Christ, whose Spirit he imbibed, and whose character he endeavored to imitate, was ever his exemplar. He was hence a bright and shining light to all around him, with "a tear for pity," and an open hand for charity—forbearing towards the weaknesses of others, but scrupulously rigid in reference to his own deportment. Persevering and energetic, he perceived the beauty, and if I may so speak, the religion of labor. The gay were fascinated by the gentleness, softness and tenderness of his nature; the grave were bound to him "as with hooks of steel," by reason of the goodness and deep-toned piety which seemed to pervade his entire being. But his work is finished, his course is run. Full of years and full of honors, he died in that trust and in that perfect love which casteth out fear, and which inspires the heart with courage in view of a future judgment.

JOHN MORTON.

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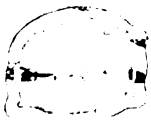

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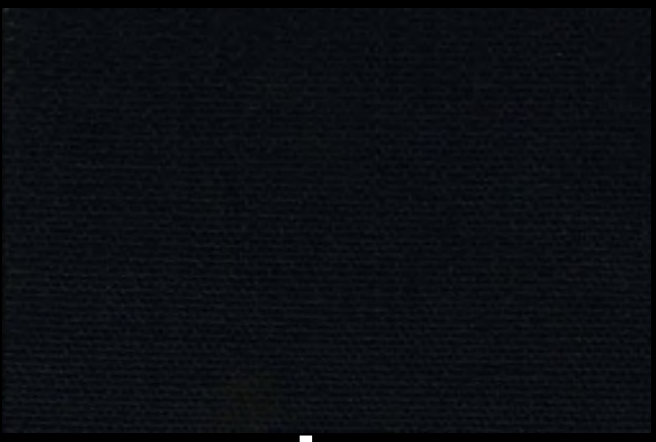

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